MAHARSHI PARASARA'S

BRIHAT PARASARA HORA SASTRA

महर्षि पराशर कृत

बृहत्पाराशर-होराशास्त्रम्

VOL. I

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Promotion & Distribution by Sarla Sharma

First Published : 1994
Reprinted : 1995
Reprint : 1999

Published by Narinder Sagar
for Sagar Publications, New Delhi.
Printed at Gayatri Offset Press, NOIDA.

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PREFACE

Vedic Astrology like any other branch of Vedic knowledge aimed at enhancing human welfare by ameliorating sufferings.

With this grand mission, sage Parasara (one of those grand eighteen sages like Narada, Vashishta, Jaimini etc.) authored this encyclopeadia text in the principles of Vedic Astrology designated as Brihat Parasara Hora Shastra (BPHS in brief). As the name connotes the text comprises of basic principles of Vedic Astrology in a comprehensive way. It essentially deals with delineation of life from conception to death; the cardinal underlying principles being those celestial condition (planetary position and pattern/combination) at birth influence to determine the pattern of whole life of human beings.

In this backdrop profound use has been made of all astrological clues lying scattered in various mythological and allied scriptures including yoga tantra etc., besides all the published material on the subject. Texture difference have been pointed out and appropriate text accepted. Hence efforts have been made to make this publication the most comprehensive as all available text has been included so as to preclude any additional consultation. A detailed glossary of these texts shall be presented at the end of the second & concluding part of the book.

Astrology is like any other science, however its practice would always remain an art as the parameters of man environments and times lead to different interpretation in different parts of the world. I say so on the basis of my experience/practice through two decades over which principles laid down in BPHS progressively became lucid and amazingly true. A lot more is yet to be done especially in the face of the fact that past deeds and predestination have a definite role to play. Hence it is only through the study of Vedic Astrology that the secret of fate and freewill can be deciphered on a logical plane.

The principles of Vedic Astrology are intricate and yet simple. At times during initial interpretation they may seem to be contradictory but really they are not, and at this stage, the teacher (the Guru) plays a key role and no book can replace him. However, a limited effort has been made to present appropriate practical examples (horoscopes) both to illustrate the principles and resolve the text. The fear of the book's becoming bulky has tended to hold me back from giving more examples. But to compensate for this deficiency soon the readers shall have a series of books like the following dealing with special principles so far not published or even deciphered by the common student or practitioner of astrology:

1. Parasara & Harmonic Charts
2. Role of Retrograde Planets in Astrology

These books have included two decades of research and thousands of horoscopes to affirm my belief in replicable techniques of predictive Vedic Astrology.

As I present this English version of BPHS, I must hasten to record my sincere thanks to Prof. **DPS Chauhan**, but for whose help in making this translation closest to concept, the book may not have been in this form.

Formal thanks to Mr. URS STROBEL & Mr. SIBELT MEYER of MVU would be grossly inadequate for their informal and continuous inspiration propelling me to take up this work. I shall ever remain grateful to them.

I must also thank Pt. Krishan Kant Sharma, Mr. P.K. Vasudeva, N.C. Saxena and H.C. Agarwal who have been helpful and supportive in so many ways. Mr. Anil Tiwari draws special thanks for his help in drawing the birth charts.

If the readers find the book of some use; I think I have thanked Mr. Narinder Sagar (Prop. Sagar Publications) for all his untiring and thoughtful encouragement. May God bless him.

I am aware that the very human touch makes the things imperfect; Hence I shall be grateful to receive suggestions to improve the value of the book by incorporating the necessary changes in future.

12-7-1994

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श्रीगणेशाय नम:

अथ बृहत्पाराशरहोराशास्त्रम्

Brihat Parasara Hora Shastra

[गजाननं भूतगणादिसेवितं कपित्थजम्बूफलसारभक्षणम्।
उमासुतं शोकविनाशकारणं नमामि विघ्नेश्वरपादपंकजम्॥

I prostrate before the lotus feet of Lord Vighneshwara, the offspring of Uma, the cause of destruction of sorrow, who is served by Bhutaganas (the five Cardinal elements of the Universe) etc; who has the face of tusker and who consumes the essence of Kapiththa and Jambu fruits.]

सृष्टिक्रमकथनाध्याय: ॥१॥

Chapter 1

The Creation

अथैकदा मुनिश्रेष्ठं त्रिकालज्ञं पराशरम्।
पप्रच्छोपेत्य मैत्रेय: प्रणिपत्य कृताञ्जलि: ॥१॥
भगवन्! परमं पुण्यं गुह्यं वेदाङ्गमुत्तमम्।
त्रिस्कन्धं ज्यौतिषं होरा गणितं संहितेति च ॥२॥
एतेष्वपि त्रिषु श्रेष्ठा होरेति श्रूयते मुने!।
त्वत्तस्तां श्रोतुमिच्छामि कृपया वद मे प्रभो! ॥३॥
कथं सृष्टिरियं जाता जगतश्च लय: कथम्?।
खस्थानां भूस्थितानां च सम्बन्धं वद विस्तरात्? ॥४॥

1-4 Once upon a time, offering his obeisance to all knowing Sage Parasara and with folded hands, Maitreya asked him (Parasara), "O Venerable, Astrology, the supreme limb of the Vedas, has three divisions Viz. Hora, Ganita and Samhita. Even amongst the said three divisions, Hora is still far excellent. I desire to know of its glorious aspects from you. Kindly tell them to me." How was this universe created? How will it come to an end? Kindly tell me in detail the relationship between those born on this earth and those existing in the skies.

Notes :

सूर्यः पितामहो व्यासो वसिष्ठोऽत्रिः पराशरः ।
कश्यपो नारदो गर्गो मरीचिर्मनुरङ्गिराः ॥
लोमशः पौलिशश्चैव च्यवनो यवनो भृगुः ।
शौनकोऽष्टादशाश्चैते ज्योतिः शास्त्र प्रवर्तकाः ॥

As stated in the above verse eighteen sages namely i.e. Surya, Pitamahah, Vyasa, Vashishtha, Atree, Parasara, Kashyapa, Narada, Garga, Marichi, Manu, Angira, Lomasha,, Paulisha, Chayavan, Yavana, Bhrigu and Saunaka, have been recognised as the creators of Astrology. Maitreya was the disciple of sage Parasara. He attained spiritual knowledge in considerable amount. Vidura, the brother of Pandu and Dhritarashtra, went to Maitreya to discuss the heavenly matters of theology. Maitreya has been referred to in **Mahabharata** and **Shrimad Bhagavata Mahapurana** in this connection.

Among the Sages Parasara is the only one whose voluminous work **'Brihat Parasara Hora Shastra'** is available even today and is recognised by all. Sage Parasara was the father of the venerable Ved Vyasa. He was the author of **'Parasara Smriti'**, **'Parasara Samhita'** and the present text **'Parasara Hora Shastra'.** It has been mentioned in the ancient classics that Narada, the son of the Absolute Brahma got instructions in Astrology and the Vedas from his father and taught these to Sage Saunaka. Hence Sage Saunaka became well versed in the Vedas and wrote classics like the subveda: **'Rig Veda'** Parasara was the learned disciple of Sage Saunaka.

Like several other religious books the present book **'Brihat**

Parasara Hora Shastra' is written in the form of dialogues. Sage Maitreya asks questions which are answered by his learned Guru Sage Parasara. The Guru expounds to him the secrets of Astrology with great felicity.

There are three Skandhas or divisions of Astrology. Samhita, Hora, Sidhdhanta (Ganita).

In the beginning of creation when jeeva (man) with his new experiences enters into his field of actions, he resolves his difficult problems and satisfies his curiosities through a number of ways. It was as a way of compiling these revelations that the Samhita Shastra, Astrology first come into existence. In this branch of science we get a detailed description of good and evil effects through dreams, knowledge of the auspicious and the inauspicious things through sound effects, knowledge of the auspicious and the inauspicious through twitchings of organs or muscles, movements of the planets, good omens, clairvoyance, science of palmistry etc. (Digest and collection of codes or rules of any branch of knowledge is called Samhita). Among the Samhita books available today are **Brihat Samhita, Narada Samhita, Garg Samhita** etc.

The prediction of happening in the life of a particular individual on the basis of his time, place of birth is studied in the Hora Shastra. The name of Sage Parasara is very illustrious in the context of a book like the present one'. The assessment of placement and movement of planets through cosmic from the beginning to the destruction of the creation is called Sidhdhanta or Ganita.

साधु पृष्टं त्वया विप्र ! लोकानुग्रहकारिणा ।
अथाहं परमं ब्रह्म तच्छक्ति भारतीं पुनः ॥५ ॥
सूर्यं नत्वा ग्रहपतिं जगदुत्पत्तिकारणम् ।
वक्ष्यामि वेदनयनं यथा ब्रह्ममुखाच्छ्रुतम् ॥६ ॥
शान्ताय गुरुभक्ताय सर्वदा सत्यवादिने ।
आस्तिकाय प्रदातव्यं ततः श्रेयो ह्यवाप्स्यति ॥७ ॥
न देयं परशिष्याय नास्तिकाय शठाय वा ।
दत्ते प्रतिदिनं दुःखं जायते नात्र संशयः ॥८ ॥

5-8 Parasara said, "O Brahmin, your query (your curiosity with regard to the intricacies of Astrology) has an auspicious

purpose in it for the welfare of the world and has been rightly made. Having offered my obeisance to Lord Brahma, his power Sri Saraswati Devi, and the Sun god, the chief of the planets and the cause of creation, I shall relate to you the science of Astrology as it was heard by me from Brahma. The teachings of this science of Astrology is to be given only to the students who are good and peacefully disposed, who honour the preceptors and elders, who speak only truth and who are God-fearing. It is only in this way that good will follow. The teachings of this science, again, should not be given to an unwilling student, to an atheist and to a crafty person.

एकोऽव्यक्तात्मको विष्णुरनादिः प्रभुरीश्वरः ।
शुद्धसत्वो जगत्स्वामी निर्गुणस्त्रिगुणान्वितः ॥९ ॥
संसारकारकः श्रीमान्निमित्तात्मा प्रतापवान् ।
एकांशेन जगत्सर्वं सृजत्यवति लीलया ॥१० ॥
त्रिपादं तस्य देवस्य ह्यमृतं तत्त्वदर्शिनः ।
विदन्ति तत्प्रमाणं च सप्रधानं तथैकपात् ॥११ ॥
व्यक्ताऽव्यक्तात्मको विष्णुर्वासुदेवस्तु गीयते ।
यदव्यक्तात्मको विष्णुः शक्तिद्वयसमन्वितः ॥१२ ॥

9-12 Lord Vishnu who is one undescribable, who has no beginning and end, who is the Lord of all matters, who has undefiled spirit, who is the Lord of the creation, who is endowed with three gunas, although he transcends the grip of the Gunas (i.e. he is Gunatita), who is the Creator of the universe, who has glory, who is the cause and who is endowed with valour, creates the universe and administers it playfully with a quarter of his power. The other three feet (three quarters) of him filled with nectar are knowable to only the philosophers of maturity knowing the essence of things. The Principal Evolver who is both perceptible and imperceptible is Lord Vasu Deva. The imperceptible part of Lord Vishnu is endowed with dual powers while the perceptible with triple powers.

व्यक्तात्मकस्त्रिभिर्युक्तः कथ्यतेऽनन्तशक्तिमान् ।
सत्त्वप्रधाना श्रीशक्ति-र्भूशक्तिश्च रजोगुणा ॥१३ ॥
शक्तिस्तृतीया या प्रोक्ता नीलाख्या ध्वान्तरूपिणी ।
वासुदेवश्चतुर्थोऽभूच्छ्रीशक्त्या प्रेरितो यदा ॥१४ ॥
संकर्षणश्च प्रद्युम्नोऽनिरुद्ध इति मूर्तिधृक् ।

तमःशक्त्याऽन्वितो विष्णुर्देवः संकर्षणाभिधः ॥१५ ॥

13-15 The perceptible Lord is endowed with three powers and is called the Almighty. The three powers are Shri Shakti (Mother Lakshmi), with Sattvaguna, Bhoo Shakti (Mother Earth) with Rajoguna and Neela Shakti with Tamoguna. Apart from these three, the Fourth Kind of Vishnu who is moved or inspired by Shri Shakti and Bhoo Shakti assumes the form of 'ShankarShana' with Tamoguna, of Pradyumna with Rajoguna and of Aniruddha with Sattvaguna.

प्रद्युम्नो रजसा शक्त्याऽनिरुद्धः सत्त्वया युतः ।
महान् संकर्षणाज्जातः प्रद्युम्नाद्यदहंकृतिः ॥१६ ॥
अनिरुद्धात् स्वयं जातो ब्रह्माहंकारमूर्तिधृक् ।
सर्वेषु सर्वशक्तिश्च स्वशक्त्याऽधिकया युतः ॥१७ ॥

16-17 Pradyumna is endowed with Rajas Shakti, and Aniruddha with Sattva Shakti Maha-tattva, Ahamkara and Ahamkara Murthi Brahma are born from 'Shankarshana,' Pradyumna and Aniruddha respectively. All these three forms are endowed with all the three Gunas, but have predominance of their own Guna due to their origin.

अहंकारस्त्रिधा भूत्वा सर्वमेतदविस्तरात् ।
सात्त्विको राजसश्चैव तामसश्चेदहंकृतिः ॥१८ ॥
देवा वैकारिकाज्जातास्तैजसादिन्द्रियाणि च ।
तामसाच्चैवभूतानि खादीनि स्वस्वशक्तिभिः ॥१९ ॥

18-19 Ahamkara is of three kinds, that is with Sattwika, Rajsika, and Tamsika dispositions and it pervades them all. From Sattwika are born the divine class (Devta), from Rajas the Sensory organs and from Tamas the five primordial compounds. (air, earth, water, fire, and ether). These are endowed with their respective powers.

श्रीशक्त्या सहितो विष्णुः सदा पाति जगत्त्रयम् ।
भूशक्त्या सृजते ब्रह्मा नीलशक्त्या शिवोऽत्ति हि ॥२० ॥

20 Lord Vishnu, coupled with Shri Shakti sustains and rules the three worlds, coupled with Bhoo Shakti, he is Brahma causing

or Creating the Universe, Coupled with Neela Shakti, he is Shiva, destroying the Universe.

सर्वेषु चैव जीवेषु परमात्मा विराजते ।
सर्वं हि तदिदं ब्रह्मन्! स्थितं हि परमात्मनि ॥२१॥
सर्वेषु चैव जीवेषु स्थितं ह्यंशद्वयं क्वचित् ।
जीवांशो ह्यधिकास्तद्वत् परमात्मांशकः किल ॥२२॥
सूर्यादयो ग्रहाः सर्वे ब्रह्मकामद्विषादयः ।
एते चान्ये च बहवः परमात्मांशकाधिकाः ॥२३॥
शक्तयश्च तथैतेषामधिकांशाः श्रियादयः ।
स्वस्वशक्तिषु चान्यासु ज्ञेया जीवांशकाधिकाः ॥२४॥

21-24 O Brahmin, the Lord is in all beings and the entire universe is in Him. The Jeevatma and Paramatma amsha is there in all beings. Some have the predominance of the Jeevatma amsha while others have the predominance of the Paramatma amsha. Thus there is the predominance of Paramatma amsha in the planets (or grahas) like the Sun etc. and Brahma, Rudra (Shiva) etc. and in many other incarnations. Their powers or consorts like Shri Shakti etc. have also the predominance of the Paramatma amsha. Other divine beings and other powers have more of the Jeevatma amsha.

Notes : Six schools of philosophy were born in India. One of these is Sankhya Darshana (Sankhya Philosophy). This philosophy is atheistic. It holds two elements or factors in the creation of the world-Prakriti and Purusha (these are female and male). Prakriti is the chief element and the first element of the world. It is Nitya (or everlasting) and inert while Purusha is active. But Purusha is not active in himself, he is the consumer of the effects of Prakriti. The function of Prakriti is to fulfil the desires of Purusha. She has 3 qualities : 1 Sattwa 2. Rajas and 3. Tamas. These three are the factors in joy and pain. Before Creation or at the time of the dissolution of the Universe these three are in the same condition.

The combination of Prakriti and Purusha results in the creation of the phenomenal universe because the combination of these two causes imbalance in the Sattwa, Rajas and Tamas humours present in Prakriti. Prakriti produces that particular

element whose quantity among these three is predominantly increased. Thus Mahatattwa is produced when there is the increase of Sattwa. This is the chief germ of the universe. It may be called intellect. The quality of intellect is Ahamkar. Therefore intellect is converted into Ahamkar. It is Ahamkar which gives birth to all the senses and the mind. Ahamkar increases Ignorance which symbolizes Tamas. When Ignorance or Tamas increases greatly five Tanmatras are born which are Shabda (word), Sparsha (touch), Roop (shape), Rasa (Juice) and Gandha (smell) - these are equivalent to the five senses- the sense of sight, hearing, taste, smell and touch. Panch Mahabhutas– Jala (water), Prithvi (earth), Aakasha (sky), Vayu (air), and Agni (fire). All these tattwas are included in Prakriti. There is no reason of the creation of Prakriti. It has been regarded as without reason. Man has the quality related to the element of which he has the greater quantity in his constitution. His life is directed according to that tattwa. A man having spiritual power can know ones future only by seeing one on the basis of the knowledge and experience of these tattwas. Joy and sorrow and all the events of life are directed as per the ratio of these tattwas.

According to **'Vishnu Purana'** the first form of Paramatma Parbrahma is Purusha, Avyakta (Prakriti) and Vyakta (Karya or action), Mahatattwa is its another form. 'Kaala' is the supreme form of God. Mahatattwa is of three kinds namely Sattwika, Rajsika and Tamsika. Three kinds of Ahamkar is born out of these and these three kinds of Ahamkar give birth to the Panch Mahabhootas and the senses. It is the Ahamkar which gives birth to Tanmatras. The Panch Mababhootas, of which the body is formed, experience the joys and sorrows, pleasures and pains. Tanmatras do not experience pleasure and pain. The earthly beings have the excess of all the three qualities of Sattwa, Rajas and Tamas. Therefore they experience more pain, are very active and are endowed with the knowledge of things and are energetic in doing.

When the native gets the increase of Ahamkar, he will have to suffer the results of Sattwika Ahamkar, because he is wrapped in

Ahamkar even while doing Sattwika deeds. In the same way man has to suffer due to the increase in him of the Rajsika Ahamkar. And when there is the increase of the Tamiska Ahamkar man stoops to commit wicked deeds, violence, robbery, man- handling etc. and the evil consequences he has to suffer in life and afterwards.

More knowledge about Sattwika, Rajsika and Tamsika qualities can be had from Chapter 3 Slokas no. 22 and its notes and the knowledge about the Panch Mahabhootas can be had from the same Chapter Sloka no. 20 and its notes. The qualities of Sattwa, Rajas and Tamas were responsible in Ancient India for the Varna Vyavastha (the caste system). The Brahmins represented the Sattwika qualities, the Kshtriyas and Vaishyas the Rajsika ones and the Shudras, the Tamsika ones. The division of Varnas had therefore a scientific and philosophical basis behind it.

अथावतारकथनाध्यायः ॥२ ॥

Chapter 2

Great Incarnations of the Lord

रामकृष्णादयो ये ये ह्यवतारा रमापतेः ।
तेऽपि जीवांशसंयुक्ताः किं वा ब्रूहि मुनीश्वर ! ॥१ ॥

1. Maitreya asks : O Sage, Kindly, tell me whether the incarnations of Vishnu viz Shri Rama, Shri Krishna etc. are also endowed with jeevamsa ('जीवांश')

रामः कृष्णश्च भो विप्र ! नृसिंहः सूकरस्तथा ।
एते पूर्णावताराश्च ह्यन्ये जीवांशकान्विताः ॥२ ॥

2. Sage Parasara replies : O Brahmin, the four incarnations viz. Rama, Krishna, Nara Simha and Varaha are wholly endowed with Paramatmamsa while the other incarnations have in them jeevamsa too.

अवताराण्यनेकानि ह्यजस्य परमात्मनः ।
जीवानां कर्मफलदो ग्रहरूपी जनार्दनः ॥३ ॥
दैत्यानां बलनाशाय देवानां बलवृद्धये ।
धर्मसंस्थापनार्थाय ग्रहाज्जाताः शुभाः क्रमात् ॥४ ॥

3-4 There are many incarnations of the unborn Lord. Janardana or Vishnu has incarnated as the navagrahas or planets to bestow on the living beings the results of their Karmas or actions. He assumed the auspicious form of grahas to destroy the strength of the demons (evil forces), to sustain the strength of the devas (the

divine beings) and to establish dharma (religion or faith).

रामोऽवतारः सूर्यस्य चन्द्रस्य यदुनायकः ।
नृसिंहो भूमिपुत्रस्य बुद्धः सोमसुतस्य च ॥५ ॥
वामनो विबुधेज्यस्य भार्गवो भार्गवस्य च ।
कूर्मो भास्करपुत्रस्य सैंहिकेयस्य सूकरः ॥६ ॥
केतोर्मीनावतारश्च ये चान्ये तेऽपि खेटजाः ।
परात्मांशोऽधिको येषु ते सर्वे खेचराभिधाः ॥७ ॥

5-7 Rama is the incarnation of the Sun, Krishna of the moon, Narasimha that of Mars, Buddha that of Mercury, Vamana that of Jupiter, Parashurama that of Venus, Koorma that of Saturn, Varaha that of Rahu and Meena (fish) that of Ketu. The other incarnations are also from the planets or stars. The beings with more of Paramatmamsa are called heavenly beings or divine beings.

जीवांशोह्यधिको येषु जीवास्ते वै प्रकीर्तिताः ।
सूर्यादिभ्यो ग्रहेभ्यश्च परमात्मांशनिःसृताः ॥८ ॥
रामकृष्णादयः सर्वे ह्यवतारा भवन्ति वै ।
तत्रैव ते विलीयन्ते पुनः कार्योत्तरे सदा ॥९ ॥
जीवांशनिःसृतास्तेषां तेभ्यो जाता नरादयः ।
तेऽपि तत्रैव लीयन्ते तेऽव्यक्ते समयन्ति हि ॥१० ॥
इदं ते कथितं विप्र! सर्वं यस्मिन् भवेदिति ।
भूतान्यपि भविष्यन्ति तत्तज्जानन्ति तद्विदः ॥११ ॥
विना तज्ज्यौतिषं नान्यो ज्ञातुं शक्नोति कर्हिचित् ।
तस्मादवश्यमध्येयं ब्राह्मणैशच विशेषतः ॥१२ ॥
यो नरः शास्त्रमज्ञात्वा ज्यौतिषं खलु निन्दति ।
रौरवं नरकं भुक्त्वा चान्धत्वं चान्यजन्मनि ॥१३ ॥

8-13 The beings with more jeavatmamsa are called mortal beings, while the beings having high degree of Paramatmamsa did incarnate from the grahas like the Sun etc. After completing their mission on the earth the incarnations: Rama, Krishna etc merge in their respective 'grahas' again. The jeevatma portions from the grahas take births as human beings etc and live their lives according to their karmas and again merge in the grahas. O Brahmin, I told

you of this. At the time of the Great Destruction the grahas as well merge in Lord Vishnu. One who knows of all these will become versed in the knowledge of the past, present and future. No one can know these things without the knowledge of astrology. Hence everyone must study this science, and particularly the Brahmins. One who, devoid of the knowledge of this science, blames it will go to the hell called Raurva, and will be reborn blind.

अथ ग्रहगुणस्वरूपाध्यायः ॥३ ॥

Chapter 3

Planetary Characters And Description

कथितं भवता प्रेम्णा ग्रहावतरणं मुने! ।
तेषां गुणस्वरूपाद्यं कृपया कथ्यतां पुनः ॥१ ॥

1. Maitreya says, "O Sage you have affectionately explained about the planetary incarnations. Now kindly tell me in detail their characters and dispositions".

श्रृणु विप्र! प्रवक्ष्यामि भग्रहाणां परिस्थितिम् ।
आकाशे यानि दृश्यन्ते ज्योतिर्बिम्बान्यनेकशः ॥२ ॥
तेषु नक्षत्रसंज्ञानि ग्रहसंज्ञानि कानिचित् ।
तानि नक्षत्रनामानि स्थिरस्थानानि यानि वै ॥३ ॥

2-3 Sage Parasara replies, "O Brahmin, listen to me, I shall give an account of the placement of the heavenly bodies. Out of the many luminous bodies that are seen in the heavens (skies) some are called stars, while others are termed (named) as grahas or planets. Those which have no movements and the places of which are fixed are termed as Nakshatras or asterisms.

गच्छन्तो भानि गृह्णन्ति सततं ये तु ते ग्रहाः ।
भचक्रस्य नगाश्व्यंशा अश्विन्यादि-समाह्वयाः ॥४ ॥
तद्द्वादशविभागास्तु तुल्या मेषादिसंज्ञकाः ।
प्रसिद्धा राशयः सन्ति ग्रहास्त्वर्कादिसंज्ञका ॥५ ॥
राशीनामुदयो लग्नं तद्वशादेव जन्मिनाम् ।
ग्रहयोग-वियोगाभ्यां फलं चिन्त्यं शुभाशुभम् ॥६ ॥

4-6 Those bodies that continuously move through the asterisms in the Zodiac are called grahas or planets. The said Zodiac comprises of 27 asterisms commencing from Ashwini. The same area is divided into 12 parts which, commencing from Aries are known as 'signs'. The planets have names like the Sun etc. The sign rising in the East is known as the Lagna or the Ascendant. From the condition of the Ascendant and the planets joining and departing from each other are deduced the native's good and bad effects.

Notes : There are countless stars in the heavens. In Sanskrit the stars are called Nakshatras. Among other stars there is a group known as the Solar System. The Solar System has only one Sun of its own around which its members are continuously rotating. Planets and stars (or Nakshatras) have this great difference between them that, while the planets are always rotating, the stars donot seem to be moving and changing their places (although the stars are also moving). The stars are generally twinkling while the planets donot twinkle.

For the purposes of Predictive Astrology, 27 asterisms and 9 planets have been taken. The earth and the other planets revolve around the Sun through a certain path in the heavens. This path is referred to as Ecliptic. On both sides of the Ecliptic there is an imaginary belt of 9^o-9^o inside which all these planets revolve. This broad belt of 18^o is called Zodiac. To facilitate the study of astronomy, Zodiac has been divided into 12 equal parts. Each part is called a Sign or Rashi. Each of these signs has been christened or named as follows.

1. Aries (Mesha)	2. Taurus (Vrash)	3. Gemini (Mithuna)
4. Cancer (Karka)	5. Leo (Simha)	6. Virgo (Kanya)
7. Libra (Tula)	8. Scorpio (Vrishchika)	9. Sagittarius (Dhanu)
10. Capricorn (Makara)	11. Aquarius (Kumbha)	12. Pisces (Meena).

This Zodiac has also been divided into 27 equal parts. This division is based on asterisms or Nakshatras. The names according to this division are as follows.

Sl. No. Hindi name

1. Aswini	2. Bharani	3. Kritika
4. Rohini	5. Mrigasira	6. Arudra
7. Punarvasu	8. Pushyami	9. Aslesha
10. Magha	11. Poorva Phalguni	12. Uttara Phalguni
13. Hastha	14. Chitra	15. Swati
16. Vishakha	17. Anuradha	18. Jyeshta
19. Moola	20. Poorvashadha	21. Uttara shadha
22. Abhijit	23. Sravana	24. Dhanishta
25. Sathabhisha	26. Poorva Bhadrapada	27. Uttara Bhadrapada
28. Revati		

Abhijit Nakshatra is not counted among the 27 Nakshatras because it is outside the Zodiac. It is used in the consideration of Muhurta or auspicious period of time. This Nakshatra is a little far away from the centre of Uttarashadha and Sravana. The last fourth part of Uttarashabha and the 15th part of the beginning of the Sravana joined together form the sphere of the Abhijit.

The Ascendant : This term is the most important factor in a horoscope. Ascendant is the point in Zodiac which rises in the eastern horizon on the **latitude** of birth. The earth is egg-shaped and rotates once a day on its axis and thus all the Zodical signs are invariably exposed to the solar influence. As the earth is egg shaped certain signs are exposed to a greater extent of time than others. The 12 solar months are named after the 12 signs of the Zodiac. On the first day of Aries the first degree of that particular sign rises on the eastern horizon at sunrise and the remaining signs gradually ascend till the next day at sunrise when the sunrise takes place in the second degree of Aries. The sunrise takes place in the last degree of Zodiac on the 30th day of Pisces when the solar year ends. Thus the Lagna or the Ascendant is that particular point of the ecliptic considered with reference to the particular horizon. Therefore certain periods of time are allotted to each of the Zodiacal signs to rise, the duration of such periods depending upon the **latitude** of the place.

Actually the Sun has no motion. His is an apparent one as viewed from the rotating earth. Every planet rotates around the Sun

in anti clockwise direction as seen from the Northern celestial hemisphere. Its projection from the earth in Zodiac would look like in a way that it crosses the 1st sign, then enters the second sign, after crossing the 2nd sign, it enters the third one and after crossing each degree of the zodiac upto the 12th sign it enters again in the 1st sign.

Planets including the nodes have varied rates of motion. The average daily angular motion of the planets which are not constant are as follows:

The Sun	: 00° - 59' - 10.68"
The Moon	: 13° - 20'
Mars	: 00° - 31.26' - 46"
Mercury	: 1° - 40'
Jupiter	: 00° - 04' - 59.17"
Venus	: 1° - 36'
Saturn	: 00° - 02' - 00.4"
Node	: 00° - 3' - 11"

A planet has varied aspects with other planets. In **Predictive Astrology** the inter planetary longitudinal distances of the planets play important role for the prediction of effects.

संज्ञा नक्षत्रवृन्दानां ज्ञेया: सामान्यशास्त्रत: ।
एतच्छास्त्रानुसारेण राशि-खटेफलं ब्रुवे ॥७॥

7. Details of the conceptual framework and dispositions of stars be known through general literature of astrology. Now I tell about the effects of planets and signs.

Notes : 'संज्ञा नक्षत्र वृन्दानां ज्ञेया: सामान्य शास्त्र:' It is obvious from this line that full knowledge about the dispostions of the stars is of great importance in prediction. Though Sage Parasara has not made Nakshatras the subject of study of this book **(Hora Shastra)**, he has given clear instructions to Maitreya that he should have proper knowledge about them.

यस्मिन् काले यत: खेटा यान्ति दृग्गणितैकताम् ।
तत एव स्फुटा: कार्या: दिक्कालौ च स्फुटौ विदा ॥८॥
स्वस्वदेशोद्भवै: साध्यं लग्नं राश्युदयै: स्फुटम् ।
अथादौ वच्मि खेटानां जातिरूपगुणानहम् ॥९॥

8-9 The positions of the planets for the given time be taken as per Drikganita. And with the help of sign durations applicable to the respective places, the ascendant at birth should be known. Now I tell you about the castes, descriptions and dispositions of the planets.

अथ खेटा रविचन्द्रो मङ्गलश्च बुधस्तथा।
गुरुः शुक्रः शनी राहुः केतुश्चैते यथाक्रमम् ॥१०॥

10. The names of the nine planets respectively are : the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu, and Ketu.

Notes : The Lunar orbit is inclined at 5^{o}-09' to the ecliptic (Horizontal plane which passes through the centre of the earth and the Sun) and the ascending and descending nodes of the Moon's orbit, the point at which the Moon crosses the ecliptic into the Northern and Southern celestial hemispheres respectively regress (move clockwise if seen from the North) to complete a whole revolution after 18.6 years. These points are known as Rahu and Ketu in Indian Astrology.

One of the salient features of Hindu Astrology is the importance and recognition that is given to Rahu and Ketu, physically non existent, yet regarded and treated as full fledged planets. The Hindus conceived the Moon's nodes as the cross roads of magnetic influences full of potency and gave them the status of planets in so far as their effects are concerned. The real character of the Indian Astrology can thus be said to be dependant on these two shadowy points. A knowledge of Rahu and Ketu has existed from ancient times, this is apparent from the known fact that our predecessors, thousands of years ago were able to forecast Eclipses. If Astrologers leave out the Moon's node they will miss one of the most important luck areas in any chart. The subtle relationship between the Sun, the Moon and the Earth plays a significent part in the unfolding of each individual's consciousness.

तत्रार्क-शनि-भूपुत्राः क्षीणेन्दु-राहू-केतवः।
क्रूराः, शेषग्रहा सौम्याः, क्रूरः क्रूर-युतो बुधः ॥११॥

11. Among these planets, the Sun, Saturn, Mars, decreasing Moon, Rahu and Ketu, are 'malefics' and the remaining, full Moon, Mercury, Jupiter and Venus are 'benefics'. Mercury, when in conjunction with a malefic, becomes a malefic.

Notes : The word 'Saumya' सौम्य' can be translated as benefic and क्रूर (Krura) is generally interpreted as malefic. From the 8th day of the dark Moon upto the 8th day of bright Moon,Moon is malefic and is technically called as क्षीण चन्द्र (Ksheena Chandra). She is very weak on 14th and 15th days of the dark fortnight. From the 8th day of the bright Moon upto the 8th day of the dark, Moon is benefic. Mercury when conjoined with a malefic is considered as a malefic planet, otherwise he is a, benefic one. If conjoined with both types of planets he shows mixed results. Mercury is the most mutable of planets and most naturally imbibes the quality of the planet he conjoins. If not conjoined with a planets he is a benefic.

Planetary Governances.

सर्वात्मा च दिवानाथो मनः कुमुदबान्धवः ।
सत्त्वं कुजो बुधैः प्रोक्तो बुधो वाणीप्रदायकः ॥१२॥
देवेज्यो ज्ञानसुखदो भृगुर्वीर्यप्रदायकः ।
ऋषिभिः प्राक्तनैः प्रोक्तश्छायासूनुश्च दुःखदः ॥१३॥

12-13. The Sun is the soul of all. The Moon is the mind. Mars is one's strength. Mercury is the speech giver while Jupiter confers knowledge and happiness. Venus governs semen (potency) while Saturn indicates grief.

Notes : The Vedas have also declared "Surya Atma Jagatah Tasthu shashcha" (सूर्य आत्मा जगतस्तस्थुषश्च) the Sun is the soul of all that exists, whether inert or moving. The Sun is vital to the very existence of things. The word Atma (Soul) means Self. Hence the Self of man is studied and considered from the condition and function of the Sun in the birth chart.

In the spiritual domain the body is sustained and enlivend by the Sun. This sense is conveyed through the following Mantra Number 8 of the 33rd Sookta of the First Mandal of **Rigveda**.

चक्राणासः परीण्हं पृथिव्यां हिरण्येन-मणिना शुंभमानाः । न हिन्वाना सस्ति तिरुस्त इन्द्र परिस्पर्शो अदधात् सूर्येण" सूर्येण by the sun हिरण्येन मणिना शुम्भमाना acting as

a great gem of immense lustre, चक्राणास: and moving in circular path हिन्वानास: creating all sorts of comforts पृथिव्यां परिस्पर्श अदधात् has kept the earth in its position from all sides नति तिरु: इन्द्र and does not transgress its laws (of motion etc.) This refers, of course to the pull of gravity, of the Sun that keeps the earth in its position. This is however, an astronomical statement unlocked through the key of symbology. It means that the Sun acts as the soul, the pivot and the support of all that exists, If the Sun is strong in a horoscope one will have a matured soul and will make abundant spiritual progress.

The Moon : As per **Jataka Parijata** Chapter 2 Sloka 1, the Moon represents 'Chitta' 'चित्तमिन्दु' 'The moon is mind. Moon or mind when strong in horoscope gives life and strength as Moon acts as an ascendant and the strength of the Ascendant ensures life and strength. Besides this, "न चक्षुषा गृहीयते नापि वाचा नान्यैर्देवै तपसा कर्मणा वा ज्ञान प्रसादेन विशुद्धसत्व: ततस्तु तं पश्येत् निष्कल ध्यायमान: (**Mundak** 3-1-8) i.e. the Supreme cannot be seen with the eyes, nor can be expressed adequately in words. Nor can he be the object of experience by any of the human senses. Nor even can he be realised by austerities or action. It is only through a pure mind that the knowledge of the Self can be had by man. This means that a pure mind can reflect his glory. Such is the capacity of a pure Moon or mind. Most of the Yogas or Planetary combinations in astrology derive their value and validity through the strength of the Moon. For example, please refer to **Chandradhi Yoga** and **Gaja Keshri Yoga** etc.

Mars: Mars is strength in every field in the body, it is muscular strength. In politics it is the strength of the armed forces. In Psychology it is the strength of the intellect. That is why Mars is called 'Neta'– the General, the Military man.

Mercury : This planet is the significator of speech. What proper, witty answer is to be given to something in proper time, this is the factor of Mercury. In a horoscope if as the Lord of the Second House Mercury is strong and is aspected by a benefic, and at the same time Jupiter is also strong, then the speech, eloquence of the native impresses the intellectuals.

Jupiter : Jupiter is the permanent significator of happiness. If he is the Lord of the 4th House or aspects the Lord of the 4th

House and is strong, the native leads a happy life. Jupiter is significator also of such knowledge and learning which has all comprehensiveness and wide expanse. It the Lord of the Ninth House is strong and is aspected by Jupiter or Jupiter himself as Lord of the Ninth House is strong then the native has all comprehensive knowledge.

Venus : Of all the planets Venus is the most refined one. She is the significator of semen. Semen is the most refined substance in our body. Whatever we eat and whatever is formed by it, semen is the finest of it, and Venus is the permanent significator of semen. Therefore, if the Seventh House and Venus are strong semen is strengthened. On the other hand, the reverse of it causes the weakness of semen and the native loses the ability to reproduce.

Saturn : Saturn, if he is the Lord of evil houses or is in his fall, influences the Fourth House, either by its aspect or conjunction, the native is subject to much sorrow, grief and misery in his life. The exalted Saturn is conducive to philosophical thinking and longevity.

रविचन्द्रौ तु राजानौ नेता ज्ञेयो धरात्मजः ।
बुधो राजकुमारश्च सचिवौ गुरुभार्गवौ ॥१४ ॥
प्रेष्यको रविपुत्रश्च सेना स्वर्भानुपुच्छकौ ।
एवं क्रमेण वै विप्र ! सूर्यादीन् प्रविचिन्तयेत् ॥१५ ॥

14-15 *Planetary Cabinet* : The Sun and the Moon are of royal status and Mars is the army chief; Mercury is the prince apparent and Jupiter and Venus are the ministerial planets. Saturn is servant and Rahu and Ketu form the planetary army. O Vipra, the planets Sun etc. are to be considered in this order.

Notes : The Sage has spoken of the Sun and the Moon as royal planets. These are highest in the hierarchy of the Divine government. The strength of these royal planets in horoscope means that the native will be benefitted from the government. But these planets should be related with the concerned houses like 9-10-11-2. Keeping in mind this judgement of the Sage it has been said in slokas 14 and 19 of **Ashtak Varga** chapter of **"Jataka Deshmarg"** that the native will be benefitted from a king of that side or direction in which in the Suryashtak Varga there is a more

auspicious line; and in the same way he will get promotion by serving the Queen living in that side in which in the Chandrashtak Varga there is a more auspicious line. The strength of the Sun in a horoscope secures high position, promotion or financial gain from the favour of the governmental authorities; and if the Moon is strong the native, due to favour and affection from the people, through the means of election, may rise to the membership of municipality, Legislature, Parliament and may become even a minister for the Moon is the significator of the people also.

The other planets may also be considered in the same way. Thus, if strong Mars as Lord of the 6th House forms relation with the 10th house, the native may rise to be a high officer in the army, and if as the Lord of the 10th House he has relation with the Ascendant he (the native) will be patronised by military authorities or he should attempt to rush on his interests through such commanders. It should also be understood that if the same planet is weak then difficulties and obstacles in the native's life will also be caused by these authorities of the army.

रक्तश्यामो दिवाधीशो गौरगात्रो निशाकरः ।
नात्युच्चाङ्गः कुजो रक्तो दुर्वाश्यामो बुधस्तथा ॥१६ ॥
गौरगात्रो गुरुर्ज्ञेयः शुक्रः श्यावस्तथैव च ।
कृष्णदेहो रवेः पुत्रो ज्ञायते द्विजसत्तम ! ॥१७ ॥

16-17 *Planetary Complexions:* The Sun, the Lord of the day, is blood–red, the Moon is tawny. Mars whose stature is not high is blood–red while Mercury's complexion is akin to that of grass. O Brahmin shreshtha, Jupiter, Venus and Saturn should be known as tawny, variegated and dark.

Notes : In a horoscope under consideration, the complexion of the native, is to be determined from the planet situated in the Ascendant . Thus if the lord of the Ascendant is the Sun and he is situated in the Ascendant and is not influenced by any other planet, the native's hue will be darkish blood red. If such a Sun has aspect of Jupiter and Moon then the darkishness will be diminished i.e. it will be referred to as tawny red, although darkishness will persist in the complexion : But if there is the aspect or combination of Saturn then the darkishness will be increased.

वह्नयम्बुशिखिजा विष्णुविडौजः शचिका द्विज ! ।
सूर्यादीनां खगानां च देवा ज्ञेयाः क्रमेण च ॥१८॥

18.*Planetary Deities* : Fire (Agni), Water (Varuna), Kartikeya (Lord Shiva's son following Ganesh), Vishnu, Indra, Shachi (Indrani, Lord Indra's Consort) and Brahma are the presiding deities of the seven planets respectively.

Notes : When on the basis of the horoscope there is the judgement that some obstacle is being caused in a particular action due to the Kruratva or cruelty of a particular planet, the presiding deity of that planet should be worshipped as a measure to remove that obstacle.

क्लीबौ द्वौ सौम्यसौरी च युवतीन्दुभृगू द्विज ! ।
नराः शेषाश्च विज्ञेया भानुर्भौमो गुरुस्तथा ॥१९॥

19.*Sex of the Planets* : O Brahmin, Mercury and Saturn, these two are neuters; the Moon and Venus are females and the remaining three Sun, Mars and Jupiter are males.

Notes : The sex of the planets through the Horoscope of the native, imparts a number of important, things and gives us useful information about the native, for example,

1 Manly qualities, womanly qualities; and impotency in a native are determined by the predominance of the influence of a planet in the horoscope. The qualities will be more or less according to the influence of the planets. Thus, if, in the horoscope of a native, there is the special influence on the Ascendant of Mars, Jupiter and Sun, on the basis of their situation or aspect, the native will possess more of the manly qualities; If the Ascendant has relation with Venus and Moon, he will have more of the womanlike qualities and; the influence of Mercury and Saturn will cause the deficiency of these two qualities.

2 If the Seventh House has the aspect of Mercury and Saturn, or if they are situated there (in the 7th House) and the planet Venus is also influenced, like the 7th House, by these two planets, the native will be impotent.

3 The native will have more issues of that sex according to

influence on the fifth House of the planets, male, female and neuter.

4 The native has younger or elder brother or sister, this is also indicated on the basis of the sex of the planets. Thus the influence of Mars, Sun and Jupiter on the 3rd or 11th House will give the native the joy of having younger or elder brother and the influence of Venus and Moon will give him sister.

5 In the horoscope the sex of the thief etc. is also known by the influence of the planets.

The following example will easily explain the application of this Sutra. The date of birth of this native falls on 21.9.1952, the time of birth as per Indian Standard Time is 19.00 hours and the latitude and longitude are 28°-43°, "77° - 13' respectively.

In the present Horoscope the Ascendant is Pisces. In the Seventh House are situated: Mercury, Saturn, Sun, Venus and

1 Jup
11
2.
12
Rahu 10
3
6
4 Ketu
6 Sun Sat Mer Ven Moon
8 Mars
5
7

Lg	Jup		
			Ketu
Rahu			
	Mars		Mer Sat Sun Ven Moon

Moon. There is no other influence on this House. The Seventh House is related to sex and the planet Venus is the significator of sex. Here Venus is in her fall and has the combination of two impotent planets, viz Mercury and Saturn. Here the Sun is situated as the Lord of the 6th House, the House of diseases etc. In the combination of, and due to her nearness to the Sun, the Moon will also become a krura (malefic) planet. Here the greatest disadvantage is being caused to Venus because she is the significator planet of the 7th House. Due to Venus's combination with an impotent planet her sexual ability or potency has been completely destroyed. The same thing happened with this native.

The cause of being divorced by wife was that the native was impotent due to the sexual impotency of the significator planet of sex, Venus.

अग्निभूमिनभस्तोयवायवः क्रमतो द्विज ! ।
भौमादीनां ग्रहाणां च तत्त्वानीति यथाक्रमम् ॥२० ॥

20.*Primordial compounds :* The five elements (the Panchbhootas), Fire, Earth, Sky (Ether) Water and Air, O Brahmin, are respectively governed by Mars, Mercury, Jupiter, Venus and Saturn.

Notes : This verse (Sloka) is of great importance and reveals the deep insight of Sage Parasara. The astrologer who has profound knowledge of these 5 primordial elements can know, only by seeing the native, with regard to the Dasa or period under which he is at some given time. For example, if the teeth, skin, nails, hair looms and the hair of the head of a native are oily and if odour is being oozed out from his body, it indicates that in that period the native has the predominance of the Earth element and the Earth is the element of Mercury, and the native is having the Dasa or Period of Mercury. The period of this planet causes oiliness in the above mentioned organs and it helps us in predictions. Thus, the presence of the Earth Element increases the weight and strength of the body, that is the body grows strong, the native gets wealth and promotion and is inclined towards religion. He grows affection towards such God who sustains the world, for example, Vishnu for the Hindus in India.

Besides this, the relations or terms of the native with the authorities become cordial. Odour (Gandha) is a quality of the Earth and odour is related to the nose whose significator is Mercury. When Mercury is strong in the horoscope the native grows perfume-loving. He would not like to eat that food material whose odour he does not like. In the Maha Dasa of a strong Mercury he gets perfumed goods.

In this verse, the elements of the Sun and the Moon have not been indicated. Their elements in other Shastras have been referred to as fire and water respectively. The Sun and Mars are related to the fire element. The quality of the Fire is Tej (Light, illumination). When the quality of Tej is boosted excessively or when the Sun and Mars are strong in horoscope, the native's countenance is

illuminated with Tej (brilliance). The strength of these planets gives the native brilliance like that of fire and gold. This element increases wrath, ensures honour and respect from everyone, there is increase in vigour, strength and brilliance; the native gets success in his keenly desired aims and his longings are obtained soon.

The quality of the sky element is word or speech and speech is governed by Jupiter. Strong Jupiter confers sobriety, seriousness on the native because gravity or sobriety is the essential quality of the sky; gives the ability to speak every word after due consideration and that of speaking enlightening words only. Besides this, the sky element brings good luck, generosity and an aptitude towards good actions.

The quality of water is Rasa. It is under the governance of the Moon and Venus. The dominance of the Element of water ensures the native mothering, for his whole life. This element brings for the native benefits like the mother. The exaltation of the Moon and Venus signifies that there will be many well wishers of the native; he will not have enmity with any and will get great popularity; there will be increase in his good for tune and; there will be entire absence of maleficiency in him. This element ensures success in every action or attempt of the native.

The quality of the air element is touch. This element is governed by Saturn. The predominance of this element makes the native light in his body; his body is soft in touch. This element gives promotion in one's field of action and brings profit in trade. The natives having the predominance of this element are plain speaking although it may offend some one. If Saturn is in his fall it is to be understood that the air element has become defective. In such condition there is in the native ugliness, dryness in the body, disease obstacles in the fulfilment of ambition and profit and there is loss of wealth; his involvement in some quarrel brings a situation in which there is possibilty of his imprisonment and he has to suffer harssassment from high officials.

गुरुशुक्रौ विप्रवर्णौं कुजार्कौं क्षत्रियौ द्विज ! ।
शशिसौम्यौ वैश्यवर्णौं शनिः शूद्रो द्विजोत्तम ! ॥२१ ॥

21.*Planetary Castes :* The Varna or Caste of Jupiter and Venus is Brahmin, and O Brahmin Sun and Mars are Kshtriyas or royal planets, while the Moon and Mercury belong to Commercial

Community and Saturn belongs to the Shudra Varna.

Notes : This verse tells us of the Varnas or Castes of the planets. Now a days the word varna or caste has become traditional while it was not so in the India of ancient times. The caste was determined by a person's qualities and actions. There was so much liberty in this respect that if a person changed his actions, his varna or caste was also changed. Therefore, here, varnas or castes should not be taken to be based on brith.

Bahmin ; Brahmin means Brahma knowing person that is a person who possesses knowledge and thinking of higher degree about the creator of the Universe, Brahma, and; who has acquired the state of fully enlightened one. There is the word 'विप्र' 'Vipra' for a Brahmin in Sanskrit which means 'a pure one'. A Vipra is one who has devoted and entrusted his life to the Almighty. Brahmin loves knowledge, studying and teaching are his actions. Therefore, the original sources of knowledge is Brahmin. Outside India, where there are no castes, Jupiter and Venus represent those persons who are priests, intellectuals in true sense, who are engaged in inventing new things for the benefit of humanity and who lead a pure life. These qualities arise in a person when in his horoscope Venus and Jupiter are in their exaltation. Brahmin is endowed with Sattvika qualities.

Kshatriya (क्षत्रिय), the Royal Caste; क्षत्रिय (Kshtriya) means one who defends, that is those persons who are soldiers and whose function is the internal and external defence of their country and who are capable of punishing the wrong doers. All such persons will be called kshatriya, in Astrology, they are represented by Mars and Sun. In Kshatriya there is the predominance of the Rajsika quality.

Vaishya, the commercial community. The Vaishyas are those whose main function is to excute trade and agriculture. A verse in Sanskrit says," विशुत्याशु पशुभ्यश्च कृष्यादावरुचिः शुचि,वेदाध्ययन सम्पन्नः स वैश्य इति संज्ञितः" that is, the person who has interest in trade, rearing cattle and doing argicultural work, who is pure and is well read in the Vedas etc. is named as a Vaishya. Thus, all other persons that are engaged in the work of feeding the world are called Vaishyas. The Moon and Mercury are Vaishya by varna or caste and govern Vaishyas or the people of the commercial class.

शुद्र *Shudras* the Serving Community. Whoever has the

instinct or sense of serving others in an eminent degree and who is content in serving others,is shudra. Besides service-loving persons, the flattering and the persons engaged in low level activities also belong to this caste. The representative of such persons is Saturn.

In books on Mundane Astrology it has been pointed out that when a particular planet is debilitated specially and is oppressed, it brings calamity to the persons of that community whose representative he is. The planets have influence on the horoscope also in the same manner. Thus when in a horoscope Jupiter and Venus are strong and the Ascendant is also influenced by them, the native gets in him the rising or boosting of qualities associated with Brahmins. The same rule is to be applied with regard to other Varnas or castes.

जीवसूर्येन्दवः सत्त्वं बुध-शुक्रौ रजस्तथा।
सूर्यपुत्र-धरापुत्रौ तमः-प्रकृतिकौ द्विज! ॥२२॥

22. O Brahmin, the luminaries, (the Sun and the Moon) and Jupiter are Sattwika Planets, Venus and Mercury are Rajsikas; while Mars and Saturn are Tamsika ones.

Notes : Human beings also are endowed with Sattwika, Rajsika and Tamsika tendencies. Three tendencies are predominant in Nature - Sattwa, Rajas and Tamas. All the three tendencies are distinct.

Sattwika : Of the three tendencies, the Sattwa guna is pure and without defects. It is enlightening. Its increase enhances light in the mind, soul and senses. Grief, depression, evil qualities and evil actions are destroyed and peace is obtained. When the Sattwaguna is on increase the frivolity of one's mind is automatically destroyed, he resigns the world and rises above worldly matters and his mind is occupied with the thought of the Absolute Brahma. There is absence in his mind and senses of grief and indolence, and increase of the conscious power. When there is the absence of other qualities and the increase of sattwa guna in a person's body, he gets an increase of consciousness, resignation and enlightenment of the mind and he, becomes peaceful and joyful. When it is found that in a person's body, mind, soul and senses, consciousness, enlighten -ment and judgement have been roused, it is to be taken as the increase or enhancement of the Sattwaguna.

Rajsika : Persons endowed with or having the predominance of Rajo guna are called Rajsika. This tendency is the offspring of desires, longings and attachment with the worldly things. The predominance of this tendency increases the desire of bhogas (or Consumption) and man's efforts are directed towards the attainment of these things. When a Rajoguni gives alms he has also a desire that its effects (फल) should come to him manifolded (in increased amount). Avarice and appetite for worldly things are born of Rajoguna. When in a person's body, having suppressed the qualities of Sattwa and Tamoguna, Rajo guna performs its function in the body, mind, soul and senses of the person concerned, have the longing or keen desire of enjoying worldly things and sexual intercourse and are inclined towards doing varied things and there is in them frivolousness, absence of peace and avarice etc. The desire of wealth and riches is avarice due to which a person is always engaged in or occupied with, thinking and planning of the ways of increasing his wealth. When engaged in earning wealth he gives up the sense of the righteous and the wicked, the moral and the immoral and has the desire of having possession even over the things of others. He feels the need of various kinds of Bhogas and there is the rise in his mind of the feelings of performing various kinds of deeds. His mind becomes unstable and frivolous and then there is the beginning of actions in conformity with these feelings.

Tamsika : Persons having the predominance of Tamoguna are called Tamsika. Causing absence of consciousness in the soul and senses and the breeding of attachment in them is the main function of Tamoguna. Tamoguna increases darkness of the intellect which in its turn increases Tamoguna. Tamoguni (man with Tamoguna) suffers the deterioration of the ability to distinguish between what should be done and what should not be done. There is an increase of sleep, indolence lack of light (of the intellect) and Apravriti (अप्रवृत्ति) (lack of the desire of doing the righteous deed, nay, the lack of the desire of beginning it, is called Apravriti). When a person begins to neglect his duty, his mind gets enamoured of things, he does not have the memory of the things, he begins to remain indolent, he has the absence of the power of judging things and, he lacks the power of understanding a thing, then it is to be understood that there is an increase in him of the Tamoguna.

If, in a horoscope, the luminaries; (the Sun and Moon) and Jupiter are strong, the native has the beginning of Sattwika gunas in ample measure. In the Dasas or periods of these planets there is special increase of the Sattwika tendencies. The Rajsika tendencies are increased by the strength of Mercury and Venus and the tendencies that are Tamsika is the function of Mars and Saturn. In the respective Dasas or periods of Rajsika or Tamsika planets the native gets the enhancement of Rajsika and Tamsika gunas respectively.

Description of the Planets :

मधुपिङ्गलदृक्सूर्यश्चतुरस्रः शुचिर्द्विज ! ।
पित्तप्रकृतिको धीमान् पुमानल्पकचो द्विज ! ।।२३ ।।

23. Description of the Sun : The Sun has honey coloured eyes, square body; he is of clean habits, is bilious, intelligent, manly and has limited hair on his head.

Notes : The personality and nature of the native is influenced by the Ascendant, Navamamsha lagna and strong planet.

बहुवातकफः प्राज्ञश्चन्द्रो वृत्ततनुर्द्विज ! ।
शुभदृङ्मधुवाक्यश्च चञ्चलो मदनातुरः ।।२४ ।।

24. Description of the Moon : O Brahmin, the Moon is very windy and phlegmatic. She has round body and is learned. She has auspicious looks and sweet speech, is fickleminded and very lustful.

क्रूरो रक्तेक्षणो भौमश्चपलोदारमूर्तिकः ।
पित्तप्रकृतिकः क्रोधी कृशमध्यतनुर्द्विज ! ।।२५ ।।

25. Description of Mars : O Brahmin, Mars is Cruel, has bloodred eyes, is fickleminded,liberal hearted, bilious and has thin waist and thin physique.

वपुःश्रेष्ठः श्लिष्टवाक् च ह्यतिहास्यरुचिर्बुधः ।
पित्तवान् कफवान् विप्र ! मारुतप्रकृतिस्तथा ।।२६ ।।

26. Description of Mercury : O Vipra, Mercury possesses an attractive physique and the ability to make pun or to speak words having double meaning, sense of humour. He has a blend of all three humours of Bile, Phlegm and wind (vaat).

बृहद्गात्रो गुरुश्चैव पिङ्गलो मूर्द्धजेक्षणैः ।
कफप्रकृतिको धीमान् सर्वशास्त्रविशारदः ॥२७ ॥

27. Description of Jupiter : Jupiter is large bodied, has honey coloured eyes, and hair, is phlegmatic intelligent and learned in all Shastras (classics).

सुखी कान्तवपुः श्रेष्ठः सुलोचनो भृगोः सुतः ।
काव्यकर्ता कफाधिक्योऽनिलात्मा वक्रमूर्धजः ॥२८ ॥

28 Description of Venus : O Bhrigusut (the son of Bhrigu)! Venus is joyful, charming in physique, has beautiful brilliant eyes, is a poet, is phlegmatic and windy and has curly hair.

कृशदीर्घतनुः शौरिः पिङ्गदृश्यनिलात्मकः ।
स्थूलदन्तोऽलसः पंगुः खररोमकचो द्विज ! ॥२९ ॥

29. Description of Saturn : O Brahmin, Saturn has an emaciated and long physique, honey coloured eyes, is windy in temperament, has big teeth, is indolent, lame and has coarse, rough hair.

धूम्राकारो नीलतनुर्वनस्थोऽपि भयंकरः ।
वातप्रकृतिको धीमान् स्वर्भानुस्तत्समः शिखी ॥३० ॥

30. Description of Rahu and Ketu : Rahu has smoke like blue body, lives in forests and is horrible. He is windy in temperament and is intelligent. Like Rahu is Ketu.

अस्थि रक्तस्तथा मज्जा त्वग् वसा वीर्यमेव च ।
स्नायुरेषामधीशाश्च क्रमात् सूर्यादयो द्विज ! ॥३१ ॥

31. Primary Ingredients : Bones, blood, marrow, skin, fat, semen and muscles are the primary ingredients, O Brahmin, and the lords of these are respectively the Sun and the other planets.

Notes : In this verse the Sage has described the governance of the planets over the various ingredients of the body. The Sun is related to the bones in the body. He is the central planet in the solar system and the prop of all the planets which revolve round him. Therefore, he represents basic things in all fields. The prop of the body is the skeleton system and the source of the beatings of life is

the heart. So the Sun represents and is Lord of the bones and the heart. In a horoscope, the Lord of the Ascendant repsesents his primary ingredient or Dhatu. Thus if Lagnesh or the Lord of the Ascendant is Sun and is in his exaltation and is strong in other ways also, then the bones of the native will be strong, there will be great amount of Calcium in the body. If, due to the combination of some malefic planet or by his aspect, the native gets his bone fractured, he will be very soon recovered or cured. If Lagnesh is the Sun and he is in his fall, the native will have frequent fractures due to accidents and the bones are weakened. If such a Sun is related to Saturn, a factor in delay, the native develops chronic disease of the bones such as Bone T.B. The following illustration will make the point clear.

6
4
7 Ket Sun Mer
5 Ven Sat
8 Mar
2
9 Jup
11
1 Moon Rahu
10
12

	Rahu Moon		
			Lg Ven Sat
Jup	Mars	Ketu Sun Mer	

This native was born on 19.10.1948 at Indian Standard Time 2.15 hours, at latitude 29°-0 longitude 77° - 45'.

He got several fractures. Once he suffered from Bone T.B. The reason is quite obvious. The Sun who is the significator of bones is in his fall, and he has the aspect of Saturn, the Lord of the House of disease. Therefore, it is quite reasonable that he caught a long term or chronic disease. The Sun is in the combination of Mercury who is a factor in frequency. Therefore, the occurrence of frequent fractures is also reasonable. This native is a teacher of physiology in a Medical college. The same conclusion should be drawn with regard to other planets.

देवालयजलं वह्निक्रीडादीनां तथैव च ।
कोशशय्योत्कराणां तु नाथाः सूर्यादयः क्रमात् ॥३२ ॥

32. *Planetary Abodes* : Temple, watery place, place of fire, sport ground, treasure house, bed room and spot for filth - the lords of these are respectively the seven planets from the Sun onward.

Notes : The Sun has governance over all those places that are meant for worship such as a temple, mosque, church etc. The place in the House where the native performs his prayer or worship regularly is governed by the Sun. The Moon has her dominion in bathrooms, inside the house and outside the house, she has her governance over tanks, wells, seas, rivers etc. Mars governs kitchens, furnaces, the house of the grain roasters and those places where ever fire is used often. Mercury has lordship over sport grounds and places of entertainments. Banks and treasure houses are governed by Jupiter while Venus's governance or lordship is over bed rooms, places of sexual intercourse and other places that are meant for fulfilling lustful actions and Saturn has his lordship over heaps of dirt and filth.

These are used to identify places of birth.

अयनक्षणवारर्तुमासपक्षसमा द्विज ! ।
सूर्यादीनां क्रमाज्ज्ञेया निर्विशकं द्विजोत्तम ! ॥३३ ॥

33. *Planetary Periods* : Ayana, Muhurtha, a day (day and night) Ritu, month, fortnight and year - O excellent Brahmin, these are the periods allotted to the planets respectively from the Sun onward to Saturn.

Notes : A solar year contains two Ayanas : 1. From the Sun's entrance in to the sign of Capricorn to his entrance into the sign of Gemini and his crossing the last amsha of this sign is called the Uttarayana (उत्तरायण). In other words, when the Sun covers six signs, it is the period of Uttarayana. It is called Saumayayana सौम्यायन also. In this period the Sun's movement is towards the North.

2. When the Sun remains in six signs beginning from the sign Cancer this is called Dakshinayana. It is called Yamyayana याम्यायन also.

Saumayayana is the day of the Gods and Yamyayana is that of the Asuras. All auspicious actions are to be done during Saumayayana. In the period of Saumayayana the Sun has bright

and pure rays and is auspicious. During the period of Yamyayana he becomes weak due the Sun's defective rays. In this period the movement of the Sun is towards the South. The Lord of Ayana is the Sun

Muhurtha : One Muhurtha is of 2 gharis or 48 Minutes (1Ghari = 24 Minutes) some writers, out of illusion, have divided day duration into 15 parts and one part is regarded as Muhurtha. This has become a blind tradition and it is a very fatal tendency. This has been done by the religious essayists because, due to their ignorance of the mathematics of Time, they have made 15 divisions of the day duration and and have made Kutuya and Rantiya etc Muhurthas This is clearly unreasonable, because on our Earth, day duration goes on getting lesser or greater. What arrangement will these essayists make at such places. Therefore, the muhurtha must be regarded as a period of 2 gharis. The Lord of Muhurtha is the Moon.

Ahoratra (Day and Night).Duration of a day and a night is termed as Ahoratra i.e. 24 hrs or 60 gharis make an Ahoratra. Its Lord is Mars.

Ritu (Seasons) The Ritus are six

	Ritu	Situation of the Sun	Lunar Month
1.	Shishir	Capricorn, Aquarius	Magh, Phalgun
2.	Basant	Pisces, Aries	Chaitra, Baisakh
3.	Greeshma	Taurus, Gemini	Jyeshta, Ashadha
4.	Varsha	Cancer, Leo	Shravan, Bhadrapada
5.	Sharad	Virgo, Libra	Ashwina, Kartika
6.	Hemant	Scorpio, Sagittarius	Margh Shirsha, Pausa

Therefore, Ritu is of about two months, because Ritu is the time taken by the Sun in crossing two signs The Lord of Ritu is Mercury.

Masa :The time from one sunrise to another sunrise is called one sawan day. In the same way 30 sawan days make one Sawan Masa. Its Lord is Mercury.

Paksha : Paksha is equal to the half of the Sawan Masa. From Shukla Pratipada (the first day of the Moon rise) to Amavasya

tithi - this period is called one Lunar Month. In one Lunar month the Moon completes her one rotation in all the 27 Nakshatras. One lunar month has two Pakshas . Shukla and Krishna. From the Pratipada of Shukla Paksha to its Pauranmashi (Full Moon) remains the Shukla paksha and from (Pratipada of the Krishna paksha) to Amavasya remains the Krishna paksha. The Lord of the Paksha is Venus.

Varsha : It is quite obvious what Varsha is. Its Lord is Saturn.

The use of these time periods of the planets may be made in **Horary Astrology** (प्रश्न ज्योतिष) and in Dasha and Antardasha of the planets. These may be related to the maturity of the occurrence of an event. For example, if the planet Sun is a factor in the occurrence of an event, then the fruitation of that event will occur in or with in 6 months. We ourselves make use of these time periods as per method of **Astrological Magazine**. Thus, first the lagan and navamamsh of the prashna samaya (Hora) is determined. From the Navamamsh Lagna is found out by counting the situation in House of Navamamsh pati. This number will give the number of the Ayana. Now, suppose the Sun is Navamamsh pati and the Sun is in the third house from Navamamsh then the success with regard to the question will be got after 3 Ayanas or within 3 Ayanas (180 days).

कटु - क्षार - तिक्त - मिश्र - मधुराम्ल - कषायकाः ।
क्रमेण सर्वे विज्ञेयाः सूर्यादीनां रसा इति ॥३४॥

34. *Planetary Tastes :* Pungent, saline, bitter, mixed, sweet, aciduous and astringent should be known as the tastes of the planets respectively from the Sun onward.

Notes : The tastes of the native will be according to the tastes of that planet who is strong in his horoscope or in the period of the strong planet he will like the taste of the planet.

बुधेज्यौ बलिनौ पूर्वे रवि-भौमौ च दक्षिणे ।
पश्चिमे सूर्यपुत्रश्च सित-चन्द्रौ तथोत्तरे ॥३५॥
निशायां बलिनश्चन्द्र-कुज-सौरा भवन्ति हि ।
सर्वदा ज्ञो बली ज्ञेयो दिने शेषा द्विजोत्तम ! ॥३६॥
कृष्णे च बलिनः क्रूराः सौम्या वीर्ययुताः सिते ।

सौम्यायने सौम्यखेटो बली याम्यायनेऽपर: ॥३७॥
वर्षमासाहहोराणां पतयो बलिनस्तथा।
शमंबुगुशुचंराद्या वृद्धितो वीर्यवत्तरा: ॥३८॥

35-38. *Planetary strengths* : Mercury and Jupiter are strong in the East ,the Sun and Mars are so in the South, Saturn in West while the Moon and Venus have strength in the North. And O Brahmin Shrestha! the Moon, Mars and Saturn are endowed with strength during night, whereas Mercury is strong during both day and night. The rest (i.e. the Sun, Venus and Juptier) are strong only in day time. During Krishna Paksha (the dark half of the Month) the malefics are strong. While the benefics acquire strength in the Shuklapaksha (the bright half of the month). And during Saumayayana are strong the benefics while the malefics are so in Yamayayana. The lords of the year, month, day and hora (planetary hour) are stronger than the other in ascending order. Again Saturn, Mars, Mercury, Jupiter, Venus, the Moon and the Sun are also stronger than the other in the ascending order.

Notes : The 35th verse tells us of the Directional strengths or Digbala of the Planets. At another place, the situation of the planets in the Houses of a horoscope has been called as Digbala; because

The First House or the Ascendant	- East
The 4th House or the Nadir	- North
The 7th House or the Descendant	- West
The 10th House or the Meridian	- South

is the relation of the Houses with the Directions and the planets get the strength of Direction or Digbala when they are situated in this way :

Mercury and Jupiter	- Ascendant (East)
Venus and the Moon	- The 4th House (North)
Saturn	- The 7th House (West)
The Sun and Mars	- The 10th House (South)

If a planet has Directional strength or Digbala, he will benefit the native in his direction in his Dasa or Antar Dasa. Suppose Saturn is situated in the 7th House in the West, he will benefit the native in his Dasa or antardasa from the Western direction and the commercial activities will be completed fruitfully and without obstacles in that direction.

सूर्यो जनयति स्थूलान् दुर्भगान् सूर्यपुत्रकः ।
क्षीरोपेतांस्तथा चन्द्रः कटुकाद्यान् धरासुतः ॥३९ ॥
पुष्पवृक्षं भृगोः पुत्रो गुरु-ज्ञौ सफलाफलौ ।
नीरसान् सूर्यपुत्रश्च एवं ज्ञेयाः खगा द्विज ! ॥४० ॥

39-40*Relation of the Planets to Trees :* The Sun rules the growth of the strong, tall trees having stout trunks, Saturn, useless thorny trees, the Moon milky trees (like rubber yielding trees), Mars bitter ones (like lemon plants), Bhriguputra Venus floral plants, Jupiter fruitful ones and, O Brahmin, Mercury is to be known as governing the growth of fruitless ones.

राहुश्चाण्डालजातिश्च केतुर्जात्यन्तरस्तथा ।
शिखिस्वर्भानुमन्दानां वल्मीकं स्थानमुच्यते ॥४१ ॥
चित्रकन्था फणीन्द्रस्य केतोश्छिद्रयुतो द्विज ! ।
सीसं राहोर्नीलमणिः केतोर्ज्ञेयो द्विजोत्तम ! ॥४२ ॥
गुरोः पीताम्बरं विप्र ! भृगोः क्षौमं तथैव च ।
रक्तक्षौमं भास्करस्य इन्दोः क्षौमं सितं द्विज ! ॥४३ ॥
बुधस्य कृष्णक्षौमं तु रक्तवस्त्रं कुजस्य च ।
वस्त्रं चित्रं शनेर्विप्र ! पट्टवस्त्रं तथैव च ॥४४ ॥

41-44 *Other Matters :* (Caste, Cloth, Metal etc.) O Brahmin, Rahu is of the outcaste while Ketu is of mixed caste. Ketu, Rahu and Saturn have their place as anthills. The clothes of Rahu are multicoloured and those of Ketu are rags. (Clothes having holes). The metals of Rahu and Ketu are respectively lead and blue gem. And O Vipra, Jupiter has Saffron,Venus Silken,the Sun red silken, the Moon white silken, Mercury black silken, Mars red and Saturn multicoloured robes.

Notes : These verses mention clothes related to planets. In the ancient times people often wore unstitched clothes and males too wore jewels like women. Therefore, coloured clothes were preferred. The planets cause profit to the Native in their Dasa and Antar Dasa with clothes related to them or the Native likes to wear clothes related to the planets.

भृगोर्ऋतुर्वसन्तश्च कुजभान्वोश्च ग्रीष्मकः ।
चन्द्रस्य वर्षा विज्ञेयाः शरच्चैव तथा विदः ॥४५ ॥

हेमन्तोऽपि गुरोर्ज्ञेयः शनेस्तु शिशिरो द्विज ! ।
अष्टौ मासाश्च स्वर्भानोः केतोर्मासत्रयं द्विज ! ।।४६ ।।

45-46*Planetary Seasons :* The Season of Venus is Basant, of Mars and the Sun Greesham , of the Moon Varsha, of Mercury Sharad, of Jupiter Hemant and of Saturn Shishir. And O Dwija (Brahmin) Rahu has 8 Months while Ketu 3 Months.

राह्वारपंगुचन्द्राश्च विज्ञेया धातुखेचराः ।
मूलग्रहौ सूर्यशुक्रौ अपरा जीवसंज्ञकाः ।।४७ ।।

47. *Dhatu, Moola and Jeeva Divisions* : Rahu, Mars and Saturn and the Moon are lords of Dhatu, the Sun and Venus of Moola. While the remaining planets Mercury, Jupiter and Ketu rule over Jeevas.

Notes : The Dhatus, Moolas (roots) and Jeevas (living beings) of the planets are of particular importance in **Horary Astrology** (प्रश्न ज्योतिष). For example, suppose the lord of the Ascendant at the time of the Prasna is Jupiter, he is debilitated and is situated in an evil house, say in the 6th House, then it is to be concluded that the person concerned has asked about living beings Jeevas and the debilitation of Jupiter is indicative of the illness of the person.

ग्रहेषु मन्दो वृद्धोऽस्ति आयुर्वृद्धिप्रदायकः ।
नैसर्गिके बहुसमान् ददाति द्विजसत्तम ! ।।४८ ।।

48. Of all the planets Saturn is the eldest. But he is the bestower of, O Dwijasattam (Excellent Brahmin) of greater number of years of life in Naisargika Dasha.

मेषो वृषो मृगः कन्या कर्को मीनस्तथा तुला ।
सूर्यादीनां क्रमादेते कथिता उच्चराशयः ।।४९ ।।
भागा दश त्र्योऽष्टाश्व्यस्तिथ्योऽक्षा भमिता नखाः ।
उच्चात् सप्तमभं नीचं तैरेवांशैः प्रकीर्तितम् ।।५० ।।

49-50. *Exaltation and Debilitation of Planets :* Aries, Taurus, Capricorn, Virgo, Cancer, Pisces and Libra have been spoken of, respectively from the Sun on, as the signs of exaltation of the seven planets. The deepest exaltation degrees in these planets are respectively 10, 3, 28, 15, 5, 27 and 20. And in the 7th sign from the said exaltation sign each planet has its debilitation to the same degrees.

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Exalted Signs	Aries	Taurus	Capricorn	Virgo	Cancer	Pisces	Libra
Deepest Exaltation Degrees	10	3	28	15	5	27	20
Debilitated signs	Libra	Scorpio	Cancer	Pisces	Capricorn	Virgo	Aries
Deepest debilitation Degrees	10	3	28	15	5	27	20

रवेः सिंहे नखांशाश्च त्रिकोणमपरे स्वभम्।
उच्चमिन्दोर्वृषे त्र्यंशास्त्रिकोणमपरेऽशकाः ॥५१॥
मेषेऽर्कांशास्तु भौमस्य त्रिकोणमपरे स्वभम्।
उच्चं बुधस्य कन्यायामुक्तं पञ्चदशांशकाः ॥५२॥
ततः पञ्चांशकाः प्रोक्तं त्रिकोणमपरे स्वभम्।
चापे दशांशा जीवस्य त्रिकोणमपरे स्वभम्॥५३॥
तुले शुक्रस्य तिथ्यंशास्त्रिकोणममरे स्वभम्।
शनेः कुम्भे नखांशाश्च त्रिकोणमपरे स्वभम्॥५४॥

51-54. *The Mool Trikona Signs of Planets :* In the sign Leo the first 20 degrees are the Sun's Mooltrikona while the rest portion is called his own house. In the same way, in Taurus sign the first 3 degrees are the Moon's exaltation portion and the rest is her Mooltrikona. In Aries, the first 12 degrees are the Mooltrikona of Mars and the rest portion is his own house. For Mercury, in Virgo the first 15 degrees form his exaltation zone, the next 5 his Mooltrikona and the last 10 his own house. In the sign Sagittarius, the first 10 degrees are Jupiter's Mooltrikona and the rest, his own house. In the sign, Libra the first 15 degrees are Venus's Mooltrikona the rest his own house and Saturn has his Mooltrikona in the sign Aquarius upto 20 degrees and in the rest his own house.

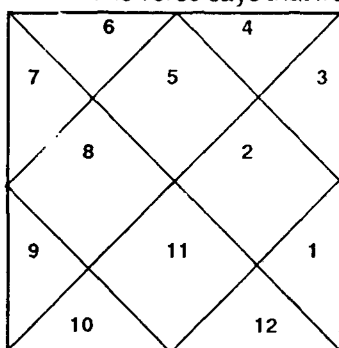
त्रिकोणात् स्वात्-सुख-स्वान्त्यधीधर्मायुःस्वतुङ्गपाः।
सुहृदो रिपवश्चान्ये समाश्चोभयलक्षणाः ॥५५॥

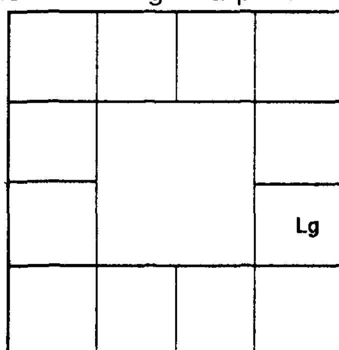
55. *Natural Relationships :* The lords of the signs which are the 4th, 2nd, 12th, 5th, 9th and the 8th from the Mooltrikona sign of a planet and the Lords of the exalted sign of each planet are the

friend of a particular planet. Lords of the signs other than these are his enemies. The planets which have got the features of both (of a friend and of an enemy) are neutral to the said planet. These should be taken as the natural relationships of the planets

Notes. This verse tells us of the mutual relationship of the planets. An example will make it quite clear :

The verse says that from the Mooltrikona sign of a planet the





4th, 2nd, 12th, 5th, 9th and 8th sign is the sign of the friend of the said planet and the rest 3,6,7,10,11, are the signs of his enemies. Let us find as to who is the friend of the Sun. The Sun's Mooltrikona sign is Leo. The fourth place from Leo is that of Scorpio. Here Scorpio is the sign of Mars. Thus Mars is Sun's friend. The second sign of Mars is Aries which falls in the Ninth House from Leo. So here also Mars is friend of the Sun. Being a friend from both signs Mars is called the Sun's friend. From the Mooltrikona sign of the Sun the 2nd sign Virgo is that of Mercury. Therefore, Mercury is here the Sun's friend. The second sign of Mercury i.e. Gemini falls in the 11th House from Leo. This is the House of the Sun's enemy. Thus, being friend from one place and an enemy from another place the relationship of the Sun with Mercury is that of an equal or Neutral. The 3rd House from Leo is the House of a enemy Venus. Therefore, here Venus is Sun's enemy. The second sign of Venus is Taurus which falls in the 10th House. This place is also of the enemy. Therefore, both the signs of Venus are situated in the Enemy Houses to the Mooltrikona sign of Leo. So Venus is Sun's enemy. The relationship of the planets according to this formula is called the natural relationship of the planets. This relationship of the planets is

shown in the table that follows:

Planet	Friends	Enemies	Neutrals
Sun	Moon, Mars. Jupiter	Venus Saturn	Mercury
Moon	Sun, Mercury	–	Mars, Jupiter, Venus. Saturn
Mars	Sun, Moon, Jupiter	Mercury	Venus, Saturn
Mercury	Sun, Venus	Moon	Mars, Jupiter Saturn
Jupiter	Sun, Moon, Mars	Mercury Venus	Saturn
Venus	Mercury. Saturn	Moon, Sun	Mars, Jupiter
Saturn	Mercury Venus	Sun, Moon, Mars	Jupiter

The relationship of Rahu and Ketu is as follows:

Rahu : Jupiter, Venus and Saturn are Rahu's friends. The Sun, the Moon and Mars are his enemies while Mercury is his neutral.

Ketu : Mars, Venus and Saturn are Ketu's friends. The Sun, the Moon are his enemies while Mercury and Jupiter are his neutrals. But there are differences of opinion about their relationship.

दशबन्ध्वाय सहज स्वान्त्यस्थास्ते परस्परम् ।
तत्काले मित्रतां यान्ति रिपवोऽन्यत्र संस्थिता: ॥५६ ॥

56. *Temporary Relationship or Horoscopic Relationships* : The planets Sun etc. situated in the 10th, 4th, 11th, 3rd, 2nd or the 12th from another are mutual friends (or friends to that planet). If they are situated in other than these places they act as his enemies.

Notes : According to this formula the relationship of the planets (of temporary nature) will be different. Here is a table for this relationship.

Temporary (Tatkalika) Relationship or friendship

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	Ketu
FRIEND	Mars, Jupiter	Rahu	Sun Mercury Venus Saturn Ketu	Sun Moon Jupiter	Sun Mercury Venus Saturn Ketu	Mars Jupiter	Mars Jupiter Rahu	Moon Saturn	Mars Jupiter
ENEMY	Moon, Mercury Venus Saturn Rahu Ketu	Sun Mercury Mars Jupiter Venus Saturn Ketu	Moon Jupiter Rahu	Mercury Venus Saturn Rahu Ketu	Moon Mars Rahu	Sun Moon Mercury Saturn Rahu Ketu	Sun Moon Mercury Venus Ketu	Sun Mars Mercury Jupiter Venus Ketu	Sun Moon Mercury Venus Saturn Rahu

In this horoscope Mercury, Venus and Ketu are situated in the 12th House with the Sun. Therefore, in the temporary friendship these will be Sun's enemies. Jupiter and Mars are in the 2nd House from the Sun. Therefore, they will be Sun's friends. Saturn is in the Fifth House from the Sun. He will also be Sun's enemy. The Moon is in the 9th House from the Sun. Therefore, the Moon will also be considered as Sun's enemy.

Ascendant Chart

5
Mer Ven
3 Sun Ketu
6
4
Jup Mars
2
7
Sat
1
8
10
12
9
Rahu
11
Moon

			Mer Ven Sun Ketu
Moon			Lg Jup Mars
Rahu		Sat	

तत्काले च निसर्गे च मित्रं चेदधिमित्रकम्।
मित्रं मित्रसमत्वे तु शत्रुः शत्रुसमत्वके ॥५७॥
समो मित्ररिपुत्वे तु शत्रुत्वे त्वधिशत्रुता।
एवं विविच्य दैवज्ञो जातकस्य फलं वदेत् ॥५८॥

57-58*Compound Relationship :* The planet who is friendly both naturally and temporarily, is called extremely friendly. On the other hand, if he is friendly in one place and neutral in another he is friendly; If he is enemy in one place and neutral in another, he is enemy; If he is enemy in both ways he has extreme enmity with the planet concerned. The astrologer should predict the effects of the native after considering the reltionship in this way.

Notes : In this way, on the basis of Naisargika and Tatkalika maitree (Natural and Temporary Relationship) we find that the planets have among themselves five fold relationship. The following chart will make it easy to understand it.

Speculam of 5 Fold Relationship

One relation ship		Another relation ship		Net Relationship
Friendship	+	Friendship	=	Extreme friendship
Neutrality	+	Friendship	=	Friendship
Enmity	+	Enmity	=	Extreme enmity
Neutrality	+	Enmity	=	Enmity
Enmity	+	Friendship	=	Neutrality

The horoscope, given to illustrate verse 56, in the notes, is to be re-examined. The 5 fold relationship as per this formula will be obtained in the following way.

5 Fold Relationship or Compound Relationship

Planet	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Extreme Friendship	Mars Jupiter	–	Sun	–	Sun	–	–
Friendship	–	–	Venus Saturn	Jupiter Mars	Saturn	Mars Jupiter	Jupiter
Neutral	Moon	Sun Mercury	Moon Mercury Jupiter	Sun Venus	Moon Mars Mercury Venus	Mercury Saturn	Mars Mercury
Enmity	Mercury	Mars Jupiter Venus Saturn	–	Saturn	–	–	–
Extreme Enmity	Venus Saturn	–	–	Moon	–	Sun Moon	Sun Moon Venus

Here in the temporary relationship Mars and Jupiter are friendly and they are also friendly in the natural relationship. Therefore, Mars and Jupiter are extremely friendly. The Moon is enemy in the temporary relationship and friendly in the natural relationship; therefore, the Moon is neutral to the Sun. Mercury is enemy in temporary relationship and neutral in natural relationship; therefore, Mercury remains enemy to the Sun. Again, Venus and Saturn are enemy in temporary relationship and they are enemy in the natural relationships. Therefore, these two planets become extreme enemy to the Sun.

स्वोच्चे शुभं फलं पूर्णं त्रिकोणे पादवर्जितम् ।
स्वर्क्षेऽर्धं मित्रगेहे तु पादमात्रं प्रकीर्तितम् ।।५९ ।।

पादार्धं समभे प्रोक्तं शून्यं नीचास्तशत्रु ।
तद्वदुष्टफलं ब्रूयाद् व्यत्ययेन विचक्षणः ॥६० ॥

59-60 *Ratio of Effects* : When in his exaltation, a planet gives fully good effects, in his Mool Trikona sign, three fourth or 75%, in his own sign half or 50%, in his friendly sign one fourth or 25%, in the sign of his neutral planet half of one fourth or 12.5% and when he is in his fall, or is set or is in enemy house, it should be predicted by the wise astrologer that his effects are nil. Inauspicious effects are quite reverse with reference to these houses.

Notes : This verse may be shown in table form in the following way :

Auspicious Effect

Exaltation	Mooltri kona	Own House	Friendly Sign	Equal Sign	Debilitation
1	.75	.50	.25	.125	0

Inauspicious Effect :

Exaltation	Mooltri kona	Own Sign	Friendly Sign	Equal Sign	Debilitation
0	.125	.25	.50	.75	1.00

त्र्यंशाढ्य्विश्वभागैश्च चतुर्भैः सहितो रविः ।
धूमो नाम महादोषः सर्वकर्मविनाशकः ॥६१ ॥
धूमो मण्डलतः शुद्धो व्यतीपातोऽत्र दोषदः ।
सषड्भोऽत्र व्यतीपातः परिवेषोऽतिदोषकृत् ॥६२ ॥
परिवेषश्च्युतश्चक्रादिन्द्रचापस्तु दोषदः ।
वित्र्यंशात्यष्टिभागाढ्य्श्चापः केतुखगोऽशुभः ॥६३ ॥

एकराशियुतः केतुः सूर्यतुल्यः प्रजायते ।
अप्रकाशग्रहाश्चैते पापा दोषप्रदाः स्मृताः ॥६४ ॥

61-64 *Non-Luminous Upagrahas* : (Sub planets) From the addition of 4 signs 13 degrees and 20 kalas (minutes) to the Sun's longitude at the moment of birth is obtained the all inauspicious Dhooma. When Dhooma is reduced from 12 signs we arrive at Vyatipata which is also inauspicious. By adding 6 signs to Vyatipata is known the exact position of Parivesha which is extremely

inauspicious. And the deduction of Parivesha from 12 signs gives the exact position of Indra chapa. When 16 degrees 40 minutes are added to Indra chapa we arrive at the position of Ketu. And when 1 sign is added to Ketu we arrive at the longitude of the Sun at the time of birth. All these planets are known as planets devoid of splendour, they are malefics and cause affliction.

Notes : The Non luminous subplanets may be known on the basis of these 4 verses in the following way : Suppose the Sun's position is 3-21°-26'

Sun		3 - 21° - 26'	
	+	4 - 13° - 20	
		8 - 04 - 46'	Dhooma
		12 - 0 - 0	
	–	08 - 4° - 46'	
		03 - 25° - 14'	Vyatipata
	+	06 - 0 - 0	
		09 - 25° - 14'	Parivesha
		12 - 0 - 0	
	–	09 - 25° - 14'	
		02 - 04° - 46'	Indra chapa
	+	0 - 16° - 40'	
		02 - 21 - 26'	Ketu
	+	01 - 0 - 0	
		03 - 21° - 26'	Sun's Longitude at birth

सूर्येन्दुलग्नगेष्वेषु वंशायुर्ज्ञाननाशनम् ।
इति धूमादिदोषाणां स्थितिः पद्मासनोदिता ॥६५ ॥

65. *Effects of Luminous Upgrahas :* If these 5 non- luminous Upgrahas, Dhooma and others combine with the Sun and the Moon or are situated in the Ascendant they destroy respectively the natives dynasty, longevity and wisdom. It is in this way that Lord Brahma, the Lotus born has stated their position.

रविवारादिशन्यन्तं गुलिकादि निरूप्यते ।
दिवसानष्टधा भक्त्वा वारेशाद् गणेयत् क्रमात् ॥६६ ॥
अष्टमोंऽशो निरीशः स्याच्छन्यंशो गुलिकःस्मृतः ।

रात्रिमप्यष्टधा कृत्वा वारेशात् पञ्चमादितः ॥६७ ॥
गणयेदष्टमः खण्डो निष्पतिः परिकीर्तितः ।
शन्यंशो गुलिकः प्रोक्तो रव्यंशः कालसंज्ञकः ॥६८ ॥
भौमांशो मृत्युरादिष्टो गुर्वंशो यमघण्टकः ।
सोम्यांशोऽर्धप्रहरकः स्वस्वदेशोद्भवः स्फुटः ॥६९ ॥

66-69. *Calculation of Gulika etc. :* From the Sun etc. up to Saturn is determined the periods of Gulika and others. Day duration divided by 8 gives the seven planets commencing from the Varesh (the day on which Gulika and others are to be considered) onwards. The 8th portion is lordless. The portion ruled over by Saturn is termed (called) as Gulika. Similarly, the night duration, when divided by 8 gives the portions of the seven planets commencing with the 5th House from the Varesh (the week day on which gulika etc. are to be considered). Here also the 8th portion is Lordless. and Saturn's portion is Gulika, Sun's Kalvela, Mars Mrityu, Jupiter's Yamaghantaka and Mercury's Ardhaprahara.

गुलिकेष्टवशाल्लग्नं स्फुटं यत् स्वस्वदेशजम् ।
गुलिकं प्रोच्यते तस्माज्जातकस्य फलं वदेत् ॥७० ॥

70.*Gulika's position :* The degree ascending at the time of Gulika's portion will be the longitude of Gulika at a given place. From this longitude of Gulika are to be estimated the effects of a particular nativity.

Notes : The period between the sunrise and the sunset is called Dinmana (day duration); that between sunset and sunrise is called Ratrimana (Night duration). The day duration of a particular place is given in the Indian Panchangas. But it is not given in hours and minutes; instead it is given in ghatis and palas (घटी,पल).

Gulika is not a planet. It is imagined as a shadowy planet. The method of knowing Gulika's position is quite easy. The day duration at the place of birth is divided by 8 gives the seven planets commencing from the Varesh (the Lord of day on which Gulika and others are to be considered.) onwards the portion of the Lord of each planet respectively is imagined. The portion in which Saturn is imagined or Saturn's portion is called Gulika. The method of imagining every portion is as below. The calculation is respectively made from that Varesh (when the birth falls in the

day time) on which Gulika is to be determined. For example, if we have to know the Gulika on Sunday in the day time, the Lord of the first portion will be the Sun, that of the second Moon, of the third Mars, of the Fourth Mercury, of the 5th Jupiter, of the sixth Venus and of the 7th Saturn. The 8th portion will be Lordless. Therefore, on this day, the seventh portion of the Dinmana is the portion of Gulika. If the Gulika of the day of Mercury is to be known, then the Lord of the first portion will be Mercury, that of the Second Jupiter, of the 3rd Venus, of the 4th Saturn, of the 5th Sun, of the 6th Moon and of the 7th Mars. On Wednesday, in the day time, Saturn. is the Lord of the 4th portion, therefore the Lord of the fourth portion is Gulika. In the same way, Saturn's portion of all the other days will be considered as the portion of Gulika. But when the time of birth falls in the night the portion of Gulika is arrived at by a different method. In that case the night duration (Ratrimana) is divided by 8. Then the Lord of the 5th day from the day of birth is taken to be the Lord of the First portion. Counting in this way respectively, the Gulika of the night of birth will be that portion the Lord of which is Saturn. To know the Gulika of the night of Sunday, the Ratrimana (night duration) is to be divided by 8. The Lord of the First portion will be Jupiter instead of the Sun, for he is the 5th from the Sun. In the same way, the Lord of the 2nd will be Venus, that of the 3rd Saturn and so on. The 8th portion is Lordless in the night too. In this way on the night of Sunday the portion of Gulika falls on the 3rd portion of Ratrimana (night duration)

Lord of the Portion of Day's Gulika

Day	1	2	3	4	5	6	7
Sunday	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Monday	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
Tuesday	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
Wed.	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
Thurs.	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
Friday	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
Sat.	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus

Lord of the Portion of Night's Gulika

Day	1	2	3	4	5	6	7
Sunday	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
Monday	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
Tuesday	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
Wed.	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Thurs	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
Friday	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
Sat	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars

Gulika-Dhruvanka (CONSTANT)

Planet	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Day	7	6	5	4	3	2	1
Night	3	2	1	7	6	5	4

The method of preparing Gulika lagna may be described in this way:

The number of that portion, the Lord of which is Saturn, is the Dhruvanka. The 8th portion of the day or the night is mulitplied by that number (Dhruvanka) and the time arrived at by multiplying it is the time of Lagna spashta (Longitude of the Ascendant) Whatever the Lagnaspashta comes in this way will be the Lagnaspashta of the Gulika. It should be noted here that if the time of birth is the day, the Gulika spashta is found out at that time which is arrived at by multiplying by the 8th portion, while, if the time of birth is night, the Ratrimana is divided by 8 and the number arrived at is multplied by the Dhruvanka of the Lord of the day and is added to the day duration (Dinmana).

For instance, the Dinmana (Day duration is 33 ghatis and 52 palas; 1 ghati = 60 palas, 1 ghati = 24 Minutes). Deduce Dinmana from 60 ghati, it gives Ratrimana (The total mana of day and night is 60 Ghatis).

60 - 0 - 0
− 33 - 52 - 0
26 - 08 - 0

Divide it by 8 which gives 3-16. This is the mana of every portion. Suppose the birth time

is on the night of Wednesday. Then on the night of Wednesday the Gulika portion is the 7th one which means that the Dhruvanka of this night is 7. Now multiply by 7, the 8th part of the Ratriman (Night Duration) (3-16) 7 = 22-52 and by adding in it Dinmana. (Day duration) 33-52 gives 56-44. This (56-44) is the Ishta (Time). The ascendant rising on it will be the Gulika Ascendant.

Sri V. Surya Narayana Rao, an eminent learned Astrologer has expounded a different method of knowing Gulika's position in his English translation of **'Sarvartha Chinatamani'**. According to him number of days is supposed for each day commencing from Saturday. Suppose the day of birth is Saturday, then the number of Saturday is 1, of Sunday 2 ,of Monday 3, of Tuesday 4, of Wednesday 5, of Thursday 6 and of Friday 7. This number of the day multiplied by 4 and from the resultant is deduced 2. That which remains is the Ishta (Time) of the Gulika. When the Ascendant is ascertained from this time, that will be Gulika Lagna.

Generally learned astrologers are of the view that Gulika and Mandi are one and identical. But according to **'Sarvartha Chintamani'** these are different. Gulika is called (शनिपुत्र) (offspring of Saturn) while Mandi मान्दि is called 'यमपुत्र' (offspring of Yama). There is a verse to this effect 'शने सतुस्यादगुलिकोथ मान्दि यमाऽत्यजऽप्राण हरोतिपापी' Here Mandi has been spoken of as yamatmaja (Yama's son) Pranhara (Destroyer of Prana or being) and Atipapi (extremely malefic.) Like Gulika, he is also an imaginary or a shadowy planet. The method of knowing him is as below. The Dhruvanka of Ravi has been regarded as 26, of Moon as 22, of Mars 18, of Mercury 14, of Jupiter 10, of Venus 6, and of Saturn 2. The Dinmana or day duration of that day the Mandi of which is to estimated is multiplied by the Dhruvanka of that day and then the obtained number is divided by 30, that which is arrived at in this day is the Ishta (Time) of Mandi. If the ascendant is known at this time, that will be the Mandi Lagna, (Mandi Ascendant).

In **'Phala Deepika'**, a famous book from the South, there is stated that the Dhruvanka of the Mandi of the night time will begin from the 5th day of the day of birth, that is, if the birth is in the night of Sunday, the Dhruvanka will be taken as the 5th from the Sun and thus it will be 10th.

Mandi Dhruvanka:

Day	Sun	Mon	Tues	Wed	Thurs	Fri	Sat
Day	26	22	18	14	10	6	2
Night	10	6	2	26	22	18	14

The Tamil Version of **JataKalanKaram** indicates the signs of Exaltation and Debilitation and the own signs of these Upagrahas (Subplanets). These are :

Upagraha	Exaltation	Debilitation	Own Sign
Dhooma	Leo	Aquarius	Capricorn
Vyatipata	Scorpio	Taurus	Gemini
Parivesha	Gemini	Sagittarius	-
Indra chaap	Sagittarius	Gemini	Cancer
Upketu	Aquarius	Leo	Cancer
Gulika	–	–	Aquarius
Yamaghantika	–	–	Sagittarius
Ardhaprahara	–	–	Gemini
Kala	–	–	Capricorn
Mrityu	–	–	Scorpio

भांशपादसमैः प्राक्चराद्यर्कत्रिकोणभात्।
उदयादिष्ट कालान्तं यद्भं प्राणपदं हि तत् ॥७१।
स्वेष्टकालं पलीकृत्य तिथ्याप्तं भादिकं च यत्।
चरागद्विभसंस्थेर्के भानौ युङ् नवमे सुते ॥७२॥
स्फुटं प्राणपदाख्यं तल्लग्नं ज्ञेयं द्विजोत्तम!
लग्नाद् द्विकोणे तुर्ये च राज्ञः प्राणपदं तदा ॥७३॥
शुभं जन्म विजानीयात् शैवैकादशेऽपि च।
अन्यस्थाने स्थितं चेत् स्यात् तदा जन्माशुभं वदेत् ॥७४॥

71-74. *Calculation of Pranapada* : From the Pramana (Mana) of the 1/4th part of 36° or 90 or 15 pala, if the Sun is situated in movable sign etc, from the Sun to the signs in the order of Trikona (1,5,9 Houses) from the sunrise to the Ishta Kala, that Lagna is called Pranapada.

Convert the time from the sunrise to the Janameshta Kala (to the time of birth) into palas and divide it by 15. The resultant sign etc, if the Sun is in movable sign, be added to theSun and that which is yielded is called Pranapada. If the Sun be in a fixed sign then in the 9th sign from that (i.e. by adding 8 signs to the already obtained Pranapada), and if he be in a dual sign, then in the 5th sign from that (or by adding 4 to the already obtained Pranapada) is yielded Pranapada.

If the Pranapada happens to fall in the 2nd, 5, 9, 4, 10 and 11th from the Natal Ascendant, then the birth will be auspicious and the native should be understood as a happy one, otherwise his birth is to be understood as inauspicious.

Notes : 6 Prana = 1 Pala or 15 Pala = 90 Prana,that is 1/4 of 1 ghati is the Maana of each Lagna.) The use of Pranapada is made in knowing the auspiciousness or inauspiciousness of the Lagna or birth. Through the above verse the Pranapada is obtained in the following manner.

Suppose the birth occurs at 20 ghati and 25 pala. It is converted into pala: 20 x 60 + 25 = 1225. It is divided by 15 which gives 81.66 Rasi. 81.66 means 81 signs and 20 degrees. The Rasi is more than 12, therefore it is divided by 12 which yields 9 sign 20 degrees.

Now if the Sun is in a movable sign then 9 signs 20 degrees is added to the Sun of the time of birth. Suppose the Sun is on 8 degres in Aries. Then it will be $290^0 + 8^0 = 298^0$ or 9 signs 28 degrees will be the Lagna or Ascendant of Pranapada.

Again, suppose the Sun is in a fixed sign, then we shall have to add 8 Rasi's (signs) or 240 degrees more. Thus if the Sun is in Taurus at 15 degrees,then the calculation will be 45 + 240 + 290 = 575^o. Then 575-360 = 215^o or 7 signs 5 degrees will be the Pranapada.

Then, if the Sun is in a dual sign, the calculation will be made in the following manner. Suppose the Sun is on 12 degrees of the sign Gemini, then 120^0 instead of 240^o are added. The Pranapada will be obtained in this way 72 + 120 + 290 = 482^o. 360 is deducted from it 482-360 = 122. Then Pranapada falls in Leo at 2 degrees.

अथ राशिस्वरूपाध्यायः ॥४॥

Chapter 4

Zodiacal Signs Described :

अहोरात्रस्य पूर्वान्त्यलोपाद् होराऽवशिष्यते ।
तस्य विज्ञानमात्रेण जातकर्मफलं वदेत् ॥१॥
यदव्यक्तात्मको विष्णुः कालरूपो जनार्दनः ।
तस्याङ्गानि निबोध त्वं क्रमान्मेषादिराशयः ॥२॥

1-2 *Importance of Hora :* The dropping of the first and the last Syllable of the word 'अहोरात्र' leaves behind it the word होरा (Hora), [or Hora is derived from the word 'Ahoratra' And Hora (the 12 signs) remains in between Ahoratra, i.e. day and night.] The good and the bad effects of the native are to be spoken only after knowing Hora. O Brahmin, know that the Zodiacal signs beginning from Aries are the limbs fo the indescribable Vishnu, the Time Personified, Janardana.

मेषो वृषश्च मिथुनः कर्क-सिंह-कुमारिकाः ।
तुलाऽलिश्च धनुर्नक्रे कुम्भो मीनस्ततः परम् ॥३॥

3. Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces are the 12 Signs of the Zodiac in order.

शीर्षानने तथा बाहू हृत्क्रोडकटिबस्तयः ।
गुह्योरुयुगले जानुयुग्मे वै जङ्घके तथा ॥४॥
चरणौ द्वौ तथा मेषाज्ज्ञेयाः शीर्षादयः क्रमात् ।

4-4 1/2. The 12 signs beginning from Aries are respectively the head, face, arms, heart, stomach, hip, space below navel, the private parts, thighs, knees, ankles and feet, of the Kalapurusha.

Notes : The Zodiac represents the body of the Kalapurusha (the Time Eternal). Kalapurusha is the Sanskrit word used by the ancient Hindu Astrologers for Eternal Time. The ancient Sanskrit Texts contain a number of learned and philosophical dissertations on Time. The Eternal Time which has no beginning.or end and thus endless is identified with God, i.e. Time is God, the Almighty, the Lord of the Universe. The hours hand, the minute hand and the second hand of a watch are tokens or indicators of the divisions of time in it. In the same way Earth's movement on the eclipitc is regarded as the hand of the watch of the Time Eternal. In the Hindu Mythology this Ecliptic is referred to as the Sudarshana Chakra, (the splendid wheel in the hand of Vishnu) the Weapon of Janardana.

The Conception of Zodiac as representing the body of the Eternal Time or Kala purusha is of great importance in the practice of Astrology. The Sanskrit text **'Swalpajataka'** refers to its importance in the following way:

"कालनरस्यावयवान पुरुषाणां चिन्तयेत प्रसवकाले।
सद् सद् ग्रहसंयोगात् पुष्टाः सोप द्रवास्ते च ॥"

That is, the consideration should be as to which sign has the yoga of benefic planets and which has that of malefic ones. The signs that have the presence of benefic planet in it or is aspected by a benefic planet will strengthen that limb of the native in which it is situated in the body of the Kala Purusha; and the sign which has the presence or aspect of a malefic planet in it will weaken or will give disease to the limb of the native which is related to that sign in the body of the Kalapurusha. Thus Aries represents head. Therefore, if Saturn is situated in Aries and he doesnot have the aspect of any benefic planet, nor has he the combination of any benefic planet, then the native will be subject to headache and injuries in the head. If Aries has the effect of other malefic planet besides that of Saturn, it will cause more and serious problems in the cavity of head, such as giddiness, paralysis, wounds, derangement, brain fever, monomania etc.

Therefore, the underlying idea is that if sign number 1 one (Aries) is afflicted by a malefic planet then the first part of the body i.e. the head will be diseased or injured. Similarly, if the sign Taurus is under malefic influences then the face may get injury or disease. In the like manner the affliction by the influence of malefic planets of any number of a sign will bring injury, disease, want of growth or deformity to the corresponding part of the body, and if any sign is occupied by auspicious planets or aspected by them the corresponding parts of the body will be healthy, strong and beautiful.

चरस्थिरद्विस्वभावाः क्रूराक्रूरौ नरस्त्रियौ ॥५ ॥
पित्तानिलत्रिधात्वैक्यश्लेष्मिकाश्च क्रियादयः ।

5 - 5 1/2 Beginning from Aries the 12 signs are of movable, fixed and dual nature, malefic and benefic, male and female and, of bilious windy, tridhatu and phlegmatic disposition.

Notes : Sage Parasara has classified the nature of the 12 signs from different angles. Thus Aries, Cancer, Libra and Capricorn are movable signs, Taurus, Leo, Scorpio and Aquarius are fixed ones, and Gemini, Virgo, Sagittarius and Pisces are of dual nature. Again, Aries, Gemini, Leo, Libra, Sagittarius, Aquarius are cruel and male signs while Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces are Saumaya (Beneficial) and female signs. And Aries, Leo and Sagittarius are of bilious nature, Taurus, Virgo and Capricorn of windy nature, Gemini, Libra and Aquarius of tridhatu nature and Cancer, Scorpio, Pisces of phlegmatic nature.

All the signs of cruel nature are male signs and those of beneficial nature are female ones. The nature of the signs has great significance in a horoscope. If the sign of the Ascendant is of cruel nature and is a male one the native will have more of the manly qualities. On the contrary the occupation of the Ascendant by Saumaya or beneficial signs and the influence of the female planets will give the native womanly qualities like delicacy, gracefulness, humility and sense of yielding. It will be seen in all fields of life.

The usefulness of movable, fixed and dual nature is also manifold. These may be used in Prasnajyotisha and Hora. It has been said in ancient books on astrology that.if the Ascendant is

occupied by a movable sign and the Lord of the Ascendant is also in a movable sign, the native concerned earns his living from some foreign land. The meaning is that the place of earning his livelihood will not be one and a fixed place.. He will be fond of wandering and moving. If there are more planets in a movable sign, then he will be more active and practical and less reflective and thoughtful. On the other hand, if there are more planets in a fixed sign, he is more reflective and thoughtful and less practical and active. If of movable nature he will be more prone to wrath, ready to take offfence which however is of short duration. If of fixed nature, he is slow to take offence but anger may remain for longer duration.

The theory of Dhatu (Vata, Pitta and Kapha) is the foundation of Ayurvedic science. Its embroyological, anatomical, physiological, pathological and therapeutical conceptions rest upon this foundation. It has been the product of the genius of this country and has not been borrowed from outside. There are references specially of tridhatu in Vedic literature also.

The three Dhatus known as Vata, Pitta and Kapha are the three elementary and fundamental units or principles on which the building and sustenance of the body depends. Hence it is that they are called Dhatus which literally means supporters. When they are in normal equilibrium, it is health, and ill health when they are not, in which case these Dhatus are technically known as Doshas literally meaning faults.

Vata, Pitta and Shleshma (or Kapha) come from the Sanskrit root va, Tapa and Shlish and indicate their action in the body. By some 'Vata' is translated as wind, Pitta as bile and Shleshma as phlegm or foetid sputum, which is evidently misleading. The meaning of the root 'Va' is gati (motion or movement) and gandhana (initiation and enthusation). This means that the natural attributes of Vatas or vayu are motion, sensation and power of imparting that motion and sensation to other bodies along with initiation and enthusation. Similarly, the meaning of Tapa is santap (heat) and that of Shlish is Alingana (to embrace). This means that the natural attributes of Pitta are to produce heat and bio chemical attributes in the body. Similarly the attributes of Shleshma is cohesion, union and integration.

According to Charaka (Sutrasthan Chapter 18) Pitta, Kapha

and Vata are respectively responsible for the following :

Vision (as opposed to perception which is due to vayu), digestion lead to production of hunger, thirst, softness, and suppleness of the body; lustre, cheerfulness and intellingence are due to Pitta in its normal state. Snehanam smooth working of joints, general stability of the body, general build, potency, strength, forbearance, courage and greedlessness are due to Kapha in its normal state. Enthusiasm, inspiration and expiration, voluntary actions like talking and walking the due circulation throughout the body of its supporting elements like chyle, blood etc, Ayurveda speaks of the circulation not only of the blood as in Modern Western Medicure but also of other Dhatus used as the seven Dhatus and the due discharge from the body of its excretary products, are due to Vata in its normal state.

The classification of Dhatus in the signs or Rashis is of great importance. The equilibrium of the Dhatu in the body which is related to the sign or Rashi present in the 6th house depends upon as to what kinds of planets are situated in this house (the 6th House) or have their aspect on it. If on the Sixth House there is aspect of malefic planets and there is no influence of benefic planets, the body will have diseases related to that Dhatu. In the reverse case, the Dhatu will remain in equilibrium or balance and diseases related to it will not occur.

The inauspicious influences falling on the sign in the Ascendant have evil effect on the constitution of the body. This influence is based on the sign present in the Ascendant. And the same influence on the 4th House will have its relation with the psychological plane of the native.

रक्तवर्णो बृहद्गात्रश्चतुष्पाद्रात्रिविक्रमी ॥६ ॥
पूर्ववासी नृपज्ञातिः शैलचारी रजोगुणी ।
पृष्ठोदयी पावकी च मेषराशिः कुजाधिपः ॥७ ॥

6-7 *Aries described* : The sign Aries has blood-red complexion, huge bulky body is a quadruped sign and is strong during night. It resides in the east, is of royal caste and wanders in hills. It has the predominace of Rajoguna, rises with its back and is fiery; its lord is Mars.

श्वेतः शुक्राधिपो दीर्घश्चतुष्पाच्छर्वरीबली ।
याम्येट् ग्राम्यो वणिग्भूमिरजः पृष्ठोदयो वृषः ॥८॥

8. *Taurus described :* Taurus is white in complexion and is lorded by Venus. It is long, is a quadruped sign and is strong in the night. It resides in the South and represents villages. It is of Vaishya caste, its element is the earth, it is Rajoguni and it rises with its back.

शीर्षोदयी नृमिथुनं सगदं च सवीणकम् ।
प्रत्यग्वायुर्द्विपाद्रात्रिबली ग्रामव्रजोऽनिली ॥९॥
समगात्रो हरिद्वर्णो मिथुनाख्यो बुधाधिपः ।

9-9 1/2 *Gemini described :* The sign Gemini rises with its head, it is represented by a couple (male and female) holding a mace and a lute; it resides in the West and its element is air, it is biped, is strong in the night, resides in villages and is windy in temperament; it has an even body and its hue is grass green. Its Lord is Mercury.

पाटलो वनचारी च ब्राह्मणो निशि वीर्यवान् ॥१०॥
बहुपादचरः स्थौल्यतनुः सत्त्वगुणी जली ।
पृष्ठोदयी कर्कराशिर्मृगांकाऽधिपतिः स्मृतः ॥११॥

10-11 *Cancer described :* The sign Cancer is pale red in hue, resides in forests, brahmin by caste and is strong in the night. It is many footed and has a bulky body; it is Sattwika in disposition ,its element is water; it rises with its back and the Moon has been regarded as its Lord.

सिंहः सूर्याधिपः सत्त्वी चतुष्पात् क्षत्रियो वनी ।
शीर्षोदयी बृहद्गात्रः पाण्डुः पूर्वेड् द्युवीर्यवान् ॥१२॥

12. *Leo described :* The sign Leo is of Sattwika disposition and lorded by the Sun; it is four footed and kshtriya (martial) by race and resides in forests; it rises with its head, has a bulky body and is pale in hue; it resides in the east and is strong in the day.

पार्वतीयाथ कन्याख्या राशिर्दिनबलान्विता ।
शीर्षोदया च मध्यागां द्विपाद्याम्यचरा च सा ॥१३॥
सा सस्यदहना वैश्या चित्रवर्णा प्रभञ्जिनी ।
कुमारी तमसा युक्ता बालभावा बुधाधिपा ॥१४॥

13-14 *Virgo described :* The sign Virgo has been spoken of as Parvatiya or hillresorter and is strong in the day. It rises with its head and has a medium sized body. It is biped and resides in the South. It has grains and fire in its hands. It is of Vaishya Varna (race) and is variegated. Its element is air; it is virgin and is Tamoguni; it is of child like nature and its lord is Mercury.

शीर्षोदयी द्युवीर्याढय्स्तुल: कृष्णो रजोगुणी ।
पश्चिमो भूचरो घाती शूद्रो मध्यतनुर्द्विपात् ॥१५ ॥
शुक्राऽधिपोऽथ स्वल्पांगो बहुपाद्ब्राह्मणो बिली ।
सौम्यस्थो दिनवीर्याढय्: पिशगों जलभूवह: ॥१६ ॥
रोमस्वाढ्योऽतितीक्ष्णाग्रो वृश्चिकश्च कुजाधिप: ।

15-16 1/2 *Libra and Scorpio described :* The sign Libra rises with its head, is strong in day, has black Complexion, is Rajoguni in nature; it resides in the West and wanders on the earth; it is violent, is of Shudra Varna (race) and has medium sized body and is biped. Its lord is Venus. The Sign Scorpio has slender physique and is multi footed (Centipede). It is Brahmin by Varna (race) and resides in holes. Its direction is north and it is strong in day. Its hue is reddish brown and it resides in both water and land. It has hairy body, very sharp forepart (very sharp sting) and its ruler or Lord is Mars.

पृष्ठोदयी त्वथ धनुर्गुरुस्वामी च सात्त्विक: ॥१७ ॥
पिंगलो निशिवीर्याढ्य: पावक: क्षत्रियो द्विपात् ।
आदावन्ते चतुष्पाद: समगात्रो धनुर्धर: ॥१८ ॥
पूर्वस्थो वसुधाचारी तेजस्वी ब्रह्मणा कृत: ।

17-18 1/2 *Sagittarius described :* The sign Sagittarius rises with its back, and its Lord is Jupiter. It is Sattwika. Its hue is pale and it is strong in night; its element is fire and its Varna (race) is Kshtriya (royal or martial). It is biped to 15° and afterwards quadruped. It has even body, and bears a bow and arrow. It resides in the east and wanders on the earth. Brahma (the creator God) has made it splendorous.

मन्दाधिपस्तमी भौमी याम्येट् च निशि वीर्यवान् ॥१९ ॥
पृष्ठोदयी बृहद्गात्र: कर्बुरो वनभूचर: ।
आदौ चतुष्पदोन्ते तु विपदो जलगो मत: ॥२० ॥

19-20 *Capricorn described :* This sign is lorded by Saturn, is Tamoguni and its element is earth. It resides in the south and is strong in night. It rises with its back, has an unwieldy or huge body is variegated and wanders on land and in forests. It is quadruped in the first half and is foot less in the Second half and glides in Water.

कुम्भः कुम्भी नरो बभ्रुवर्णो मध्यतनुर्द्विपात्।
द्युवीर्यो जलमध्यस्थो वातशीर्षोदयी तमः ॥२१॥
शूद्रः पश्चिमदेशस्य स्वामी दैवाकरिः स्मृतः।

21-211/2 *Aquarius described :* The sign Aquarius is represented by a male holding a pot. It has brown complexion and medium sized body and is biped. It is strong in day, resides in deep water and its element is air. It rises with its head and is Tamoguni. Its varna (race or Caste) is Shudra (low born). It is the Lord of the western direction. It is lorded or ruled by Saturn.

मीनौ पुच्छास्यसंलग्नौ मीनराशिर्दिवाबली ॥२२॥
जली सत्त्वगुणाढ्यश्च स्वस्थो जलचरो द्विजः।
अपदो मध्यदेही च सौम्यस्थो ह्युभयोदयी ॥२३॥
सुराचार्याधिपश्चेति राशीनां गदिता गुणाः।
त्रिंशद्भागात्मकानां च स्थूलसूक्ष्मफलाय च ॥२४॥

22-24. *Pisces described :* The sign Pisces has the appearance of a pair of fish, one tailed with the head of the other and is strong in day. Its element is water and it is Satwaguni and healthy. It glides in water and its Varna (race) is Brahmin. It is footless, has medium sized body, resides in the northern direction and rises with both head and back. Its Lord is Brahaspati or Jupiter, the teacher of gods. It is in this way that the 12 signs each having 30° have been described to assess gross and specific effects.

Notes : The description of the nature, appearance etc of the signs has given us a number of new things. Thus it has been said that the signs Aries, Taurus, Gemini, Cancer, Sagittarius, Capricorn are specifically strong in the night time and the remaining signs gain specific strength in the day time.

This quality is to be considered specially in connection with making journeys. If the journey is to be made during night time, it will be more useful and successful if it is made when there is the rise

of a sign that gains special strength during night. There is also the concept that the signs that gain specific strength during day time influence the native's vigour, courage and splendour, while those that are strong during night give him gracefulness and softness. When the signs that are strong in night rise in the Ascendant and the Lord of the Ascendant is also strong in the night time, the native attaches great importance to secrecy.

Again, the signs have been classified as rising with back, with head and with both back and head. 'Krishniyam' says in this connection :

पृष्ठोदयेषु सिध्यत्यशुभं मूर्धोदयेषु शुभभुक्तम् ।
उभयोदये विमिश्रं ग्रहरहितेभ्यः फलं वाच्यम् ॥

If in a horoscope a house or sign is without any planet in it, then the sign which rises with its head is to be regarded as beneficial, that which rises with its back is malicious or cruel and, that which rises with both head and back as giving both auspicious and inauspicious effects. Malefics in a sign which rises with its back grow more inauspicious effects giving, while its malicious effect will be some what diminished in a sign which rises with its head, although he will remain inauspicious effects giving even then. On the contrary, if the natural benefics are present in a sign which rises with its head, their auspiciousness will be augmented; and if they are in a sign which rises with its back, their auspiciousness will suffer diminuition.

These signs have relation with time of fruitation also. Thus planets in a sign which rises with its head give their effects earlier. On the other hand, planets in a sign which rises with its back give their effects in a longer duration of time and, those in a sign which rises with both its head and back become effectual neither very soon nor very late, they give their effects in mid duration.

The elements of these signs have also been determined. Elements are five: water, fire, earth, air and sky. These have been spoken of as Mahabhutas also. Rudra Bhatta says: "तत्र यस्मिन्नङ्गे विरुद्ध भूतैक्यं सम्भंवति तत्र तथाविधो रोगो वाच्यः" that is, the limb which has the combination of opposite bhutas (elements) will be subject to the growth of various diseases.

Thus, if there is the mixture of the elements of earth and water,

these elements are not opposite to each other, but fire and water are elements that are mutually opposite. In a horoscope, if a planet is situated in a sign whose element is opposed to the element of the planet, then in the limb represented by a house and a sign will get disease; and if the planet is situated in a sign whose element is the same as that of the planet, then the limb represented by a house and a sign will be strengthened.

The Varnas (castes or races) of the planets are made use of at the time of comparing the horoscopes of the bridegroom and the bride. The tradition is that the bridegroom should be a person belonging to higher varna in comparison to the varna of the bride or both should be of the same varna.

The sign or planet falling in the House of Enemy (the 6th House) begets enmity with the person having that sign or planet in his Ascendant. Besides this, the sign or planet which indicates profit or loss, the native will be benefitted or harmed by the person of that varna (race)

अथातः सम्प्रवक्ष्यामि श्रृणुष्व मुनिपुंगव !
जन्मलग्नं च संशोध्य निषेकं परिशोधयेत् ॥२५॥
तदहं संप्रवक्ष्यामि मैत्रेय ! त्वं विधारय।
जन्मलग्नात् परिज्ञानं निषेकं सर्वजन्तु यत् ॥२६॥
यस्मिन् भावे स्थितो मन्दस्तस्य मान्देर्यदन्तरम्।
लग्नभाग्यान्तरं योज्यं यँच्च राश्यादि जायते ॥२७॥
मासादि तन्मितं ज्ञेयं जन्मतः प्राक् निषेकजम्।
यद्यदृश्यदलेङ्गेशस्तदेन्दोर्भुक्तभागयुक् ॥२८॥
तत्काले साधयेल्लग्नं शोधयेत् पूर्ववत्तनुम्।
तस्माच्छुभाशुभं वाच्यं गर्भस्थस्य विशेषतः ॥२९॥
शुभाशुभं वदेत् पित्रोर्जीवनं मरणं तथा।
एवं निषेकलग्नेन सम्यग् ज्ञेयं स्वकल्पनात् ॥३०॥

25-30. *Nisheka Lagna:* Parasara says to Maitreya" O excellent of all the Sages, listen to me, I tell you that having known the natal Ascendant the Astrologer should determine the Nisheka Lagna (the Lagna at the time of garbhadhan or conception). O Maitreya, consider it, now is explained to you as to how to arrive at

the Nisheka Lagna when the natal ascendant has been ascertained or known. The difference between the house occupied by Saturn and that occupied by Mandi (Gulika) is first known. To the resultant is added the difference between the Ascendant and the House of Destiny (the 9th House). The product in Rashis (signs) and degrees etc which results will represent the months, days etc. that elapsed between Nisheka (conception) and birth. If the Ascendant Lord is in the invisible half (6 houses from the Ascendant House anticlock wise), the degrees etc. the Moon moved in the particular Rashi (sign) occupied by her are to be added to the above mentioned product. Having calculated the Nisheka Lagna in the above manner, or taking that resultant to be the Nisheka Lagna of the native, the good and bad effects experienced by him in the womb can be speculated and told. Also, with the help of the Nisheka Lagna, one can know well with one's imagination the effects like the longevity, death etc. of the native's parents.

Example :

Suppose the spashta of the House in which Saturn is situated is		7 – 29° – 15' – 40"
and of Mandi (Gulika) is	–	6 – 24° – 50' – 20"
The difference between the the two is		1 – 04° – 25' – 20"
The spashta of the 9th House		2 – 15° – 50' – 26"
The Lagnaspashta	–	6 – 17° – 20' – 17"
The difference between the two		7 – 28° – 30' – 9"
The resultant two differences are added		1 – 4° – 25' – 20"
	+	7 – 28° – 30' – 9"
		9 – 2° – 55' – 29"

Therefore, the time of conception of the native is 9 months, 2 days ago was at 55 ghatis and 29 palas.

अथ ग्रहादिसाधनाध्यायः ॥५ ॥

Chapter 5

To find out Planetary Position

पञ्चाङ्गस्थो मिश्रमानकालः पङ्क्तिसमाह्वयः ।
सूर्योदयाद्यातकालः सावनेष्ट उदीरितः ॥१ ॥

1. The 'Mishramaankaala' in the almanac is called 'Pankti'. The time from the sunrise to the desired time is called 'Savanesta Kaala'.

Notes : The Planetary position given in the almanac is of the midnight. This time of the midnight in Ghati, Pala etc. is called 'Mishrakaala'. Therefore, the Mishramaan Kaala is the Ishta Kaala, (the desired time) of the planets given in the almanac. Though in the 'Laghaviya' almanacs the position of the planets refers to the time of sunrise. In the almanacs of the modern times, there seems, to be no system that is followed by all. The Mishramaan Kaala may be known in the following way.

$$\text{Day duration} + \frac{\text{night duration}}{2} = \text{MishramaanKaala.}$$

Suppose the day duration is 34 ghati - 8 pala.

The whole length of time of day and night is 60 ghatis (24 hours). Therefore, the value of night duration will be = 60 - day duration. It will be night duration.

60 – 34 – 8 = 25 – 52

Divided by 2, it is = 12 – 56

Therefore, Mishramaan Kaala = 34 – 8
+ 12 – 56
47 – 4

This is the Ishta or desired time of the midnight. This is the Mishramaan Kaala. The Mishramaan Kaala of every day calculated by mathematical methods is given in the almanacs. The position of the planets at the time of the Mishramaan kaala is also given there. It is this that is called 'Pankti'.

Sawaneshta : The time from one Sunrise to another Sunrise is called one Sawan day. Any given time from the Sunrise on the Sawan day is called Sawaneshta (or the desired Sawan time). Suppose on 2-6-1951 the time of sunrise is 5-10-24. The time of birth is 10-59-20 P.M. The difference between the time of sunrise to that of birth is 17-48-56. Multiplied by 2 1/2 it is converted into Ghati, Pala etc. The resultant is 44 Ghati-32 Pala - 20 Vipala. This is the Sawaneshta. (24-32-20). This is called Ishta Kaala also (the desired time).

दिनाद्यमन्तरं यच्च तपोर्यातैष्यकं हि तत् ।
पङ्क्तयाधिक्ये यातसंज्ञमैष्यमिष्टेऽधिके स्मृतम् ॥२ ॥
ऋणं धनं दिनाद्यं तद् गुणितं ग्रहभुक्तिभिः ।
खरसैर्विहृत लब्धमंशाद्यं चालनं फलम् ॥३ ॥
पङ्क्तिग्रहेषु संशोध्यं योज्यं च क्रमशस्तदा ।
तात्कालिकग्रहा वामं पाते वक्रखगेऽपि तत् ॥४ ॥

2-4 The difference between the two Kaalas (Sawaneshta and Mishra Kaala) in terms of day etc. (that is day, Ghati, Pala etc.) is called Yaata kaala or Aishya kaala. If the Pankti kaala is ahead of the Ishta Kaala (that is, if the clarification of the planets is to be made before the Pankti kaala) then Ishta Kaala is to be deducted from the Pankti Kaala. The remainder in day, Ghati etc. will be called negative or Yaata Sanjaka. If the Ishta Kaala is ahead of the Pankti kaala (that is if the situation of the planets at the time of birth is to be known) then Pankti kaala is to be deducted from Ishta kaala and the remainder in day, Ghati etc. will be called positive or Aishya. The resultant negative positive in day, ghati etc. is multiplied by the movement of their respective planets. The figure so arrived at is divided by 60 and the degree etc. obtained in this way is to be made negative or positive in the planets of the Pankti kaala. In Yaata (Rahu

and Ketu) and in retrograde planets the process is reversed and is made positive negative. Then the planets of that time will be clear.

Notes : In the old almanacs the planetary position was given of midnight each after eight days. This is called Pankti. Some Astrologers call it Prastaar also. Along with planetary positions the planetary movement is also given.

The difference between the Ishta Kaala and Mishra Kaala is called Chaalana. This Chaalana is either Aishya (+) or Yaata (-). If the Ishta Kaala is of time before the Mishra Kaala, then the Chaalana is negative (Yaata Sanjaka); and if the Ishta Kaala is of the time after the Mishra Kaala, then the Chaalana is positive (Aishya Sanjaka); because if the Ishta Kaala is of the time before the Mishra Kaala, then the planetary position of the Ishta Kaala will be arrived at by deducting from the planets of the Pankti Kaala; and if it is of the time after the Mishra Kaala then the planetary position of the Ishta Kaala will be arrived at by adding in the planets of Pankti Kaala. But in the case of the retrograde planets the process is reversed.

In the almanacs the Pankti of the Mishra maana Kaala is given in the following manner.

The Ishta of Planets on 8 (Ashtami) Monday 28-5-1951. Mishramaana Kala 47-04

Sun	Mars	Mer.	Jup.	Ven.	Sat	Rahu	Ketu
01	01	00	11	02	05	10	04
13	10	23	15	27	03	23	23
24	57	08	28	21	18	51	51
36	49	58	10	08	55	07	07
—	—	—	—	—	—	—	—
57	42	94	10	64	00	03	03
18	22	18	51	18	53	11	11

Suppose the birth of the native occurred on Jyeshta Krishna Trayodashi Samvata 2008. Date of birth 2-6-1951, Place of birth Hapur. The Sawaneshta or Ishta Kaala of the time of birth is 44 Ghati, 32 Pala and 20 Vipala. The day number of Saturday is Seven. Therefore, the Ishta Kaala may be called 7-44-32-20 day, Ghati etc. Pankti is of Monday dated 28-5-1951. Therefore, the Ishta Kaala of the Planets of Pankti will be 2-47-04 day ghati etc. Here the Ishta Kaala is more than the Pankti Kaala. Therefore, Pankti Kaala is

deducted from Ishta Kaala : The remainder will be called positive or Aishya. It is also called positive chaalana.

	Vaar (day)	ghati	Pala	Vipala	
	7 -	44 -	32 -	20	Ishta Kaala
(-)	2 -	47	04 -	00	Pankti Kaala
	4 -	57 -	28 -	20	

Aishya or Positive Chaalana

Now in order to know the Planetary position at the time of birth, first of all the positive Chaalana is multiplied by the motion of the planet. The resultant is added to the planet position of the Pankti Kaala. Suppose the motion of he Sun is 57'-18" and the position of the Sun in the Pankti Kaala is 1- 13° - 24' - 36"

Therefore (4-57-28-20) 57-18 + 1-13°-24'-36" = 1 - 18°-8'-12" will be the position of the Sun at the time of birth. In this way the position of all the planets will be known. In the case of the retrograde planets the multiplication of the Positive Chaalana and the movement of the planet is deducted from the movement of the planet of the Pankti Kaala.

इष्टमधिकं नक्षत्रन्यूनं तदा इष्टादित्यनेन ज्ञेयम्:—
इष्टाद्विहीनं च दिनर्क्षनाडी भयातसंज्ञा भवतीह तस्य।
दिनर्क्षनाड़ी खरसेषुशुद्धा निजर्क्षयुक्तः सहिते भभोगः ॥५॥
इष्टं न्यूनं नक्षत्रमधिकं तथा गतर्क्षनाडयेति ज्ञेयम्:—
गतर्क्षनाडी खरसेषुशुद्धा सूर्योदयादिष्टघटीषु युक्ता।
भयातसंज्ञा भवतीह तस्य निजर्क्षनाडीसहिते भभोगः ॥६॥

5-6 Bhayaata Bhabhoga Sadhana. When the Ishta is more and the Nakshtra is less.

If the Ghati, Pala etc. of the Nakshtra of the day of the birth are deducted from the Ishta, it is Bhayaata and when the Ghati, Pala etc. of the Nakshtra of the day are deducted from 60 and when the Ghati, pala etc. of the present Nakshtra are added to it, then it is Bhabhoga.

When the Ishta is less and the Nakshtra is more.

When the Ghati, Pala etc. of the Nakshtra of the day are deducted from 60 and the Ishta is added to it, then it is Bhayaata. And when the Ghati, Pala etc of the Nakshtra of the time of the Ishta are added to it (i.e. 60) then it is Bhabhoga.

Notes : Bhayaata : The term, 'Bh' means Nakshtra and 'Yaata' means 'passing'. It means how much Nakshtra was passed.

Bhayaata = Gatarksha = Bhukta Nakshtra = the Ghati, Pala etc. of the Nakshtra that have passed.

'Bhabhoga' : The term means भ Nakshtra and Bhoga means Poórnamaana (full value). In other words, knowing the Poornamaana (full value) of the Nakshtra is called Bhabhoga.

Bhabhoga = Sarvarksha = the Bhoga of the Sampoorna Nakshtra (whole asterism) = Poorna Bhoga Kaala (The full period to be covered).

When the Ishta Kaala is more than the Nakshtramaana, the Nakshtramaana itself should be deducted, from the Ishta Kaala, that will be ' Bhayaata'

Example :

Date of birth 2-6-1951. Suppose on this date the value of Bharani Nakshtra is 43 ghati, 56 pala. Where as the Ishta Kaala is 44 ghati, 37 pala and 20 Vipala. Therefore, the ghati, pala etc. of the Nakshtra will be deducted from the Ishta Kaala itself. In this way we shall be able to know how much of the Kritika Nakshtra has passed.

44 - 32 - 20				
43 - 56 - 00	– the ghati pala of Bharani in the Almanac			
00 - 36 - 20	Kritika Bhayaata			

Now according to the formula the Ghati Pala etc. of the lakshtra on the date of birth which is Bharani are deducted from 60

	60	00
(–)	43	56
	16	04

The Ghati, Pala etc of the Kritika Nakshtra of the date of birth re added to the remainder

	16	04
+	49	18
	65	22

This is Bhabhoga

अथ चन्द्रस्पष्टमाह

गतर्क्षषष्टि गुणितं भभोगेन च भाजितम् ।
दस्रादिषष्टिगुणितैर्लब्धं तत्र सुयोजयेत् ॥७ ॥
तच्चापि द्विगुणं कृत्वा ह्यंकेन विभजेत्पुनः ।
मृगांकलब्धमंशादीन्सुसाधय द्विजोत्तम ॥८ ॥

7–8 *Knowing the position of the Moon :* Bhayaata is multipled by 60 and the Quotient is divided by Bhabhoga. The figure so arrived at is added to the Number of the passed Ashwini etc. Nakshtra multiplied by 60. Now this amount multiplied by and divided by 9 (the figure will be in degrees is divided by 30). The figure so arrived at will give us the position of the Moon (Chandra spashta) in Signs, degrees, minutes and seconds.

Notes : The value of Bhayaata and Bhabhoga is in Ghatis and Palas. It has become clear form the above slokas. In order to know the Chandra Spashta (the positon of the Moon), first of all Bhayaata and Bhabhoga are made of similar denomination or they are converted into Pala or Vipala. Then the Palas of Bhayaata are multiplied by 60. Bhayaata multiplied by 60 is to be divided by Bhabhoga. From the division the resultant is taken upto 3 points. The number of the Nakshtra before the Nakshtra whose Bhayaata and Bhabhoga is to be known is found out. This number will be known when we count the number in order from the Ashwini Nakshtra onwards. This number is multiplied by 60 and the multiplied figure is added to the acquired number. The summation (total) is doubled and is divided by 9. The resultant will be got in degrees, minutes and seconds. The degrees are divided by 30. It will give us the positon of the Moon in signs, degrees, minutes and seconds.

We have Bhayaata in Palas and vipalas. Therefore, Bhayaata and Bhabhoga are converted into Vipalas.

Bhayaata = (36 palas 20 Vipalas) x 60

= 2180 vipalas

$$\frac{\text{Bhayaata} \times 60}{\text{Bhabhoga}} = 3 \text{ Resultant}$$

$$\frac{\left[(60 \times \text{the number of passed Nakshtra} + 3 \text{ Resultants})\right] \times 2}{9}$$

= Moon Position in degrees

$$\frac{2180 \times 60}{235320} = \frac{130800}{235320}$$

= 0 – 33 – 21

Every time the remainder is multiplied by 60 and divided by the figure that divides and the quotient is obtained 3 times)

The serial no. of the passed Nakshtra Bharani is 2

Therefore as per formula :

$$\frac{60 \times 2 + 0 - 33 - 21 \times 2}{9}$$

$$= \frac{241 - 6 - 42}{9}$$

$= 26^{\circ} - 47' - 25''$

That is $0 - 26^{\circ} - 47' - 25''$

Will be the position of the Moon at the time of the birth

खखशून्याष्टवेदेन गतिर्भभोगभाजिता।
एवं चन्द्रस्य विज्ञेया रीतिः स्पष्टतरा बुधैः ॥९॥

9. *To find out the motion of the Moon :* In order to know the motion of the Moon the learned should divide the medium motion of the Moon 48000 by Bhabhoga.

Notes : There are 12 Signs in the 27 Nakshtras.

Sign $12 \times 30^{\circ} = 360^{\circ} \times 60 = 21600$ minutes

Because there is 21,600 minutes in 27 Nakshtras

So, one' Nakshtra will have $\frac{21600}{27} = 800$ minutes

$800 \times 60 = 48000$ Seconds

Therefore the medium movement of the Moon is 48000

seconds. If 800 minutes or 48000 seconds have been arrived at in the Bhabhoga from proportion then in the Ahoratra (Day and Night) 60 ghatis it will prove to be the motion of the Moon for one day.

$\frac{48000}{3922}$ (Here if 48000 is multiplied by 60, then we shall have the movement of the Moon in minutes and seconds)

$$\frac{48000 \times 60}{3922} = 734 \text{ Minutes } 19 \text{ Seconds.}$$

मेषादौ सायनार्के तु दिनार्धजनिता हि या।
द्वादशागुंलशंकोर्भा पलभेत्युच्यते बुधैः ॥१० ॥
त्रिष्ठा सा गुणिता दिग्भिर्भुजंगैर्दशभिः क्रमात्।
त्रिभिर्हताऽन्तिभगता भवेयुश्चरखण्डकाः ॥११ ॥

10-11 *The Definition of palbha and the finding out of the Charkhanda (ascensional differences) with it :* When the Saayana Sun is in the Signs of Aries etc. (that is when day and night are equal) the 12 Angul (fingers) Shadow of Shanku at midday is called Palbha. That Palbha is placed at three places and is multiplied respectively by 10, 8, 10, and the last factor (10) is divided by 3 also, then three Charkhanda respectively are obtained.

Notes : On the day on which the signs, degrees, minutes and seconds of the Saayana Sun are Zero, that is when the Sun is exactly at the equinox, at midday fixed on some open, level space a shanku bar or wood stick of 12 Anguls length. The shadow of that shanku exactly at midday is measured in Anguls and Vyanguls. This measurement will be the palbha of that place. Its measurement is expressed in terms of Anguls and Vyanguls.

1 Angul = 60 Vyangul (Prati Angul)

1 Vyangul = 60 Prati vyangul

The palbha of Hapur is 6-34-27.

Therefore the Ist Charkhanda = (6-34-27) 10 = 65-45

The Second Charkhanda = (6-34-27) 8 = 52-36

The Third Charkhanda = (6-34-27) $\frac{10}{3}$ = 21-55

लंकोदया विघटिका गजभान्यकंगोऽश्विनः ।
त्रिपक्षदहना एताः क्रमोत्क्रमगताः पुनः ॥१२ ॥
क्रमोत्क्रमस्थितैर्हीनयुताश्चरदलैस्तदा ।
स्वोदयाः स्युः क्रमान्मेषात्तुलादेरुत्क्रमात्तथा ॥१३ ॥

12-13. *To find out Swodaya from Lankodaya :* Place 278, 299 and 323 Palas first in direct order and then in reverse order. The Charkhandas are also placed first in direct order and then in reverse order. First these are deducted from the first three places and then these are added in the 2nd three places. In this way the Swodaya Maana (Swodaya value) of the 6 Signs Aries etc will be in the direct order and of the next six signs Libra etc. will be in the reverse order.

Notes : The time of rising or Swodaya Rashi maana in Hapur as per above formula :

Aries	Pisces	278 – 65 – 45	= 212 – 15
Taurus	Aquarius	299 – 52 – 36	= 246 – 24
Gemini	Capricorn	323 – 21 – 55	= 301 – 05
Cancer	Sagittarius	323 + 21 – 55	= 344 – 55
Leo	Scorpio	299 + 52 – 36	= 351 – 36
Virgo	Libra	278 + 65 – 45	= 343 – 45

Due to the bias (bending) of the angle of the earth, the value of the rising period of the signs in different latitudes is always changing. This rising period changes according to the charkhanda of the latitudes of that place. It means that the rising period of the signs is different at different places. Therefore, it is necessary that the rising period of the signs should be known at every place. When a sign begins to rise at the certain place on the horizon and its rise is completed and another sign begins to rise, the full period, that is the time taken in the full rising of the sign, is called the rising period of the sign.

On the equator the latitude is zero. Therefore, the equator is called Niraksha Desha. On the equator, charkhanda (Ascensional differences) is also zero and its period increases gradually according to the latitudes. The value of the rising period of a particular sign and its Charkhanda will remain the same at the places that are on the same latitudes. The Charkhanda of the equator is zero. If the rising period of every sign at the equator is known, then

the rising period of those signs may be known on any latitude and the Charkhanda is also to be known for it.

On the equator the rising period of the signs is counted when the Saayana Sun is on the zero degree of Aries. The rising period of these signs is given in'Asu'

6 Asus = 1 Pala 1 Asu or Pran = 10 Vipala = 4 Seconds.

For the sake of convenience the rising period is given in palas.

Lankodaya : The rising period of the signs does not change on the equator because the Charkhanda there is zero. The rising period of the signs there is called Lankodaya. The value of Lankodaya of the signs Aries etc. in order is as follows: 279, 299, 323, 323, 299, 278, 278, 299, 323, 323, 299, and 278

स्फुटोऽर्कः सायनः कार्यो भुक्तभोग्यांशकाश्च ये।
स्वीयोदयगुणा स्त्रिशंद्भक्ताः कालास्तदाह्वयाः ॥१४॥
अभीष्टनाडीपलतो भोग्यकालान् विशोधयेत्।
ततश्चाग्निमराशीनां स्वोदयांश्चाथ शेषकम् ॥१५॥
त्रिंशता गुणितं भक्तमशुद्धोदयतः फलम्।
लवाद्यं सहितं मेषादिकैः शुद्धैस्तु राशिभिः ॥१६॥
भुक्ते विधौ भुक्तकालान् षष्टिशुद्धेष्टकालतः।
विशोध्य, गतराशीनां स्वोदयांस्तत्र शोधयेत् ॥१७॥
लवाद्यं तु फलं शुद्धमशुद्धाजादिराशितः।
अयनांशविहीनं सत् स्फुटं लग्नं प्रजायते ॥१८॥
षड्राशिसहितं तच्च सप्तमं भवनं मतम्।

14 - 18 1/2 Ayanamsha added to spashta surya (Sun's position) is Saayana Surya. The traversed or the remaining degrees etc. of the Saayana Surya are multiplied by the rising value of that sign (the sign in which the Sun is situated) and the resultant figure is divided by 30. The quotient (will be in Palas) is the period traversed (Bhukta Kaala) or the remaining period (Bhogya-Kaala). When the ascendant is found out by means of the to be traversed period (Bhogya Kaala) this period (the to be traversed one) is deducted from the Ghatis and Palas of the Ishta Kaala. From the remainder the rising values (Udayamaanas) of the Aishya signs(the signs ahead of that sign in which there is the Saayana Sun)should be

deducted(to the possible point).

When the ascendant is found out by means of the traversed period (Bhukta),the Sawaneshta Kaala is deducted from 60. From the remaining Ghatis and Palas is deducted the traversed period. From the remainder is to be deducted the rising values(Udayamaanas) of the traversed signs or Gata Rashis(the signs before the Saayana Surya). The remainder so arrived at is to be multiplied by 30 and this is divided by Ashuddhodaya-Maana.

The quotient in degrees etc. that is obtained is to be added to the Shuddha Rashi in the Bhogya kind(or to be traversed kind) and is to be deducted in the Bhukta Kind (or traversed kind) from the Ashudh Rashi number. The figure obtained in this way is the Saayana Spashta Lagna. If the Ayanamsha is deducted from it then the figure obtained is Spashta Lagna. If six signs are added to the Spashta Lagna the figure obtained will be the 7th house.

Notes:- In order to know the position of the Lagna or the Ascendant it is necessary to find out the Surya Spashta(or the position of the Sun) at the time of birth. If the Ayanamsha of the date of birth is added to the position of the Sun at the time of birth, the figure obtained is the Saayana Spashta Surya(the position of the Saayana Sun). The Sun along with the Ayanamsha is called Saayana Sun. After this on the basis of the Saayana Surya Spashta at the time of birth,one can find out the traversed, and to be traversed degrees etc.. It is well known that a sign has 30 degrees. In the Surya Spashta the degrees, Kalas (minutes) and Vikalas (seconds) are called the traversed degrees. The traversed degrees deducted from the 30 degrees gives the to be traversed degrees.

It is on the basis of the traversed and to be traversed degrees that we find out the Lagna Spashta(the position of the Ascendant). It is to be remembered here that these traversed and to be traversed degrees are of the Saayana Surya(the Saayana Sun's)because it is the Saayana Sun that is used in getting the Lagna or Ascendant.

From the traversed and to be traversed degrees is found out the traversed or the to be traversed Pala of the time of rising. For this,first of all,the rising time of the signs of the place of birth is to

be known. The rising time of the signs is given in Palas. This is to be found out from the proportion as to how many Palas is the full rising of that sign in the full sign, that is, in 30 degrees and then how many Palas will be there in so many traversed and to be traversed degrees.

$$\frac{\text{Traversed degrees of the Sun} \times \text{Swodaya Kaala}}{\text{30 Palas}}$$

or

$$\frac{\text{To be traversed degrees of the Sun} \times \text{Swodaya Kaala}}{\text{30 Palas}}$$

It is the Swodaya kaala of that sign which is occupied by the Sun by which these degrees (traversed or to be traversed) are multiplied, and the product is divided by 30 which gives the traversed and to be traversed palas. The summation of the traversed and to be traversed Palas is equal to the Swodaya.

To find out the Ascendant from the to be traversed degrees.

First step : The Surya spashta is added to the Ayanamsha and so Saayana Sun is obtained.

Second step : The traversed and to be traversed degrees of the Sun are found out.

Third step : The to be traversed period of the Sun is found out.

Fourth step : The Ishta Kaala is converted into Palas and from these are deducted the to be traversed palas of the Sun.

Fifth Step : From the remainder after deducting, the Swodaya Palas of the signs which are ahead of the Sun are deducted in direct order that is one after the other, of the Second after of the first, of the 3rd after of the 2nd and so on : The sign the Swodaya Palas of which can not be deducted is called the Ashuddha sign.

Sixth Step : Then it is found out by Mathematics that if the full Swodaya of that Ashuddha sign is so many palas in 30° degrees, then how many degrees will be there in the remaining Palas.

The remaining Palas (The Palas in which the Palas of the Ashuddha sign cannot be deducted x 30 ÷ Swodaya Palas of the Ashuddha sign = degrees etc.

The number of that sign which has been deducted is placed before these degrees and it gives the Saayana Ascendant. If the Ayanamsha is deducted from the Saayana Ascendant it gives the Nirayana Lagna Spashta (position of the Nirayana Ascendant).

To find out the Ascendant through the to be traversed degrees :

Suppose Palbha	6	–	34	–	27
The first Charkhanda	65	–	45		
The 2nd Charkhanda.	52	–	36		
The 3rd Charkhanda	21	–	55		

The rising time (Swodaya maana or Value) of the Signs at the place of birth (Hapur)

Aries	– Pisces	212 Palas	–	15 Vipalas
Taurus	– Aquarius	246	–	24
Gemini	– Capricorn	301	–	05
Cancer	– Sagittarius	344	–	55
Leo	– Scorpio	351	–	36
Virgo	– Libra	343	–	45

Nirayana Sun		$1 - 18^{o} - 8' - 22''$
Ayanamsha	+	$21^{o} - 46' - 55''$
The Saayana Sun		$2 - 9^{o} - 55' - 17''$

The Saayana Sun was situated in the sign of Gemini and the traversed degrees of Gemini were = $9^{o} - 55' - 17''$

The to be traversed degrees of Gemini =

30 – – 0

9 – 55 – 17

$20^{o} - 04' - 43''$

The Swodaya of the sign of Gemini = 301Palas and 05 Vipalas.

20° – 4' – 43"			
x 301 – 05			
0 –	100 –	20 –	215
6020 –	1204 –	903 –	0

Degrees of the Sun to be traversed multiplied by the Swodoya Maana of Gemini

1204

6020 – 1304 – 12963 – 215 ÷ 60

6020	1304	12963	215 ÷ 60
+ 25	+ 216	+ 3	(–) 180
6045	1520	12966	35
	120	120	
	320	96	
	300	60	
	20	366	
		360	
		6	

= 6045 – 20 – 6 – 35 ÷ 30

30) 6045 – 20 – 6 – 35 (201
60
45
30
15 x 60 = 900 + 20 = 920

30) 920 (30
900
20 x 60 = 1200 + 6 = 1206

30) 1206 (40
1200
6 x 60 = 360 + 35 = 395

30) 395 (13
30
95
90
5 x 60 = 300

30) 300 (10
30
0

= 201 - 30 - 40 - 13 Palas to be traversed in the
or 201 - 31 Sign of Gemini

Ishta Kaala =	Ghati	Pala	Vipala
	44 -	32 -	20

Ishta Kaala converted into palas

44 x 60	=	2640		
	+	32	-	20
		2672	-	20

2672 - 20	=	Palas and Vipalas of Ishta Kaala
- 201 - 31	=	The to be traversed Palas and Vipalas of the Sun in Gemini
2470 - 49		
- 344 - 55		The Swodaya Palas etc of Cancer
2125 - 54		
- 351 - 36		The Swodaya Palas etc of Leo
1774 - 18		
- 343 - 45		The Swodaya Palas etc of Virgo
1430 - 33		
- 343 - 45		The Swodaya Palas etc of Libra
1086 - 48		
- 351 - 36		The Swodaya Palas etc of Scorpio
735 - 12		
- 344 - 55		The Swodaya Palas etc of Sagittarius
390 - 17		
- 301 - 5		The Swodaya Palas etc of Capricorn
89 - 12		

Now the Swodaya Maana of the Sign of Aquarius cannot be deducted. Therefore, the sign of Aquarius is an Ashuddha sign. The sign of Capricorn is a shuddha sign because the Swodaya Palas of this sign are deducted the last time.

The remainder multiplied by 30

89 - 12
x 30

2670 - 360 Here 360 are vipalas

Which is divided by 60, which gives 6 palas

Therefore the total palas = 2670 + 6 = 2676

2676 multiplied by 60 will give the Vipalas. The Vipalas will be convenient because the Swodaya maana of the sign of Aquarius is in Palas and Vipalas and this should also be converted into one denomination (Vipalas)

Therefore 2676 x 60 = 160560 Vipalas.

The Swodaya Manna of the sign of Aquarius = 246 - 24

Converted into Vipalas 246 x 60 + 24

= 14760 + 24

= 14784 Vipalas

Therefore 14784) 160560 (10° degrees

14784

12720 x 60 = 763200

14784) 763200 (51 Kalas

73920

24000

14784

9216 x 60 = 552960

14784) 552960 (37 vikalas

44352

109440

103488

5952

The Ashuddha Sign is Aquarius, therefore

10 - 0 - 0 - 0

+ 10° - 51' - 37"

10 - 10° - 51' - 37 Saayana Ascendant

10 - 10° - 51' - 37

(-) 21° - 46' - 55" Ayanamsha deducted

9 - 19° - 4' - 42" The Position of the Nirayana Ascendant

To find out the Ascendant from the traversed degrees : In it are used traversed degrees of the Saayana Sun at the time of the birth, the traversed degrees of the Sun are multiplied by the Palas of the rising time of that sign in which the Sun has traversed. The product is multiplied by 30. In this way the traversed period of the Sun will be known. Then the ghatis and palas of the Ishta kaala are deducted from 60 and the remainder is converted into Palas. The palas of the traversed period of the Sun are deducted from the Palas of Ishta Kaala. In reverse order from the sign whose traversed period is deducted (if the palas of the Ishta Kaala are remainder) the Swodaya Palas of the signs are deducted. Thus if the Saayana Sun is of the sign of Gemini, in reverse order from Gemini comes Taurus. So the Swodaya Palas of Taurus will be deducted; then of Aries, then of Pisces. Till the Swodaya Palas may be deducted, these are to be deducted in reverse order of one after the other. The sign whose Swodaya Palas cannot be deducted is called Ashuddha sign. Then by mathematics it will be found that if there are 30° degrees in the Swodaya Palas of the Ashuddha sign, how many degrees, kalas etc. will be there in the remainder palas of the Ishta. The remainder palas of the Ishta are multiplied by 30 and the product is divided by the Swodaya Palas of the Ashuddha sign. The Quotient in degrees, minutes etc. will be traversed degrees etc. of the Ashuddha sign. The sign before the Ashuddha sign will be the sign of the Saayana Ascendant and these covered degrees will be of that sign. This will be the Saayana Ascendant. If the Ayanamsha is deducted from it, Nirayana spashta Ascendant will be obtained. The example given above is used with the medium of the traversed degrees to find out the Lagna spashta (position of the Ascendant)

Nirayana Surya :	1 – 18° – 8' – 22"
Ayanamsha	+ 21° – 46 – 55"
	2 – 9° – 55' – 17"

Therefore the traversed degrees of the sign of Gemini
= 9 – 55 – 17

The rising Palas of the sign of Gemini = 301 – 05

9	–	55	–	17
x		301	–	05
45	–	275	–	85

+ 2709 – 16555 – 5117 – 0

2709 – 16600 – 5392 – 85 ÷ 60

278 + 89 + 1 60

2987 16689 5393 25

120 480

468 593 = (2987 – 9 – 53 – 25) / 30

420 540

489 53

480

9

30) 2987 – 9 – 53 – 25 (99

270

287

270

17 x 60 = 1020

+ 9

30) 1029 (34

90

129

120

9 x 60 = 540

+ 53

30) 593 (19

30

293

270

23 x 60 = 1380

+ 25

30) 1405 (46

120

205

180

25 x 60 = 1500

3) 1500 (50

150

0

= 99 – 34 – 19 – 46 – 50 Palas etc. or

99 – 34 – 20 the traversed degrees of the sign of Gemini.

Ishta Kaala = 44 – 32 – 20

60 ghatis Ishta Kaala

60 – 00 – 00

44 – 32 – 20 The remaining

15 – 27 – 40 Ghatis etc.

These remaining Ghatis, Palas are converted into Palas. Therefore 15 x 60 = 900

900

\+ 27 – 40

927 – 40

Palas vipalas

927 – 40			
– 99 – 34 – 20			The traversed degrees of the sign of Gemini
828 – 5 – 40			
– 246 – 24 –			The Swodaya Palas of Taurus
581 – 41 – 40			
– 212 – 15 – 00			The Swodaya Palas of Aries
369 – 26 – 40			
212 – 15 – 00			The Swodaya Palas of Pisces
157 – 11 – 40			

The Swodaya Palas of Aquarius will not be deducted from the remainder. Therefore the sign of Aquarius is the Ashuddha sign

The remaining Ishta Palas

= 157 – 12 (157 – 11 – 40 is taken as 157 – 12)

x 30

4710 – 360 or 4710 (360 ÷ 60 = 6 palas)

Palas Vipalas + 6

4716 Palas

4716 x 60 = 282960

The rising Palas of Aquarius 246 Palas.

These are also converted into 24 Vipalas.

Vipalas = 246 x 60 + 24 = 14784 Vipalas

14784) 282960 (19 degrees

14784

135120

– 133056

2064 x 60 = 123840

14784) 123840 (8 Kalas

− 118272

5568 x 60 = 334080

14784) 334080 (22 vikalas

− 29568

38400

− 29568

8832

= 19 degrees 8 minutes 33 seconds.

It is deducted from the number 11 of the sign of Aquarius :

11 − 0 − 0 − 0

− 19 − 8 − 22

10 − 10 − 51 − 38 Saayana Ascendant

Ayanamsha is deducted from Saayana Ascendant.

10 − 10 − 51 − 38

21 − 46 − 55

9 − 19 − 4 − 43 Nirayana Ascendant spashta

स्वेष्टकालान्न संशुद्धयेद् भुक्तंभोग्यं यदा तदा।
त्रिंशता गुणितं स्वेष्टं स्वोदयाप्तं लवादिकम ॥१९॥
यत्तद्धीनं युतं कार्यं कार्यं लग्नं स्फुटं भवेत्।

19-19 1/2 If the traversed or the to be traversed period is not deductible from the Ishta kaala, then the Ishta kaala is multiplied by 30 and divided by Swodaya Palas etc. After dividing, the obtained degrees etc. are respectively deducted and added (--, +) from the spashta Surya (the Sun's position), it will give the spashta lagna (or the position of the Ascendant)

Notes : The meaning is that if the Ascendant is to be known on the basis of the traversed degrees,then the obtained degrees etc. should be deducted from the spashta Surya. And if the Ascendant is to be found out on the basis of the to be traversed degrees, then the obtained degrees etc. should be added to the spashta Surya. It will give the Lagna Spashta or the Ascendant's position.

द्युरात्रिगतशेषेष्टघटयोरल्पं तदुन्नतम् ॥२० ॥
नतं दिननिशोरर्द्धमुन्नतोनं प्रकीर्त्तिम् ।

20-21 1/2 The passed ghatis and the remaining ghatis of the day and the night, whichever is less is called the unnata kaala. The unnata kaala when deducted from the half of the day or the half of the night gives the Nata Kaala as a remainder.

Notes : Suppose the imagined Sawaneshta kaala is 24-10 and the day duration is 32-52, then the remaining ghatis of the day (32- 52) - (24-10) = 8 – 42. These remaining Ghatis and Palas are less than the Ghati of the passed day. Therefore, this is the unnata kaala. when it is deducted from half of the day $\left(\frac{32 - 52}{2}\right) = 16\text{–}26$. it gives 7–44. This is the Nata Kaala.

नतात्पलीकृतात्पूर्वापरस्माद् भुक्तभोग्यतः ॥२१ ॥
लङ्कोदयैः साध्यते यल्लग्नं तद्दशमाभिधम् ।
सषड्ये दशमे ज्ञेयं चतुर्थं द्विजसत्तम ॥२२ ॥

21-22 1/2 The Lagna which is found out through Poorvanata on Lankodaya by means of traversed degrees etc., through the Paschimanat on Lankodaya by means of the to be traversed degrees that is the 10th house. 6 signs added to the 10th House gives the 4th House.

Notes : In order to arrive at the Bhava spashta, first of all the 10th House is found out. To do the Mathematics of this house the Nata Kaala is to be known, because Nata Kaala is Ishta Kaala in order to know the 10th House. There are the following four ways to know the Nata Kaala :

(1) If the Ishta Kaala is that of before the half of the day, then it is Poorvanata that is obtained by deducting the Ishta kaala from the half of the day.

(2) If the Ishta kaala is that of after the half of the day then it is the Pashchimanata that is obtained by deducting the Ishta Kaala from the day duration and by deducting the remainder from the half of the day.

(3) If the Ishta Kaala is that of before midnight, then it is the Pashchimanata that is obtained by deducting the day duration from

the Ishta Kaala and by adding the half of the day in the remainder.

(4) If the Ishta Kaala is that of after midnight, then it is the Poorvanata that is obtained by deducting the Ishta kaala from 60 Ghatis and by adding the half of the day in the remainder.

The 10th House is known by means of the to be traversed degrees if it is Pashchimanata, by means of the traversed degrees if it is the Poorvanata on the basis of Lankodaya maana. The Mathematical calcutations are done in the same manner as these are done to find out the Lagna or the Ascendant. The Swodaya is not used in it.

Example to know the 10th House position.

	Ghatis	Palas	Vipalas
Ishta Kaala	44	- 32	- 20
Day Duration :	34	- 08	
Night Duration	25	- 52	
Half of the night	12	- 56	

44 - 32 - 40	Ishta Kaala
(-) 34 - 08	Day Duration
10 - 24 - 20	
+ 17 - 04	Half of the day added
27 - 28 - 20	Pashchimanata.

(As the Ishta Kaala is that of before the midnight so Pashchimanata is known by rule no.

Nirayana Surya Spashta	1 - 18 - 8 - 22
Ayanamsha added	+ 21 - 46 - 55
Saayana Surya (Sun)	$2 - 9^{o} - 55' - 17''$

The traversed degrees of the Saayana Sun in the sign of Gemini = $9^{o} - 55' - 17''$

To be traversed degrees are found out

30^{o} - 0 - 0

$9^{o} - 55' - 17''$

$20^{o} - 04' - 43''$ Degrees to be traversed.

$20^{o} - 04' - 43''$ x 323 (the Lankodaya maana of Gemini)

= 6485 - 23 - 29

$\frac{6485 - 23 - 29}{30}$ = 216 - 10 - 46 - 48 Palas of the sign of Gemini to be traversed

Pashchimanata = Ghatis – Palas – Vipalas

27 – 28 – 20

These are converted into palas

```
      27 – 28 – 20
         x 60
      1620
      + 28 – 20
      1648 – 20    Palas etc of the Pashchimanata
      1648 – 20    Palas etc of the Pashchimanata
      – 216 – 11   To be traversed Palas etc of Gemini
      1432 – 9
  (–) 323          The Lankodayamaana of Cancer
      1109 – 9
      – 299 – 0    The Lankodayamaana of Leo
       810 – 9
 (–) 278 – 00      The Lankodayamaana of Virgo
     532 – 09
 (–) 278 – 00      The Lankodayamaana of Libra
     254 – 09
```

Libra is a shuddha sign while Scorpio is an Ashuddha sign.

```
254 – 9
x 30
7620
 + 9
7629    It is divided by the Lankodayamaana of
        Ashuddha sign.
```

7629 ÷ 299 = 25° – 30' – 54" – 10'''

Therefore

```
                 7 –  0 –   0 – 0 – 0
                      25° – 30' – 54" – 10'''
                 7 –  25° – 30' – 54" – 10'''  Saayana 10th House
Ayanamsha    (–)      21  – 46  – 55
deducted         7 –  3°  – 43' – 59" – 10'''  The 10th House
                                               Spashta Nirayana
```

The 10th House

$$= \quad 7 - 3^{\circ} - 43' - 59''$$
$$\frac{+\ 6 \qquad\qquad}{1 - 3^{\circ} - 43' - 59''}$$

Six signs added to it gives the 4th House

लग्नं सुखात् सुखं कामाद् विशोध्य त्रिभिराहरेत्।
एकांशं दिगुणश्चापि युञ्ज्याल्लग्नचतुर्थयो: ॥२३॥
षड्भावा: सन्धयश्चैवं पूर्वापरयुतेर्दलात्।
ससन्धय: षडेवं ते भार्धयुक्ता: परेऽपि च ॥२४॥

23-24 The Ascendant is deducted from the 4th House and the 4th House is deducted from the 7th House, both the resultants are divided by three separately. The first figure arrived at is multiplied by one and two and is added to the Ascendant. The Second figure arrived at is multiplied by one and two and is added to the 4th House. In this way there will be 6 Houses.

The half of the Summation of the former and the latter is called Bhava-Sandhi. In this way by adding 6 signs in the 6 Houses and 6 sandhis, all the other Houses and Sandhis will be known.

Notes :

Ascendant $= 9 - 19^{\circ} - 4' - 42''$

$$\frac{+\ 6 \qquad\qquad}{3 - 19^{\circ} - 4' - 42''}$$

It will be the 7th House

$$\frac{\text{Fourth House} - \text{Ascendant}}{3} = \text{First Kshepaka}$$

$$\frac{\left(1 - 3^{\circ} - 43' - 59''\right) - \left(9 - 19^{\circ} - 4' - 42''\right)}{3}$$

$$= \frac{3 - 14 - 39 - 17}{3} = 1 - 4^{\circ} - 53' - 5'' - 40'''$$

First Kshepaka

First Kshepaka multiplied by 2

$= 2\,(1 - 4^{\circ} - 53' - 5'' - 40''')$

$= 2 - 9^{\circ} - 46' - 11'' - 20'''$

The Second Kshepaka

$$= \frac{\text{Seventh House} - \text{Fourth House}}{3}$$

$$= \frac{\left(3 - 19^{\circ} - 4' - 42''\right) - \left(1 - 3^{\circ} - 43' - 59\right)}{3}$$

$$= \frac{2 - 15^{\circ} - 20 - 43}{3}$$

The Second Kshepaka = $0 - 25^{\circ} - 6' - 54'' - 20'''$

The Second Kshepaka multiplied by 2

$2\,(0 - 25^{\circ} - 6' - 54'' - 20''')$

$= 1 - 20^{\circ} - 13' - 48'' - 40'''$

Ascendant	9 – 19 – 4 – 42	
	+ 1 – 4 – 53 – 5 – 40	First Kshepaka
	10 – 23 – 57 – 47 – 40	Second House
Ascendant	9 – 19 – 4 – 42	
	+ 2 – 9 – 46 – 11 – 20	The First Kshepaka multiplied by 2
	11 – 28 – 50 – 53 – 20	The Third House
	1 – 3 – 43 – 59	Fourth House
	+ 0 – 25 – 6 – 54 – 20	The Second Kshepaka
	1 – 28 – 50 – 53 – 20	Fifth House
	1 – 3 – 43 – 59	Fourth House
	1 – 20 – 13 – 48 – 40	The Second Kshepaka multiplied by 2
	2 – 23 – 57 – 47 – 40	Sixth House
Second House	10 – 23 – 57 – 47 – 40	
+ 6 signs	+ 6	
	4 – 23 – 57 – 47 – 40	Eighth House
	11 – 28 – 50 – 53 – 20	Third House
	+ 6	
	5 – 28 – 50 – 53 – 20	Ninth House
	1 – 28 – 50 – 53 – 20	Fifth House
	+ 6	
	7 – 28 – 50 – 53 – 20	Eleventh House
	2 – 23 – 57 – 47 – 40	Sixth House
	+ 6	
	8 – 23 – 57 – 47 – 40	Twelfth House

Finding out the Sandhis of the House :

$$\frac{\text{Ascendant} + \text{Second House}}{2}$$

```
   9 - 19 -  4 - 42
+ 10 - 23 - 57 - 47 - 40
  20 - 13 -  2 - 29 - 40 ÷ 2
= 10 - 6 - 31 - 14 - 50
```

= 10 - 6 - 31 - 14 - 50 The Sandhi of the First House

The Sandhis (Conjunctional points of the 2 consecutive House) of the other House should be known in the same manner.

अथ विशेषलग्नाध्यायः ॥६ ॥

Chapter 6

Special Ascendants

अथाहं सम्प्रवक्ष्यामि तवाग्रे द्विजसत्तम ! ।
भाव-होरा-घटी-संज्ञलग्नानीति पृथक् पृथक् ॥१ ॥

1. *Parasara addresses Maitreya :* " O excellent Brahmin, now I explain before you separately the ascendants that are christened (named) as Bhava Lagna, Hora Lagna and Ghati Lagna".

सूर्योदयं समारभ्य घटिकानां तु पंचकम् ।
प्रयाति जन्मपर्यन्त भावलग्नं तदेव हि ॥२ ॥
इष्टं घट्यादिकं भक्त्वा पंचभिर्भादिजं फलम् ।
योज्यमौदयिके सूर्ये भावलग्नं स्फुटं च तत् ॥३ ॥

2-3. *Bhava Lagna :* Beginning from sunrise every 5 ghatis to the time of birth constitute one Lagna and that is the Bhava Lagna. Therefore, when the time of birth is divided by 5 and the Quotient is added to the Sun's longitude as at sunrise. that will be the spashta Bhava Lagna.

Notes : Bhava Lagna (Bhava Ascendant) is a special Ascendant. The Learned Astrologer Pandit Sita Rama Jha is of the view that the Ascendant of the native will be correct only when it is calculated with the help of this method, and prediction is to be made as per this Lagna. He explains his point in the following manner. He says that the constellation (groups of stars) on the Zodiac themselves are Rashis or Signs and the 12th part of the Ecliptic is also called a Rashi or sign. The path or sphere through which the Sun appears to be moving onwards from the east is referred to as

Bhavrata (भवृन्त) or Krantivrata (क्रान्तिवृत) or Ecliptic. The Ecliptic from near the last point of the Revti Nakshtra (asterism) is divided into 12 equal parts. These 12 equal parts of the Ecliptic are referred to as Rashis or signs. The first part is called Aries and the last one Pisces. There are others in between these two. The two poles, one at the beginning and one at the ending of every Rashi are referred to as कदम्ब (Kadamba) or poles of the Ecliptic. The circles, making right angles from the pole of the Ecliptic, that are drawn on the Ecliptic are called कदम्ब प्रोत (Kadamba Prota) or meridians of the Ecliptic. All the asterisms or constellations between the two Kadamba Protas (meridians of the Ecliptic) of every Rashi or sign are also named as Rashis or signs like Aries etc. The constellations or Asterisms are called the body of the Rashis or signs and also the spheres (places) of the signs on the Ecliptic. Therefore, from the consideration of the constellations or Asterisms and the body the Rashi or sign is of two, kinds. The Rashi or sign as constellations or asterisms is directly visible but the Rashi or sign as the Sphere (place) is a point on the Ecliptic. The learned astrologers have referred to the rising of the Rashis as Lagnas. They are called Lagnas as they are stuck on the horizon.

As Rashis or signs are of two kinds, therefore, Lagnas or Ascendants are also of two kinds: the one is the भविम्बीय (नक्षत्र बिम्बोदय वश) Bhavimbiya, that is the rising of the constellations or asterisms and the other is the भवृत्तीय (क्रान्तिवृत्तीय स्थानोदयवश) Bhavratiya i.e. the rising of the sphere (place) of the stars on the Ecliptic.

Of these two Lagnas (Ascendants) the 'भविम्बीय लग्न' (i.e. the rising of the constellations or asterisms) is fruitful and should be used in the prediction of good actions like birth, journey, marriage, यज्ञ Yajna etc., while the other Lagna 'भवृत्तीय' (i.e. the rising of the sphere (place) of the Stars on the ecliptic) is fruitful and is to be used in the prediction of Eclipses (the rising and setting of the planets) and their effects etc. The verse given below refers to the use of these two Lagnas:

"एतयोर्लग्नयोर्लोके प्रथगस्ति प्रयोजनम् ॥
जन्मयात्रा-विवाहादौ भबिम्बीयं फलप्रदम् ।
लग्नं ग्राह्यं भवृत्तीय ग्रहणादिप्रसिद्धये ॥"

That is, the use of these two lagnas is quite separate in this world. The Bhavimbiya Ascendant is fruitful in the prediction of auspicious actions like birth, journey, marriage etc., while it is well known that the Bhavratiya Ascendant, is to be used in finding out the time of Eclipses etc., for the rise of the constellations or asterisms sends their rays on the earth, and these rays have their influence (auspicious or inauspicious) on time and human beings. Therefore the Sages have instructed to use the 'भविम्बीय लग्न' (Bhavimbiya Ascendant) in the prediction of invisible effects like journey, marriage etc., and to use the 'भवृतीय लग्न' (बिन्दु रूप) Bhavratiya Asc. in minutely knowing the ग्रास-स्पर्श मोक्षादि or full Eclipse, touch and release in an Eclipse; thus the knowledge of visible effects is obtained by using the locally ascertained स्पष्ट 'भवृत्तीय लग्न' (Position of Bhavratiya Asc.) When the Bhavratiya sthana Bindu (or the points of the sphere of the Ecliptic) rise in their respective horizons there is not the rising of all of them simultaneously. At the time of the rise of the place Bhavrata the asterisms due to their respective latitudes either remain above or below the horizon. In a place above 24 latitude all the asterisms have always the above-said position; because at least some latitudes of the asterisms (नक्षत्रों) are obtained. In the horizons of all those living on the earth there is always the rise of the 12 constellations or asterisms as signs (Bhavimbiya Rashis), but there is not the rise of the 12 spheres as signs (Bhavratiya Rashis) because in the heavens the position of the Ecliptic (क्रान्तिवृत्त) is from east to west and therefore, due to the movement of the Zodiac from east to west there is not the rise of all the 12 spheres as signs on the Eciptic. But the position of the constellations or asterisms as signs is from south to north, that is, they (the constellations or asterisms as signs), Bhavimbiya rashis are spread with their full body from the North to the south pole (from Uttar Kadamba to Dakshina Kadamba), therefore, due to the movement of the Zodiac from East to West there is always the rise of the 12 constellations or asterisms as signs (Bhavimbiya Rashis) in the horizons of all those living on the earth. There is the rise of only 10 spheres as signs (Bhavratiya Rashis) at some place, at other it is 8, at other 6, at other 4, at other 2 and at other it is only 1 (one).

In such a condition how the spashta longitude of 12 Hours can be known.

On this earth at 66^0 Lat when the 'कदम्ब तारा' (Pole star) appears on the Zenith, there is the simultaneous rise of all the 12 Rashis or signs. What is that which should be considered as Lagna at that time. Half of a sign is called Hora. This is accepted by all. Therefore, half of the value of the rise of a Rashi Lagna should be the value of the rise of the Hora Lagna or Hora ascendant. This is also accepted by all. When the value of the rise of the Hora Lagna is 2 1/2 ghati, the value of the rise of the Lagna is necessarily to be 5 ghatis.

In this way, there are a number of irregularities in the rise of Lagna (Ascendant) for the purpose of predicting invisible effects. According to the Jaimini system, for the purpose of predicting things like age etc., all the learned astrologers make consideration with Hora Lagna or Hora Ascendant as of 2 1/2 ghatis, but they do so with Lagna or Ascendant taking as rising in their own place. This is surprising because where Palbha is 13, the value of the Rashi Lagna or the Full Lagna as arrived at with the rising in their own place becomes less than that arrived at with the rising of the Hora Lagna. For example, suppose the Palbha is 13. Multiplied by 10 it gives the First Charakhanda as 130. When it is deducted from the Lankodayamanna of Aries Which is 278 Palas the rise (the value of the rise) of Aries (30 degrees) comes to 148 palas and the value of the rise of the Hora Lagna (15 degrees) comes to 150 Palas. Is this not a matter of great surprise ? And where Palbha is 28 there the pala of Pisces and Aries as arrived at by the rise in one's own place is reduced to even less than zero because Palbha 28 multiplied by the first Charakhanda comes to 280. When it is deducted from the Lankodayamana of 178, the value of the rise of Pisces and Aries in one's own place will be negative by 2 pala.

It is said by the Sages that the half Ghari Lagna at the end of the Pisces Lagna and that at the beginning of the Aries Lagna is Gandanta and is to be left out in all auspicious deeds. But how will the saying of the Sages be in harmony where the value of the Lagna (Ascendant) as arrived at by taking the rise at one's own place comes to be equal to or even less than the gandanta ghari.

The Bhava Lagna is known in the following way: (i) First of all the time of sunrise of the day of the birth is known. The time of sunrise should be local. The time of birth is also converted into the Local time and not the standard time. The difference of the two is found out. This difference is multiplied by 2 1/2 and the resultant is the Ishta Kaala which is in ghati,pala and vipala. (ii) The position of the Sun on the day of the birth (the time of sunrise) is found out.
(iii) The Ishta Kaala is divided by 5 and the Quotient is added to the spashta of the sunrise. It is the sum of the two that is called Bhava Lagna.

Here we have the phrase पञ्चमिर्भादिजं फलम् which means that the Quotient of Rashis (sign) etc.,*is to be divided by 5. How can we arrive at the Quotient in terms of Rashis, degrees and Kalas etc., by dividing the Ishta Kala by 5? The method is as follows. Suppose the Ishta Kaala is 38 ghati, 26 Pala and 19 vipala 38/26/19 divided by 5: $\frac{38/26/19}{5}$ =7 Rashis (because 5 ghati = 1 Rashi) and the remainder is 3.

This remainder (3) is multiplied by 6 =18
As 10 Pala is = one degree 1^0
So, 26 pala = 26/10 or 2 degree and the remainder is 6
The Quotient 2 added to 18 is 2+18 =20
The remainder 6 multiplied by 6 is 6 x 6 = 36
Again as 10 vipala is =1 Kala
So 19 vipala is 19/10 = 1 Kala and the remainder is 9
The Quotient 1 added to 36 is 36 +1 =37
The remainder 9 multiplied by 6 is 6 x 9 = 54 vikala.

Therefore, the Ishta Kaala from the time of the birth comes to be 7^0- 20^0 - 37' - 54".

Suppose the position of the Sun (the Sun spashta) on that day is 3-2^0 - 14' -46 the two are added which comes to be

3 - 2^0 - 14' - 46
7 - 20^0 - 37' - 54"
10 - 22^0 - 52' - 40" which is the Lagna spashta.

तथा सार्धद्विघटिकामितादर्कोदयाद् द्विज ! ।
प्रयाति लग्नं तन्नाम होरालग्नं प्रचक्षते ।१४ ॥

इष्टघट्यादिकं द्विघ्नं पञ्चाप्तं भादिकं च यत्।
योज्यमौदयिके भानौ होरालग्नं स्फुटं हि तत्॥५॥

4-5. *The HORA LAGNA* : Similarly O Brahmin, that Lagna which repeats itself every 2 1/2 ghatis, from the sunrise (to the time of the Birth) is spoken of by the name of Hora Lagna. Therefore, the ghatis, palas etc., of the Ishta Kaala are multiplied by 2 and the product is divided by 5 and the quotient therefrom is added to the longitude of the Sun at the time of sunrise. The resultant is the Spashta Hora Lagna.

Example : Suppose the Ishta Kaala is 16 ghatis and 30 Palas.

Then as per formula $\frac{(16 - 30) \times 2}{5}$

$\frac{33 - 00}{5} = 6^0\text{-}18'$

It is added to the longitude of the Sun at sunrise

$$\begin{array}{rl} & 07 - 20^0 - 35' - 40'' \\ + & 00 - 06^0 - 18' - 00'' \\ \hline & 07 - 26^0 - 53' - 40'' \end{array}$$

Therefore, the Hora Lagna is 07 - 26^0 - 53' - 40"

कथयामि घटीलग्नं श्रृणु त्वं द्विजसत्तम!।
सूर्योदयात् समारभ्य जन्मकालावधि क्रमात्॥६॥
एकैकघटिकामानात् लग्नं यद्याति भादिकम्।
तदेव घटिकालग्नं कथितं नारदादिभिः॥७॥
राशयस्तु घटीतुल्याः पलार्धप्रमितांशकाः।
योज्यमौदयिके भानौ घटीलग्नं स्फुटं हि तत्॥८॥

6 - 8. *GHATI LAGNA* : O excellent of the Brahmins; listen to me, I narrate to you of Ghati Lagna. The Lagna which passes as one ghatika beginning from the sunrise and arriving gradually to the time of birth, has been spoken of by Narada and other Sages as Ghatika Lagna. Therefore, consider the number of ghatis passed equal to the Rashis (or Ghatika Lagnas). The half of the Palas or the palas divided by 2 are the degrees. The Rashis and degrees so arrived are to be added to the longitude of the Sun at sunrise and that will be the spashta Ghati Lagna (Clear Ghati Ascendant).

Example : In the example given above to know the Hora

Lagna the Ishta Kaala is 16 ghatis and 30 palas. Therefore, 16 ghatis give 16 Rashis and 30 palas divided by 2 give 15 degrees. The 16 Rashis and 15 degrees added to the longitude of the Sun at sunrise.

$$
\begin{array}{l}
07 - 20^0 - 35' - 40'' \\
16 - 15 \\
\hline
0 - 5^0 - 35' - 40''
\end{array}
$$

which is the Ghati Lagna Spashta.

क्रमादेषां च लग्नानां भावकोष्ठं पृथक् लिखेत् ।
ये ग्रहा यत्र भे तत्र ते स्थाप्या राशिलग्नवत् ॥९ ॥

9. *USE OF SPECIAL ASCENDANTS* : The birth charts of these Lagnas Bhava, Hora and Ghati are to be written or prepared separately one after the other. The planets should be situated in the Rashis in which they are as per that Lagna.

Notes : Giving these special Ascendants the Sage enjoins upon the astrologer that in prediction he has to make use not only of the natal Ascendant but also of these (special Ascendants) to make his predictions more correct and fruitful.

उक्ता लग्नादि-भावानां दीप्तांशास्तिथिसम्मिताः ॥
तस्माद् भावात्पुरः पृष्ठे तिथ्यंशैस्तत्फलं स्मृतम् ॥१० ॥
लग्नात्तिथ्यंशतः पूर्वं भावारम्भः प्रजायते ।
तिथ्यंशैः परतस्तस्य पूर्तिः सन्धी च तौ स्मृतौ ॥११ ॥
भावारम्भो फलारम्भो पूर्ण भावसमे ग्रहे ।
फलं शून्यं च भावान्ते ज्ञेयं मध्येऽनुपाततः ॥१२ ॥

10 - 12. The 15 degrees of the Houses, Ascendant house and other houses are said to be (brightened portions, the portions in which the effects are more revealed). Therefore, 15 degrees before the degree of the house starts its प्रवृत्ति 'Pravarti' (or beginning) and 15 degrees ahead is its पूर्ति 'Poorti' (or ending). The beginning of effect of the planets commences just from the beginning of the House and the degrees of the planet being equal to the House the effect is full and the effect also is reduced to be nil at the end of the House. Therefore, the effect should be understood proportionately between the house and the cusp (the pointed end of the House).

वर्णदाख्यदशां भानां कथयाम्यथ तेऽग्रतः ।
यस्य विज्ञानमात्रेण वदेदायुर्भवं फलम् ॥१३ ॥
ओजलग्नप्रसूतानां मेषादेर्गणयेत् क्रमात् ।
समलग्नप्रसूतानां मीनादेरापसव्यतः ॥१४ ॥
मेषमीनादितो जन्मलग्नान्तं गणयेत् सुधीः ।
तथैव होरालग्नान्तं गणयित्वा ततः परम् ॥१५ ॥
ओजत्वेन समत्वेन सजातीये उभे यदि ।
तर्हि संख्ये योजयीत वैजात्ये तु वियोजयेत् ॥१६ ॥

मेषमीनादितः पश्चाद्यो राशिः स तु वर्णदः ।

13 - 16. Now I narrate before you in detail the Dasa which is called Varnada Dasa of the Houses just by the knowledge of which the effect of longevity etc., is to be predicted. In the case of natives having their natal Ascendant in an odd sign, count directly from Aries onwards to the natal ascendant, in that of those having it in an even sign, count directly from Pisces onwards to the natal Ascendant in the reverse order. The wise and the learned should count from Aries and Pisces onwards to the natal Ascendant. In the same way, if the natal Ascendant is an odd sign count from Aries to the Hora Lagna in direct order, if it is an even sign count from Pisces to the Hora Lagna in reverse order. If both the figures are odd signs or if there are even signs, then add both the figures. If one is odd and the other is even, then find the difference between the two figures. If, after adding and finding the difference, the figure obtained is odd, then the sign obtained by counting from Aries in direct order is the Varnada for the Ascendant and; if the figure obtained is even then the Varnada for the Ascendant is the sign obtained by counting from Pisces in reverse order.

Example 1 : Suppose the natal Ascendant is Leo and the Hora Lagna is Capricorn The natal Ascendant is an odd sign. Therefore the figure arrived at when counted from Aries in direct order to Leo is 5. The Hora Lagna is an even sign. Therefore, the figure obtained when counted from Pisces in reverse order to Capricorn is 3. Both the figures being odd, these are of the same class i.e., odd. Therefore, both are added. By adding we get 8 which is an even number. Therefore counting from Pisces in reverse order to the 8th sign the sign arrived at is Leo. Therefore, Varnada sign is the sign of Leo.

Example 2 : Suppose the natal Ascendant is the sign Libra and the Hora Lagna is also Libra. Both are odd signs. Therefore when counted from Aries directly the signs arrived at in both the Lagnas are 7. Both the signs are odd or of the same class. So when added we get 14. If (14) is divided by 12, then the remainder is 2. Therefore the Second sign i.e., Taurus is arrived at as the Varnada sign.

एतत्प्रयोजनं वक्ष्ये श्रुणु त्वं द्विजपुंगव: ! ।
होरालग्नभयोर्नेया सबलाद्वर्णदा दशा ।।१७ ।।
यत्संख्यो वर्णदो लग्नात् तत्तत्संख्याक्रमेण तु ।
क्रमव्युत्क्रमभेदेन दशा स्यादोज-युग्मयो· ।।१८ ।।

17 - 18. *Effects of Varnada :* Now I explain to you the use of it (of Varnada), O excellent of the Dwijas (the twice born), listen to me. Out of the two, namely the natal Ascendant and the Hora Ascendant which ever is stronger, from there starts the Varnada Dasa. If the natal Ascendant is an odd sign, the counting of Dasas is in direct order, in the case of the natal Ascendant being an even sign it is in the reverse order. The dasa years of the natal Ascendant will be as many as the number of signs intervening between the natal Ascendant and the Varnada sign. The dasa years of every house should be known from the Varnada of every house.

पापदृष्टि: पापयोगो वर्णदस्य त्रिकोणके ।
यदि स्यात् तर्हि तद्राशिपर्यन्तं तस्य जीवनं ।।१९ ।।
रुद्रशूले यथैवायुर्मरणादि निरूप्यते ।
तथैव वर्णदस्यापि त्रिकोणे पापसंगमे ।।२० ।।
वर्णदादपि भो विप्र ! लग्नवच्चिन्तयेत् फलम् ।
वर्णदात् सप्तमाद् भावात् कलत्रायुर्विचिन्तयेत् ।।२१ ।।
एकादशादग्रजस्य तृतीयात्तु यवीयस: ।
सुतस्य पंचमे विद्यान्मातुश्चतुर्थभावत: ।।२२ ।।
पितुश्च नवमाद् भावादायुरेवं विचिन्तयेत् ।
शूलराशिदशायां वै प्रबलायामरिष्टकम् ।।२३ ।।

19 -23. *EFFECTS OF VARNADA :* If a (Trikona) त्रिकोण trine from the Varnada of the Ascendant receives the aspect of or the occupation by a malefic, the native's life will last down to the dasa (period) of the sign. As the consideration of life and death is made

from the Shoola Dasa of the planet named Rudra, the same should be understood by the occupation of the trine from the Varanda by malefics. O Brahmin, the effect (good or bad) should be considered from the Varnada also just as it is done from the natal Ascendant. From the seventh House from the Varnada is to be considered the longevity of the native's spouse, from the eleventh from it that of his elder brother, from the third from it that of his younger brother, from the fifth from it that of his son, from the fourth from it that of his mother and from the 9th from it that of his father. The evil will happen in the Dasa (period) of strong Shoola Rashi.

Notes : The Shoola Dasa (period) has been described in chapter 48. The Rudra Planet has been referred to in this dasa (the shoola dasa).

एवं तन्वादिभावानां कर्तव्या वर्णदा दशा।
पूर्ववच्च फलं ज्ञेयं देहिनां च शुभाशुभम् ॥२४॥
ग्रहाणां वर्णदा नैव राशीनां वर्णदा दशा।
कृत्वाऽर्कधा राशिदशां क्रमादन्तर्दशां वदेत् ॥२५॥
एवमन्तर्दशादिं च कृत्वा तेन फलं वदेत्।
क्रम व्युत्क्रमभेदेन लिखेदन्तर्दशामपि ॥२६॥
स्वस्वदेशोद्भवं लग्नं जन्मलग्नमिहोच्येत।
भावहोरादिलग्नानां सर्वत्रैव समक्रिया ॥२७॥

24 - 27. The Varnada Dasa of all the houses Tanu etc., should be known in the same manner and the auspicious and inauspicious effects of human beings are to be known there from as before. These Varnada dasas are there only of the Bhavas or Houses (Rashis) and not of the planets occupying them. The 'अन्तर्दशा' 'Antardasa' (or sub-period) of a Rashi is the 1/12th of the Dasa and the effect should be spoken of after knowing the Antardasha etc, in this way. The Antardasha should also be written in the direct and the reverse order as before. The Janama Lagna or the Natal Ascendant is to be calculated according to one's birth place (nativeland) whereas the Bhava Lagna, Hora Lagna and Ghati Lagna, have the common process everywhere.

अथ षोडशवर्गाध्यायः ॥७ ॥

Chapter -7

The Sixteen Divisions of a Sign:

श्रुता ग्रहगुणास्त्वत्तस्तथा राशिगुणा मुने ।
श्रोतुमिच्छामि भावानां भेदांस्तान् कृपया वद ॥१ ॥

1. **Maitreya** said to **Parasara**, " O Sage, I heard from you about the planets and signs and the description of their qualities etc. Now I want to know about the divisions of the signs. Kindly narrate them to me.

वर्गान् षोडश यानाह ब्रह्मा लोकपितामहः ।
तानहं सम्प्रवक्ष्यामि मैत्रेय ! श्रूयतामिति ॥२ ॥
क्षेत्रं होरा च द्रेष्काणस्तुर्यांशः सप्तमांशकः ।
नवांशो दशमांशश्च सूर्यांशः षोडशांशकः ॥३ ॥
विंशांशो वेदबाह्वंशो भांशस्त्रिंशांशकस्ततः ।
खवेदांशोऽक्षवेदांशः षष्ठ्यंशश्च ततः परम् ॥४ ॥

2-4 *Parasara replied :* O Maitreya, the 16 kinds of vargas (division) for each sign which Lord Brahma, the universal grandfather has described are told to you, please listen: These vargas are: Griha (Rasi or sign) Hora, Drekkana Chaturthamsha, Sapthamamsha Navamamsha, Dasamamsha, Dwadsamamsha, Shodashamamsha, Vimsamsha Chaturvimsamsha, Saptavimsamsha, Trimamsha, Khavedamsha, Akshavedamsha, and Sasthiamasha.

तत्क्षेत्रं तस्य खेटस्य राशेर्यो यस्य नायकः ।

सूर्येन्द्वोर्विषमे राशौ समे तद्विपरीतकम् ॥५ ॥
पितरश्चन्द्रहोरेशा देवाः सूर्यस्य कीर्तिताः ।
राशेरर्द्धं भवेद्धोरा ताश्चतुर्विंशतिः स्मृता ॥
मेषादि तासां होराणां परिवृत्तिद्वयं भवेत् ॥६ ॥

5-6. The Rashi or sign which is owned by a planet is called its Kshetra or House. The first half of odd signs (Aries, Gemini, Leo Libra, Sagittarius, Aquarius) or from 0° to 15°, is the hora of the Sun while the second half from (16° to 30° is the hora of the Moon. The reverse is the case in even signs (Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces). There the 1st half of a sign 0°–15° is ruled by the Moon while the second half 16°–30° by the Sun. The lords of the Hora of the Moon are the pitraganas (forefathers) and those of the Sun are the Devas (gods and goddesses). Half of the Rashi or sign is called Hora. These are totally 24(The number of Hora in 12 signs is 24) In these Horas the signs Aries etc. are counted twice.

Example : Suppose the Lagna (Ascendant) is 8-12°-25'-51". This is the House of (Griha Rashi) Jupiter. The sign is Sagittarius. Therefore it is an odd sign. it is the first half of an odd sign. So it is the hora of the Sun.

Speculum Of Horas

Lord स्वामी	Sign राशि	ARI मेष	TAU बृषभ	GEM मिथुन	CAN कर्क	LEO सिंह	VIR कन्या	LIB तुला	SCO वृश्चिक	SAG धनु	CAP मकर	AQA कुम्भ	PIS मीन
DEV. देवता	15°	5	4	5	4	5	4	5	4	5	4	5	4
PIT पितर	30°	4	5	4	5	4	5	4	5	4	5	4	5

राशित्रिभागा द्रेष्काणास्ते च षट्त्रिंशदीरिताः ।
परिवृत्तित्रयं तेषां मेषादेः क्रमशो भवेत् ॥७ ॥
स्वपंचनवमानां च राशीनां क्रमशश्च ते ।
नारदा-ऽगस्ति-दुर्वासा द्रेष्काणेशाश्चरादिषु ॥८ ॥

7 - 8. One third of Rashi or sign is called Drekkana (Decanate). These are thirty six. The signs Aries etc. are counted thrice in these Decanates. The first Decanate is owned by the sign itself, the second one by the 5th sign from it and, the third one by the 9th sign from if. The Lords of the Decanate of the Movable, Fixed

and Dual signs are respectively Narada, Augusta and Durvasha.

Example : Suppose the Ascendant is 8 - 12^{0} - 27' - 51". This is the House of Jupiter. The sign is Sagittarius. There is the Second Decanate in it. Therefore, it is the Decanate of Aries, the 5th sign from Sagittarius.

Drekkana Chakra

Speculum Of Decanates													
Lord स्वामी	Sign गशि	ARI मेष	TAU बृषभ	GEM मिथुन	CAN कर्क	LEO सिंह	VIR कन्या	LIB तुला	SCO वृश्चिक	SAG धनु	CAP मकर	AQA कुम्भ	PIS मीन
NAR नारद	10^{0}	1	2	3	4	5	6	7	8	9	10	11	12
AGU आगस्त्य	20^{0}	5	6	7	8	9	10	11	12	1	2	3	4
DUR दुर्वासा	30^{0}	9	10	11	12	1	2	3	4	5	6	7	8

स्वर्क्षादिकेन्द्रपतयस्तुर्यांशेशाः क्रियादिषु ।
सनकश्च सनन्दश्च कुमारश्च सनातनः ॥९ ॥

9. *Chaturthamsha :* In the signs Aries etc., the Lords of chaturthamshas are the Lords of the First, Fourth, Seventh and Tenth Signs and the deities of these are respectively Sanaka, Sanandana, Sanat Kumar and Sanatana.

Notes : Chaturthamsha is the 1/4th part of a sign: It is of 7^{0} and 30' kalas. The first chaturthamsha is ruled by the Lord of its own sign, the second one by that of the 4th, the third one by that of the 7th and the last one by that of the 10th.

Chaturthamsha Chakra

Speculum Of Chaturthamshas													
Lord स्वामी	Sign. राशि	ARI मेष	TAU बृषभ	GEM मिथुन	CAN कर्क	LEO सिंह	VIR कन्या	LIB तुला	SCO वृश्चिक	SAG धनु	CAP मकर	AQA कुम्भ	PIS मीन
SAN सनक	7^{0}-30^{0}	1	2	3	4	5	6	7	8	9	10	11	12
SAN सनदन	15^{0}	4	5	6	7	8	9	10	11	12	1	2	3
KUM कुमार	22^{0}30'	7	8	9	10	11	12	1	2	3	4	5	6
SAN सनातन	30^{0}-00'	10	11	12	1	2	3	4	5	6	7	8	9

Example : Suppose the ascendant is 8 - 12 ^{0} - 20' - 51". This is the House of Jupiter. The sign is Sagittarius. The chaturthamsha is second because it is in between 7^{0} - 30' and 15 ^{0} It will fall in the 4th sign from Sagittarius i.e., in Pisces whose Lord is Jupiter and whose deity is Sanandana.

सप्तांशपास्त्वोजगृहे गणनीया निजेशतः ।
युग्मराशौ तु विज्ञेयाः सप्तमर्क्षादिनायकात् ॥१० ॥
क्षार-क्षीरौ च दध्याज्यौ तथेक्षुरससम्भवः ।
मद्यशुद्धजलावोजे समे शुद्धजलादिकाः ॥११ ॥

10 - 11. *Saptamamsha :* The counting of Saptamamsha commences from the same sign in the case of odd signs like Aries etc.; it commences from the seventh sign in the case of even signs Taurus etc. The names of the Saptamamshas in odd signs are: Kshara, Ksheera, Dadhi, Ghrita, Ikshurasa, Madhya and Shuddha Jala; and of those in even signs are the same in reverse order (i.e. Shuddha Jala, Madhya Jala etc.)

Notes : If a sign is divided into 7 equal parts, one division which is of 4^{0} - 17' - 8.57" approx. is called its Saptamamsha. In an odd sign it commences from its own sign. Thus, if the Ascendant is 8 - 12^{0} - 27' - 57" or the 9th sign i.e. Sagittarius the first Saptamamsha will remain in Sagittarius as it is an odd sign; the second one will fall in Capricorn and so on. In the present case the Saptamamsha is the third one of an odd sign Therefore it will be the Saptamamsha called Dadhi.

Again, suppose the Ascendant is 9 - 12^{0} - 27' - 51" i.e. sign Capricorn which is an even sign. Therefore, the first Saptamamsha will be of the sign that is seventh from Capricorn i.e. of Cancer. The next Saptamamshas will commence respectively, thus the second Saptamamsha will fall in Leo and so on. Here the Saptamamsha is the 3rd one whose Lord is Ikshurasa.

सप्तमाश चक्र SAPTAMAMSHA CHAKRA													
LORD स्वामी	SIGN राशि	ARI मेष	TAU वृषभ	GEM मिथुन	CAN कर्क	LEO सिंह	VIR कन्या	LIB तुला	SCO वृश्चिक	SAG धनु	CAP मकर	AQU कुम्भ	PIS मीन
KSH क्षार	4°-17'-8"-57	1	8	3	10	5	12	7	2	9	4	11	6
KSH क्षीर	8°-34'-17	2	9	4	11	6	1	8	3	10	5	12	7
DAD दधि	12°-51'-25	3	10	5	12	7	2	9	4	11	6	1	8
AAJ आज्य	17°-8'-34	4	11	6	1	8	3	10	5	12	7	2	9
IKS इक्षुरस	21°-25'-43	5	12	7	2	9	4	11	6	1	8	3	10
MAD मद्य	25°-42'-52"	6	1	8	3	10	5	12	7	2	9	4	11
SHU शुद्ध जल	30°-00'-00	7	2	9	4	11	6	1	8	3	10	5	12

Notes: KSH-Kshaara, KSH-Ksheera, DAD-Dadhi, AAJ-Aajya, IKS-Ikshurasa, MAD-Madya, SHU-Shudhdha

नवांशेशाश्चरे तस्मात् थिरे तन्नवमादितः ।
उभये तत्पंचमादेरिति चिन्त्यं विचक्षणैः ॥
देवा नृराक्षसाश्चैव चरादिषु गृहेषु च ॥१२ ॥

12. *Navamamsha :* 'नवांश' The Navamamsha calculation is to be made by the wise from the same sign for a movable sign, from the ninth sign for a fixed one and, from the 5th sign for a dual one to the 9th sign onwards. The designations of the Navamamshas are to be taken respectively the Devas (gods), Naras (Human beings) and Rakshasas (devils) in the movable etc., signs in order.

Notes : The meaning is that the Navamamshas will commence from the same sign for a movable sign and will remain upto the 9th sign from it; for a fixed sign these will commence from the sign falling 9th from it and will remain upto the 9th sign from the 9th and, for a dual sign these will commence from the sign falling 5th from it and will remain upto the 9th sign from the 5th one. The designations or names of the Navamamshas should be understood in the order of Deva, Nara, Rakshasa, Deva, Nara, Rakshasa, Deva, Nara, Rakshasa. The peculiarity in it is only this that the order in a movable sign will commence from Deva, in a fixed sign from Nara and in a dual sign from Rakshas. The phrase 'देवा नृराक्षासश्चैव चरादिषु गृहेषु च' yields this meaning. Navamamsha is the 9th division of a sign which comes to be 3^0 - 20 '.

दशमांशाः स्वतश्चौजे युग्मे तन्नवमात् स्मृताः ।
दशे पूर्वादिदिक्पाला इन्द्रा-ऽग्नि-यम-राक्षसाः ॥१३ ॥
वरुणो मारुतश्चैव कुबेरेशान-पद्मजाः ।
अनन्तश्च क्रमादोजे समे वा व्युत्क्रमेण तु ॥१४ ॥

13 - 14 *Dasamamsha :* The counting of Dasamamsha is to be made from the same sign for an odd sign, and from the 9th sign for an even one. The presiding deities of the 10 cardinal directions east etc., namely Indra, Agni, Yama, Rakshasa, Varuna, Vayu, Kubera, Isana, Brahma and Ananta are respectively the Lords of the Dasamamsha in the case of an odd sign, they are their lords in reverse order for an even sign.

Notes : The Dasamamsha of a sign is 3^0. In an odd sign it commences from the same sign, in an even sign from the sign falling 9th from it. For example, suppose the Ascendant is 0 - 7^0 - 50' - 35". This Ascendant falls in an odd sign Aries, therefore, its Dasamamsha.

नवमांश NAVAMAMSHA CHAKRA													
LORO स्वामी	SIGN राशि	ARI मेष	TAU वृषभ	GEM मिथुन	CAN कर्क	LEO सिंह	VIR कन्या	LIB तुला	SCO वृश्चिक	SAG धनु	CAP मकर	AQU कुम्भ	PIS मीन
DEV देवता	3°-20'	1	10	7	4	1	10	7	4	1	10	7	4
NAR नर	6°-40'	2	11	8	5	2	11	8	5	2	11	8	5
RAK राक्षस	10°-00'	3	12	9	6	3	12	9	6	3	12	9	6
DEV देवता	13°-20'	4	1	10	7	4	1	10	7	4	1	10	7
NAR नर	16°-40'	5	2	11	8	5	2	11	8	5	2	11	8
RAK' राक्षस	20°-00'	6	3	12	9	6	3	12	9	6	3	12	9
DEV देवता	23°-20'	7	4	1	10	7	4	1	10	7	4	1	10
NAR नर	26°-40'	8	5	2	11	8	5	2	11	8	5	2	11
RAK राक्षस	30°-00'	9	6	3	12	9	6	3	12	9	6	3	12

Notes: DEV-Devata, NAR-Nara, RAK-Rakshaśa

दशांश चक्र DASHAMSHA CHAKRA														
LORD विषम स्वामी	SIGN राशि	ARI मेष	TAU वृषभ	GEM मिथुन	CAN कर्क	LEO सिंह	VIR कन्या	LIB तुला	SCO वृश्चिक	SAG धनु	CAP मकर	AQU कुम्भ	PIS मीन	सम स्वामी
IND इन्द्र	3°	1	10	3	12	5	2	7	4	9	6	11	8	ANN अनन्त
AGN अग्नि	6°	2	11	4	1	6	3	8	5	10	7	12	9	PAD पद्मज
YAM यम	9°	3	12	5	2	7	4	9	6	11	8	1	10	ISH ईशान
RAK राक्षस	12°	4	1	6	3	8	5	10	7	12	9	2	11	KUB कुबेर
VAR वरुण	15°	5	2	7	4	9	6	11	8	1	10	3	12	VAY वायु
VAY वायु	18°	6	3	8	5	10	7	12	9	2	11	4	1	VAR वरुण
KUB कुबेर	21°	7	4	9	6	11	8	1	10	3	12	5	2	RAK राक्षस
ISH ईशान	24°	8	5	10	7	12	9	2	11	4	1	6	3	YAM यम
PAD पद्मज	27°	9	6	11	8	1	10	3	12	5	2	7	4	AGN अग्नि
ANN अनन्त	30°	10	7	12	9	2	11	4	1	6	3	8	5	IND इन्द्र

NOTES: IND – Indra, AGN – Agni, YAM – Yama, VAR – Varuna, VAY – Vayu, KUB – Kubera, ISH – Ishan, PAD – Padmaj, ANN – Annanta

will remain from Aries to Capricorn. The first Dasamamsha will be of Aries itself, the second that of Taurus and so on. If the Ascendant is 1 - 7^0 - 50' - 35" the Dasamamsha will commence from the 9th sign from Taurus that is from Capricorn, the ninth sign from Taurus.

द्वादशांशस्य गणना तत्तत्क्षेत्राद्विनिर्दिशेत् ।
तेषामधीशाः क्रमशो गणेशाऽश्वि-यमाहयाः ॥१५ ॥

15. *Dwadasamsha* : 'द्वादशांश' The Dwadasamsha calculation should be made from the same sign onwards : The Lords of these Dwadasamshas are Ganesh, Ashwini Kumar, Yama and Sarpa (who repeat their lordship thrice in each sign).

Notes : Every Dwadasamsha is of 2^0 - 30' that is, it is the 1/12th division of a sign. In every sign it commences from the same and runs to the 12th sign from it. Thus in Taurus it will commence from this sign and will remain upto Aries, the 12th sign from it.

अज-सिंहाऽश्वितो ज्ञेया षोडशांशाश्चरादिषु ।
अज-विष्णू हरः सूर्यो ह्योजे युग्मे प्रतीपकम् ॥१६ ॥

16. षोडशांश *Shodasamsha* : Shodasamsha should be known as commencing from Aries in movable signs, from Leo in fixed signs and from Sagittarius in dual signs: Brahma, Vishnu, Shiva, Surya are respectively the Lords of these Shodasamsha , in odd signs, and the same in reverse order in even signs and these repeat their lordship four times in each sign.

Notes : Shodasamsha is the 16th Part of a sign. So its value is 1^0 - 52' - 30". In a movable sign it commences from Aries, in a fixed sign from Leo and in a sign of dual nature from Sagittarius. Shodasamsha is called Kalamsha also.

अथ विंशतिभागानामधिपा ब्रह्मणोदिताः ।
क्रियाच्चरे स्थिरे चापान् मृगेन्द्राद् द्विस्वभावके ॥१७ ॥
काली गौरी जया लक्ष्मीर्विजया विमला सती ।
तारा ज्वालामुखी श्वेता ललिता बगलामुखी ॥१८ ॥
प्रत्यङ्गिरा शची रौद्री भवानी वरदा जया ।
त्रिपुरा सुमुखी चेति विषमे परिचिन्तयेत् ॥१९ ॥
समराशौ दया मेधा छिन्नशीर्षा पिशाचिनी ।
धूमावती च मातङ्गी बाला भद्राऽरुणानला ॥२० ॥

द्वादशांश चक्र DWADASHAMSHA CHAKRA														
S.N.	LORD विषय स्वामी	SIGN राशि	ARI मेष	TAU वृषभ	GEM मिथुन	CAN कर्क	LEO सिंह	VIR कन्या	LIB तुला	SCO वृश्चिक	SAG धनु	CAP मकर	AQU कुम्भ	PIS मीन
1.	GAN गणेश	2°-30'	1	2	3	4	5	6	7	8	9	10	11	12
2.	ASH अश्विनी कुमार	5°-00'	2	3	4	5	6	7	8	9	10	11	12	1
3.	YAM यम	7°-30'	3	4	5	6	7	8	9	10	11	12	1	2
4.	AHI अहि	10°-00'	4	5	6	7	8	9	10	11	12	1	2	3
5.	GAN गणेश	12°-30'	5	6	7	8	9	10	11	12	1	2	3	4
6.	ASH अश्विनी कुमार	15°-00'	6	7	8	9	10	11	12	1	2	3	4	5
7.	YAM यम	17°-30'	7	8	9	10	11	12'	1	2	3	4	5	6
8.	AHI अहि	20°-00'	8	9	10	11	12	1	2	3	4	5	6	7
9.	GAN गणेश	22°-30'	9	10	11	12	1	2	3	4	5	6	7	8
10.	ASH अश्विनी कुमार	25°-00'	10	11	12	1	2	3	4	5	6	7	8	9
11.	YAM यम	27°-30'	11	12	1	2	3	4	5	6	7	8	9	10
12.	AHI अहि	30°-00'	12	1	2	3	4	5	6	7	8	9	10	11

Notes: GAN-Ganesha, ASH-Ashwini Kumar, YAM-Yama, AHI-Ahi.

षोडशांश चक्र SHODASHAMSHA CHAKRA

SN क्रम	LORD विषय स्वामी	SIGN. राशि	ARI मेष	TAU वृषभ	GEM मिथुन	CAN कर्क	LEO सिंह	VIR कन्या	LIB तुला	SCO वृश्चिक	SAG धनु	CAP मकर	AQU कुम्भ	PIS मीन	सम स्वामी
1.	BRA ब्रह्मा	1°-52'-30"	1	5	9	1	5	9	1	5	9	1	5	9	SUR सूर्य
2.	VIS विष्णु	3°45'-00"	2	6	10	2	6	10	2	6	10	2	6	10	SHI शिव
3.	SHI शिव	5°-37'-30"	3	7	11	3	7	11	3	7	11	3	7	11	VIS विष्णु
4.	SUR सूर्य	7°-30'-00"	4	8	12	4	8	12	4	8	12	4	8	12	BRA ब्रह्मा
5.	BRA ब्रह्मा	9°-22'-30"	5	9	1	5	9	1	5	9	1	5	9	1	SUR सूर्य
6.	VIS विष्णु	11°-15'-00"	6	10	2	6	10	2	6	10	2	6	10	2	SHI शिव
7.	SHI शिव	13°-7'-30"	7	11	3	7	11	3	7	11	3	7	11	3	VIS विष्णु

8	SUR सूर्य	15 -00'-00"	8	12	4	8	12	4	8	12	4	8	12	4	BRA ब्रह्मा
9.	BRA ब्रह्मा	16°-52'-30"	9	1	5	9	1	5	9	1	5	9	1	5	SUR सूर्य
10.	VIS विष्णु	18°45'-00"	10	2	6	10	2	6	10	2	6	10	2	6	SHI शिव
11.	SHI शिव	20°-37'-30"	11	3	7	11	3	7	11	3	7	11	3	7	VIS विष्णु
12.	SUR सूर्य	22°-30'-00"	12	4	8	12	4	8	12	4	8	12	4	8	BRA ब्रह्मा
13.	BRA ब्रह्मा	24°-22'-30"	1	5	9	1	5	9	1	5	9	1	5	9	SUR सूर्य
14	VIS विष्णु	26°-15'-00"	2	6	10	2	6	10	2	6	10	2	6	10	SHI शिव
15.	SHI शिव	28°-7'-30"	3	7	11	3	7	11	3	7	11	3	7	11	VIS विष्णु
16.	SUR सूर्य	30°-00'-00"	4	8	12	4	8	12	4	8	12	4	8	12	BRA ब्रह्मा

Notes: BRA-Brahma, VIS-Vishnu, SHI-Shiva, SUR-Surya

पिङ्गला छुच्छुका घोरा वाराही वैष्णवी सिता।
भुवनेशी भैरवी च मङ्गला ह्यपराजिता ॥२१॥

17 - 21 'विशांश' *Vimsamasha :* The reckoning of Vimsamasha commences from Aries in movable signs, from Sagittarius in fixed ones and from Leo in signs of dual nature. In odd signs the Lords of Vimsamasha are respectively Kali, Gauri, Jaya, Laxmi, Vijaya, Vimla, Sati, Tara, Jwalamukhi, Shaveta, Lalita, Bagla, Pratyangira, Shachi, Raudri, Bhavani, Varda, Jaya, Tripura and Sumukhi; and in even signs the presiding deities are respectively Daya, Medha, Chhinna Shirsha, Pishachini, Dhoomavati, Matangi, Bala, Bhadra, Aruna, Anala, Pingla Chhuchchhuka, Ghora, Varahi, Vaishnavi, Sita, (सिता) Bhuvaneshi, Bhairavi, Mangla and Aparajita.

Notes : Vimsamasha is the 20th part of a sign its value is therefore 1^0 - 30'. In all movable signs it commences from Aries, in fixed ones from Sagittarius and in dual ones from Leo.

सिद्धांशकानामधिपाः सिंहादोजभगे ग्रहे।
कर्काद्युग्मभगे खेटे स्कन्दः पर्शुधरोऽनलः ॥२२॥
विश्वकर्मा भगो मित्रो मयोऽन्तकवृषध्वजाः।
गोविन्दो मदनो भीमः सिंहादौ विषमे क्रमात्॥
कर्कादौ समभे भीमाद्विलोमेन विचिन्तयेत्॥२३॥

22 - 23 सिद्धांश *Siddhamsha :* In odd signs from Leo and in even signs from Cancer commences the counting of Siddhamshas and; Skanda, Parashudhara, Anala, Vishwakarma, Bhaga, Mitra, Maya, Antaka, Vrishdhwaja, Govinda, Madana and Bhima, repeated twice in each sign, are to be known the presiding deities of odd signs Leo etc., respectively and; in even signs Cancer etc., the presiding deities are the same in reverse order (i.e. beginning from Bhima) and repeated twice.

Notes : This division is known by two names : Siddhamsha and Chaturvimsamsha The Siddhamsha are 24 in a sign, the length of a Siddhamsha being 1^0 - 15'. It commences from Leo in an odd sign and from Cancer in an even sign.

विंशांश चक्र VIMSHAMSHA CHAKRA

SN क्रम	LORD विषम स्वामी	SIGN राशि	ARI मेष	TAU वृषभ	GEM मिथुन	CAN कर्क	LEO सिंह	VIR कन्या	LIB तुला	SCO वृश्चिक	SAG धनु	CAP मकर	AQU कुम्भ	PIS मीन	सम स्वामी
1.	KAL काली	1°-30'	1	9	5	1	9	5	1	9	5	1	9	5	DAY दया
2.	GAU गौरी	3°-00'	2	10	6	2	10	6	2	10	6	2	10	6	MED मेधा
3.	JAY जया	4°-30'	3	11	7	3	11	7	3	11	7	3	11	7	CHH छिन्नशीर्षा
4.	LAK लक्ष्मी	6°-00'	4	12	8	4	12	8	4	12	8	4	12	8	PIS पिशाचिनी
5.	VIJ विजया	7°-30'	5	1	9	5	1	9	5	1	9	5	1	9	DHO धूमावती
6.	VIM विमला	9°-00'	6	2	10	6	2	10	6	2	10	6	2	10	MAT मातंगी
7.	SAT सती	10°-30'	7	3	11	7	3	11	7	3	11	7	3	11	BAL बाला
8.	TAR तारा	12°-00'	8	4	12	8	4	12	8	4	12	8	4	12	BHA भद्रा
9.	JWA ज्वालामुखी	13°-30'	9	5	1	9	5	1	9	5	1	9	5	1	ARU अरुणा
10.	SHW श्वेता	15°-00'	10	6	2	10	6	2	10	6	2	10	6	2	ANA अनला
11.	LAL ललिता	16°-30'	11	7	3	11	7	3	11	7	3	11	7	3	PIN पिंगला
12.	BAG बगलामुखी	18°-00'	12	8	4	12	8	4	12	8	4	12	8	4	CHH छुच्छुका
13.	PRA प्रत्यंगिरा	19°-30'	1	9	5	1	9	5	1	9	5	1	9	5	GHO घोरा
14.	SHA शचि	21°-00'	2	10	6	2	10	6	2	10	6	2	10	6	VAR वाराही
15.	RAU रौद्री	22°-30'	3	11	7	3	11	7	3	11	7	3	11	7	VAI वैष्णवी
16.	BHA भवानी	24°-00'	4	12	8	4	12	6	4	12	8	4	12	8	SIT सिता
17.	VAR वरदा	25°-30'	5	1	9	5	1	9	5	1	9	5	1	9	BHU भुवनेश्वरी
18.	JAY जया	27°-00'	6	2	10	6	2	10	6	2	10	6	2	10	BHA भैरवी
19.	TRI त्रिपुरा	28°-30'	7	3	11	7	3	11	7	3	11	7	3	11	MAN मंगला
20.	SUM सुमुखी	30°-00'	8	4	12	8	4	12	8	4	12	8	4	12	APR अपराजिता

Notes: KAL–Kali, GAU–Gauri, JAY–Jaya, LAK–Lakshmi, VIJ–Vijaya, VIM–Vimala, SAT–Sati, TRA–Tara, JWA–Jwalamukhi, SHW–Shweta, LAL–Lalita, BAG–Baglamukhi, PRA–Pratyangira, SHA–Shachi, RAU–Raudri, BHA–Bhawani, VAR–Varda, TRI–Tripura, SUM–Sumukhi, DAY–Daya, MED–Medha, CHH–Chhinnashirsha, PIS–Pishachini, DHO–Dhoomavati, MAT–Matangi, BAL–Bala, BHA–Bhadra, ARU–Aruna, ANA–Anala, PIN–Pingla, CHH–Chhuchhuka, GHO–Ghora, VAR–Varahi, VAI–Vaishnavi, SIT–Sita, BHU–Bhuveneshwari, BHA–Bhairvi, MAN–Mangla, APR–Aprajita

(Chaturvimshamsha Chakra or Siddhamsha)

चतुर्विंशांश चक्र CHATURVIMSHAMSHA CHAKRA (OR SIDDHAMASA)

SN क्रम	LORD विषम स्वामी	SIGN राशि	ARI मेष	TAU वृषभ	GEM मिथुन	CAN कर्क	LEO सिंह	VIR कन्या	LIB तुला	SCO वृश्चिक	SAG धनु	CAP मकर	AQU कुम्भ	PIS मीन	सम स्वामी
1.	SKA स्कंद	1-15	5	4	5	4	5	4	5	4	5	4	5	4	BHI भीम
2.	PAS पशुधर	2-30	6	5	6	5	6	5	6	5	6	5	6	5	MAD मदन
3.	ANA अनल	3-45	7	6	7	6	7	6	7	6	7	6	7	6	GOV गोविन्द
4.	VIS विश्वकर्मा	5-00	8	7	8	7	8	7	8	7	8	7	8	7	VRI वृषध्वज
5.	BHA भग	6-15	9	8	9	8	9	8	9	8	9	8	9	8	ANT अंतक
6.	MIT मित्र	7-30	10	9	10	9	10	9	10	9	10	9	10	9	MAY मय
7.	MAY मय	8-45	11	10	11	10	11	10	11	10	11	10	11	10	MIT मित्र
8.	ANT अंतक	10-00	12	11	12	11	12	11	12	11	12	11	12	11	BHA भग

9.	VRI वृषध्वज	11°-15'	1	12	1	12	1	12	1	12	1	12	1	12	VIS विश्वकर्मा
10.	GOV गोविन्द	12°-30'	2	1	2	1	2	1	2	1	2	1	2	1	ANA अनल
11.	MAD मदन	13°-45'	3	2	3	2	3	2	3	2	3	2	3	2	PAS पशुधर
12.	BHI भीम	15°-00'	4	3	4	3	4	3	4	3	4	3	4	3	SKA स्कंद
13.	SKA स्कद	16°-15'	5	4	5	4	5	4	5	4	5	4	5	4	BHI भीम
14.	PAS पशुधर	17°-30'	6	5	6	5	6	5	6	5	6	5	6	5	MAD मदन
15.	ANA अनल	18°-45'	7	6	7	6	7	6	7	6	7	6	7	6	GOV गोविन्द
16.	VIS विश्वकर्मा	20°-00'	8	7	8	7	8	7	8	7	8	7	8	7	VRI वृषध्वज
17.	BHA भग	21°-15'	9	8	9	8	9	8	9	8	9	8	9	8	ANT अंतक
18.	MIT मित्र	22°-30'	10	9	10	9	10	9	10	9	10	9	10	9	MAY मय

(Chaturvimshamsha Chakra or Siddhamsha)

19.	MAY मय	23°-45	11	10	11	10	11	10	11	10	11	10	11	10	MIT मित्र
20.	ANT अंतक	25°-00	12	11	12	11	12	11	12	11	12	11	12	11	BHA भग
21.	VIR वृषध्वज	26°-15	1	12	1	12	1	12	1	12	1	12	1	12	VIS विश्वकर्मा
22.	GOV गोविन्द	27°-30	2	1	2	1	2	1	2	1	2	1	2	1	ANA अनल
23	MAD मदन	28°-45	3	2	3	2	3	2	3	2	3	2	3	2	PAS पशुधर
24.	BHI भीम	30°-00	4	3	4	3	4	3	4	3	4	3	[illegible]	3	SKA स्कंद

NOTES: SKA-Skanda, PAS-Pashudhar, ANA-Anala, VIS-Vishwakarma, BHA-Bhag, MIT-Mitra, MAY-Maya, ANT- Antaka, VIR-Vrishdhawaja, GOV-Govinda, MAD-Madana, BHI-Bhima,

भांशाधिपाः क्रमाद्स्त्रयमवह्निपितामहाः ।
चन्द्रेशादितिजीवाहिपितरो भगसंज्ञिताः ॥२४ ॥
अर्यमार्कत्वष्ट्टमरुच्छक्राग्निमित्रवासवाः ।
निर्ऋत्युदकविश्वेऽजगोविन्दो वसवोऽम्बुपः ॥२५ ॥
ततोऽजपादहिर्बुध्न्यः पूषा चैव प्रकीर्तिताः ।
नक्षत्रेशास्तु भांशेशा मेषादिचरभक्रमात् ॥२६ ॥

24 - 26. भांश *Bhamsha :* The presidng deities of Bhamshas are respectively Dastra (Ashwini Kumara) Yama, Agni, Brahma, Chandra Isa, Aditi, Jiva, Abhi, Pitara, Bhaga, Aryama, Surya, Tvashta, Maruta, Shakragni, Mitra, Vasava, Rakshasa, Varuna, Vishwadeva, Govinda, Vasu, Varuna, Ajapat, Ahirbudhanya and Pusha. Thus the presiding deities of the Nakshatras are also the presiding deities of Bhamshas. These Bhamshas commence from Aries and other movable signs (in all signs).

Notes : Bhamsha is also called Nakshatramsha. A Bhamsha is of the length of 1^0 - 6' - 40" and forms the 27th part of a sign. The Bhamsha of fiery signs like Aries, Leo and Sagittarius begins from Aries; of earthly signs like Taurus, Virgo and Capricorn from Cancer; of Airy signs like Gemini, Libra and Aquarius from Libra and; of watery signs like Cancer, Scorpio and Pisces from Capricorn.

त्रिंशांशेशाश्च विषमे कुजार्कीज्यज्ञभार्गवाः ।
पंचपंचाष्टसप्ताक्षभागानां व्यत्ययात् समे ॥२७ ॥
वह्निः समीरशक्रौ च धनदो जलदस्तथा ।
विषमेषु क्रमाज्ज्ञेयाः समराशौ विपर्ययात् ॥२८ ॥

27 - 28. 'त्रिंशाश' *Trimshamsha :* In odd signs the lords of Trimshamsha are Mars, Saturn, Jupiter, Mercury and Venus each of them in order rules 5, 5, 8, 7, and 5 degrees. The same should be considered the lords of Trimshamsha in even signs, though in reverse order. The deities presiding over the Trimshamsha respectively are Agni, Vayu, Indra, Kubera and Varuna in the case of odd signs and, the same should be known the presiding deities over even signs in reverse order.

Notes : In odd signs the Lord of first 5 degrees is Mars, Saturn

Bhamsha Chakra

भांश चक्र BHAMSHA CHAKRA														
S.N. क्रम्	LORD स्वामी	SIGN राशि	ARI मेष	TAU वृषभ	GEM मिथुन	CAN कर्क	LEO सिंह	VIR कन्या	LIB तुला	SCO वृश्चिक	SAG धनु	CAP मकर	AQU कुम्भ	PIS मीन
1.	ASH अश्विनी	1°-6'-40"	1	4	7	10	1	4	7	10	1	4	7	10
2.	YAM यम	2°-13'-20"	2	5	8	11	2	5	8	11	2	5	8	11
3.	VAN वह्नि	3°-20'-00"	3	6	9	12	3	6	9	12	3	6	9	12
4.	BRA ब्रह्मा	4°-26'-40"	4	7	10	1	4	7	10	1	4	7	10	1
5.	CHA चन्द्रमा	5°-33'-20"	5	8	11	2	5	8	11	2	5	8	11	2
6.	ISH ईश	6°-40'-00"	6	9	12	3	6	9	12	3	6	9	12	3
7.	ADI अदिति	7°-46'-40"	7	10	1	4	7	10	1	4	7	10	1	4
8.	JEE जीव	8°-53'-20"	8	11	2	5	8	11	2	5	8	11	2	5

9.	AHI अहि	10°-00-00"	9	12	3	6	9	12	3	6	9	12	3	6
10.	PIT पितर	11°-6'-40"	10	1	4	7	10	1	4	7	10	1	4	7
11.	BHA भग	12°-13'-20"	11	2	5	8	11	2	5	8	11	2	5	8
12.	ARY अर्यमा	13°-20'-00"	12	3	6	9	12	3	6	9	12	3	6	9
13.	SUR सूर्य	14°-26'-40"	1	4	7	10	1	4	7	10	1	4	7	10
14.	TWA त्वष्टा	15°-33'-20"	2	5	8	11	2	5	8	11	2	5	8	11
15.	MAR मरुत	16°-40'-00"	3	6	9	12	3	6	9	12	3	6	9	12
16.	SHA शक्राग्नि	17°-46'-40"	4	7	10	1	4	7	10	1	4	7	10	1
17.	MIT मित्र	18°-53'-20"	5	8	11	2	5	8	11	2	5	8	11	2
18.	VAS वासव	20°-00'-00"	6	9	12	3	6	9	12	3	6	9	12	3

19.	RAK राक्षस	21°-6-40"	7	10	1	4	7	10	1	4	7	10	1	4
20.	VIS वरुण	22°-13'-20"	8	11	2	5	8	11	2	5	8	11	2	5
21.	VIS विश्वेदेव	23°-20'-00"	9	12	3	6	9	12	3	6	9	12	3	6
22.	GOV गोविन्द	24°-26'-40"	10	1	4	7	10	1	4	7	10	1	4	7
23.	VAS वसु	25°-33'-20"	11	2	5	8	11	2	5	8	11	2	5	8
24.	VAR वरुण	26°-40'-00"	12	3	6	9	12	3	6	9	12	3	6	9
25.	AJA अजपात	27°-46'-40"	1	4	7	10	1	4	7	10	1	4	7	10
26.	AHI अहिर्बुध्न्य	28°-53'-20"	2	5	8	11	2	5	8	11	2	5	8	11
27.	POO पूषा	30°-00'-00"	3	6	9	12	3	6	9	12	3	6	9	12

NOTES: ASH-Ashvani, YAM-Yama, VAN-Vana, BRA-Brahma, CHA-Chandrama, ISH-Isha, ADI-Aditi, JEE-Jeeva, AHI-Ahi, PIT-Pitara, BHA-Bhaga, ARY-Aryama, SUR-Surya, TWA-Twashta, MAR-Maruta, SHA-Shakragni, MIT-Mitra, VAS-Vasav, RAK-Rakshasa, VIR-Varuna, VIS-Vishvedeva, GOV-Govinda, VAS-Vasu, AJA-Ajapaata, AHI-Ahirbudhanya, POO-Poosha.

Trimshamsha Chakra.

त्रिशांश चक्र TRIMSHAMSHA CHAKRA															
विषम राशि का त्रिशांश Trimshamsha of odd sign								सम राशि का त्रिशांश Trimshamsha of even Sign							
LORD स्वामी	SIGN राशि	ARI मेष	GEM मिथुन	LEO सिंह	LIB तुला	SAG धनु	AQU कुम्भ	LORD स्वामी	SIGN राशि	TAU वृषभ	CAN कर्क	VIR कन्या	SCO वृश्चिक	CAP मकर	PIS मीन
AGN अग्नि	5°-00'	1	1	1	1	1	1	VAR वरुण	5°-00'	2	2	2	2	2	2
VAY वायु	10°-00'	11	11	11	11	11	11	KUB कुबेर	12°-00'	6	6	6	6	6	6
IND इन्द्र	18°-00'	9	9	9	9	9	9	IND इन्द्र	20°-00'	12	12	12	12	12	12
KUB कुबेर	25°-00'	3	3	3	3	3	3	VAY वायु	25°-00'	10	10	10	10	10	10
VAR वरुण	30°-00'	7	7	7	7	7	7	AGN अग्नि	30°-00'	8	8	8	8	8	8

NOTES: AGN—Agani, VAY—Vayu, IND—Inder, KUB—Kuber, VAR—Varun

from 5 to 10 degrees, Jupiter from 10 to 18 degrees, Mercury from 18 to 25 degrees and Venus from 25 to 30 degrees. Though Mars is the Lord of both Aries and Scorpio, but if Trimshamsha is to be known in the case of an odd sign, this part goes to Aries, the odd sign of Mars.

In even signs the Lord of the first 5 degrees is Venus, Mercury of degrees from 5 to 12, Jupiter of degrees from 12 to 18, Saturn of degrees from 18 to 25 and, Mars of degrees from 25 to 30. Here, the Trimshamsha being that of an even sign, the even sign of Venus which is Taurus will be regarded as the Trimshamsha. Here the order of the presiding deities will commence reversely from that of the odd signs.

चत्वारिंशद्विभागानामधिपा विषमे क्रियात्।
समभे तुलतो ज्ञेयाः स्वस्वाधिपसमन्विताः ॥२९॥
विष्णुश्चन्द्रो मरीचिश्च त्वष्टा धाता शिवो रविः।
यमो यक्षश्च गन्धर्वः कालो वरुण एव च ॥३०॥

29 -30. खवेदांशं *Khavedamsha or Chatvarimsamsha* : The knowledge of the Lords of Khavedamsha in respect of odd signs is to be got commencing from Aries and in that of even signs from Libra. Vishnu,Chandra, Marichi, Twashta, Dhata, Shiva, Ravi, Yama, Yakshesha, Gandharva, Kala and Varuna repeat successively as the presiding deities in the same order for all signs.

Notes : Khavedamsha is called Chatvarimsamsha and hence it is the 40th division of a sign and its value being 45' (Kala or minutes). The Khavedamsha of odd signs commences from Aries and that of even signs from Libra and runs successively onwards.

तथाक्षवेदभागानामधिपाश्चरभे क्रियात्।
स्थिरे सिंहाद् द्विभेचापात् विधीशविष्णवश्चरे ॥३१॥
ईशाच्युतसुरज्येष्ठा विष्णुकेशाः स्थिरे द्विभे।
देवाः पंचदशावृत्त्या विज्ञेया द्विजसत्तम! ॥३२॥

31 -32 *Aksha Vedamsha* : The 'अक्ष वेदांश' Aksha Vedamsha of the signs commences with Aries in movable signs, Leo in fixed signs and, Sagittarius in dual signs. In movable signs Brahma, Shiva and Vishnu; in fixed signs Shiva, Vishnu, Brahma and; in dual signs Vishnu, Brahma and Shiva respectively are the Lords and they repeat their Lordship in each sign 15 times.

Khavedamsha Chakra.

खवेदांश चक्र KHAVEDAMSHA CHAKRA

S N क्रम	LORD स्वामी	SIGN राशि	ARI मेष	TAU वृषभ	GEM मिथुन	CAN कर्क	LEO सिंह	VIR कन्या	LIB तुला	SCO वृश्चिक	SAG धनु	CAP मकर	AQU कुम्भ	PIS मीन
1	VIS विष्णु	0°-45'	1	7	1	7	1	7	1	7	1	7	1	7
2	CHA चन्द्र	1°-30'	2	8	2	8	2	8	2	8	2	8	2	8
3	MAR मरीचि	2°-15'	3	9	3	9	3	9	3	9	3	9	3	9
4	TWA त्वष्टा	3°-00	4	10	4	10	4	10	4	10	4	10	4	10
5	DHA धाता	3°-45'	5	11	5	11	5	11	5	11	5	11	5	11
6	SHI शिव	4°-30'	6	12	6	12	6	12	6	12	6	12	6	12
7	RAV रवि	5°-15'	7	1	7	1	7	1	7	1	7	1	7	1
8	YAM यम	6 -00'	8	2	8	2	8	2	8	2	8	2	8	2
9	YAK यक्षेश	6°-45'	9	3	9	3	9	3	9	3	9	3	9	3

10.	GAN गंधर्व	7°-30'	10	4	10	4	10	4	10	4	10	4	10	4
11.	KAA काल	8°-15'	11	5	11	5	11	5	11	5	11	5	11	5
12.	VAR वरुण	9°-00'	12	6	12	6	12	6	12	6	[illegible]	6	12	6
13	VIS विष्णु	9°-45'	1	7	1	7	1	7	1	7	1	7	1	7
14.	CHA चन्द्र	10°-30'	2	8	2	8	2	8	2	8	2	8	2	8
15.	MAR मरीचि	11°-15'	3	9	3	9	3	9	3	9	3	9	3	9
16.	TWA त्वष्टा	12°-00'	4	10	4	10	4	10	4	10	4	10	4	10
17.	DHA धाता	12°-45'	5	11	5	11	5	11	5	11	5	11	5	11
18.	SHI शिव	13°-30'	6	12	6	12	6	12	6	12	6	12	6	12
19.	RAV रवि	14°-15'	7	1	7	1	7	1	7	1	7	1	7	1
20.	YAM यम	15 00'	8	2	8	2	8	2	8	2	8	2	8	2

21.	YAK यक्षेश	15°-45'	9	3	9	3	9	3	9	3	9	3	9	3
22.	GAN गंधर्व	16°-30'	10	4	10	4	10	4	10	4	10	4	10	4
23.	KKA काल	17°-15'	11	5	11	5	11	5	11	5	11	5	11	5
24.	VIR वरुण	18°-00'	12	6	12	6	12	6	12	6	12	6	12	6
25.	VIS विष्णु	18°-45'	1	7	1	7	1	7	1	7	1	7	1	7
26.	CHA चन्द्र	19°-30'	2	8	2	8	2	8	2	8	2	8	2	8
27	MAR मरीचि	20°-15'	3	9	3	9	3	9	3	9	3	9	3	9
28'	TWA त्वष्टा	21°-00'	4	10	4	10	4	10	4	10	4	10	4	10
29	DHA धाता	21°-45'	5	11	5	11	4	11	5	11	5	11	5	11
30	SHI शिव	22°-30'	7	12	6	12	6	12	6	12	6	12	6	12
31.	RAV रवि	23°-15'	8	1	7	1	7	1	7	1	7	1	7	1

32.	YAM यम	24°-00'	8	2	8	2	8	2	8	2	8	2	8	2
33.	YAK यक्षेश	24°-45'	9	3	9	3	9	3	9	3	9	3	9	3
34.	GAN गंधर्व	25°-30'	10	4	10	4	10	4	10	4	10	4	10	4
35.	KAA काल	26°-15'	11	5	11	5	11	5	11	5	11	5	11	5
36.	VAR वरुण	27°-00'	12	6	12	6	12	6	12	6	12	6	12	6
37.	VIS विष्णु	27°-45'	1	7	1	7	1	7	1	7	1	7	1	7
36.	CHA चन्द्र	28°-30'	2	8	2	8	2	8	2	8	2	8	2	8
39.	MAR मरीचि	29°-15'	3	9	3	9	3	9	3	9	3	9	3	9
40.	TWA त्वष्टा	30°-00'	4	10	4	10	4	10	4	10	4	10	4	10

NOTES: VIS-Vishnu, CHA-Chandra, MAR-Marichi, TWA-Twashta, DHA-Dhata, SHI-Shiva, RAV-Ravi, YAM-Yama, YAK-Yakshesh, GAN-Gandharva, KAA-Kaal, VAR-Varun,

Akshavedamsha Chakra

अक्षवेदांश चक्र AKSHAVEDAMSHA CHAKRA															
				SIGN	ARI	TAU	GEM	CAN	LEO	VIR	LIB	SCO	SAG	CAP	AQU	PIS
	चर	स्थिर	द्विस्वभाव	राशि	मेष	वृषभ	मिथुन	कर्क	सिंह	कन्या	तुला	वृश्चिक	धनु	मकर	कुम्भ	मीन
1.	BRA ब्रह्मा	SHI शिव	VIS विष्णु	0°-40'	1	5	9	1	5	9	1	5	9	1	5	9
2.	SHI शिव	VIS विष्णु	BRA ब्रह्मा	1°-20'	2	6	10	2	6	10	2	6	10	2	6	10
3.	VIS विष्णु	BRA ब्रह्मा	SHI शिव	2°-00'	3	7	11	3	7	11	3	7	11	3	7	11
4.	BRA ब्रह्मा	SHI शिव	VIS विष्णु	2°-40'	4	8	12	4	8	12	4	8	12	4	8	12
5.	SHI शिव	VIS विष्णु	BRA ब्रह्मा	3°-20'	5	9	1	5	9	1	5	9	1	5	9	1
6.	VIS विष्णु	BRA ब्रह्मा	SHI शिव	4°-00'	6	10	2	6	10	2	6	10	2	6	10	2
7.	BRA ब्रह्मा	SHI शिव	VIS विष्णु	4°-40'	7	11	3	7	11	3	7	11	3	7	11	3
8.	SHI शिव	VIS विष्णु	BRA ब्रह्मा	5°-20'	8	12	4	8	12	4	8	12	4	8	12	4

9.	VIS विष्णु	BRA ब्रह्मा	SHI शिव	6°-00'	9	1	5	9	1	[illegible]	9	[illegible]	5	9	1	5
10.	BRA ब्रह्मा	SHI शिव	VIS विष्णु	6°-40'	10	2	6	10	2	6	10	2	6	10	2	6
11.	SHI शिव	VIS विष्णु	BRA ब्रह्मा	7°-20'	11	3	7	11	3	7	11	3	7	11	3	7
12.	VIS विष्णु	BRA ब्रह्मा	SHI शिव	6°-00'	12	4	8	12	4	8	12	4	8	12	4	8
13.	BRA ब्रह्मा	SHI शिव	VIS विष्णु	6°-40'	1	5	9	1	5	9	1	5	9	1	5	9
14.	SHI शिव	VIS विष्णु	BRA ब्रह्मा	9°-20'	2	6	10	2	6	10	2	6	10	2	6	10
15.	VIS विष्णु	BRA ब्रह्मा	SHI शिव	10°-00'	3	7	11	3	7	11	3	7	11	3	7	11
16.	BRA ब्रह्मा	SHI शिव	VIS विष्णु	10°-40'	4	8	12	4	8	12	4	8	12	4	6	12
17.	SHI शिव	VIS विष्णु	BRA ब्रह्मा	11°-20'	5	9	1	5	9	1	5	9	1	5	9	1
18.	VIS विष्णु	BRA ब्रह्मा	SHI शिव	12°-00'	6	10	2	6	10	2	6	10	2	6	10	2

19.	BRA ब्रह्मा	SHI शिव	VIS विष्णु	12°-40'	7	11	3	7	11	3	7	11	3	7	11	3
20	SHI शिव	VIS विष्णु	BRA ब्रह्मा	13°-20'	8	12	[illegible]	[illegible]	12	4	8	12	4	8	12	4
21.	VIS विष्णु	BRA ब्रह्मा	SHI शिव	14°-00'	9	1	5	9	1	5	9	1	5	9	1	5
22.	BRA ब्रह्मा	SHI शिव	VIS विष्णु	14°-40'	10	2	6	10	2	6	10	2	6	10	2	6
23.	SHI शिव	VIS विष्णु	BRA ब्रह्मा	15°-20	11		7	11	3	7	11	3	7	11	3	7
24.	VIS विष्णु	BRA ब्रह्मा	SHI शिव	16°-00'	12	[illegible]	8	12	4	8	12	4	8	12	4	8
25.	BRA ब्रह्मा	SHI शिव	VIS विष्णु	18°-40'	1	5	9	1	5	9	1	5	9	1	5	9
26.	SHI शिव	VIS विष्णु	BRA ब्रह्मा	17°-20'	2	6	10	2	6	10	2	6	10	2	6	10
27.	VIS विष्णु	BRA ब्रह्मा	SHI शिव	18°-00'	3	7	11	3	7	11	3	7	11	3	7	11
28.	BRA ब्रह्मा	SHI शिव	VIS विष्णु	18°-40'	4	8	12	4	8	12	4	8	12	4	8	12

29.	SHI शिव	VIS विष्णु	BRA ब्रह्मा	19°-20'	5	9	1	5	9	1	5	9	1	5	9	1
30.	VIS विष्णु	BRA ब्रह्मा	SHI शिव	20°-00'	6	10	2	6	10	2	6	10	2	8	10	2
31.	BRA ब्रह्मा	SHI शिव	VIS विष्णु	20°-40'	7	11	3	7	11	3	7	11	3	7	11	3
32.	SHI शिव	VIS विष्णु	BRA ब्रह्मा	21°-20'	8	12	4	8	12	4	8	12	4	8	12	4
33.	VIS विष्णु	BRA ब्रह्मा	SHI शिव	22°-00'	9	1	5	9	1	5	9	1	5	9	1	5
34.	BRA ब्रह्मा	SHI शिव	VIS विष्णु	22°-40'	10	2	6	10	2	6	10	2	6	10	2	6
35.	SHI शिव	VIS विष्णु	BRA ब्रह्मा	23°-20	11	3	7	11	3	7	11	3	7	11	3	7
36.	VIS विष्णु	BRA ब्रह्मा	SHI शिव	24°-00'	12	4	8	12	4	8	12	4	8	12	4	8
37.	BRA ब्रह्मा	SHI शिव	VIS विष्णु	24°-40	1	5	9	1	5	9	1	5	9	1	5	9
38.	SHI शिव	VIS विष्णु	BRA ब्रह्मा	25°-20'	2	6	10	2	8	10	2	6	10	2	6	10

39.	VIS विष्णु	BRA ब्रह्मा	SHI शिव	26°-00'	3	7	11	3	7	11	3	7	11	3	7	11
40.	BRA ब्रह्मा	SHI शिव	VIS विष्णु	26°-40'	4	8	12	4	8	12	4	8	12	4	8	12
41.	SHI शिव	VIS विष्णु	BRA ब्रह्मा	27°-20'	5	9	1	5	9	1	5	9	1	5	9	1
42.	VIS विष्णु	BRA ब्रह्मा	SHI शिव	28°-00'	6	10	2	8	10	2	6	10	2	8	10	2
43.	BRA ब्रह्मा	SHI शिव	VIS विष्णु	28°-40'	7	11	3	7	11	3	7	11	3	7	11	3
44.	SHI शिव	VIS विष्णु	BRA ब्रह्मा	29°-20'	8	12	4	8	12	4	8	12	4	8	12	4
45.	VIS विष्णु	BRA ब्रह्मा	SHI शिव	30°-00'	9	1	5	9	1	5	9	1	5	9	1	5

NOTES: VIS-Vishnu, BRA-Brahma, SHI-Shiv

Notes : Aksha Vedamsha is the 45th division of sign and is called पञ्चचत्वारिंशांश Pancha-cha twarimshamsh also, its value being 40'.

राशीन् विहाय खेटस्य द्विघ्नमंशाद्यमर्कहृत् ।
शेषं सैकं च तद्राशेर्भपाः षष्ट्यंशपाः स्मृताः ॥३३ ॥
घोरश्च राक्षशो देवः कुबेरो यक्ष-किन्नरौ ।
भ्रष्टःकुलघ्नो गरलो वह्निर्माया पुरीषकः ॥३४ ॥
अपाम्पतिर्मरुत्वांश्च कालः सर्पामृतेन्दुकाः ।
मृदुः कोमल-हेरम्ब-ब्रह्म-विष्णु-महेश्वराः ॥३५ ॥
देवाद्रौ कलिनाशश्च क्षितीश-कमलाकरौ ।
गुलिको मृत्युकालश्च दावाग्निर्घोरसंज्ञकः ॥३६ ॥
यमश्च कण्टकसुधाऽमृतौ पूर्णनिशाकरः ।
विषदग्धकुलान्तश्च मुख्यो वंशक्षयस्तथा ॥३७ ॥
उत्पातकालसौम्याख्याः कोमलः शीतलाभिधः ।
करालदंष्ट्रचन्द्रास्यौ प्रवीणः कालपावकः ॥३८ ॥
दण्डभृन्निर्मलः सौम्यः क्रूरोऽतिशीतलोऽमृतः ।
पयोधिभ्रमणाख्यौ च चन्द्ररेखा त्वयुग्मपाः ॥३९ ॥
समे भे व्यत्ययाज्ज्ञेयाः षष्ट्यंशेशाः प्रकीर्तिताः ।
षष्ट्यंशस्वामिनस्त्वोजे तदीशाद् व्यत्ययः समे ॥४० ॥
शुभषष्ट्यंशसंयुक्ता ग्रहाः शुभफलप्रदाः ।
क्रूरषटयंशसंयुक्ता नाशयन्ति खचारिणः ॥४१ ॥

33 - 41. षष्टयशं *'Shastiamsha' :* Ignore the sign position of a planet and take the degrees etc. it traversed in that sign, multiply that figure by 2 and divide the degrees by 12 and add 1 to the remainder. The resultant no. is the sign from the sign whose Shastiamsha is to be known in which the Shastiamsha falls and the Lord of that sign will be the Shastiamsha Lord. The names of Shastiamshas in odd signs are: Ghora, Rakshasa, Deva, Kubera, Yaksha, Kinnara, Bharashta, Kulaghna, Garala, Vahni, Maya, Purishaka, Apampathi, Marut, Kaala, Sarpa, Amrita, Indu, Mridu, Komala, Heramba, Brahma, Vishnu, Maheshwara, Deva, Ardra, Kalinasa, Kshitishwara, Kamalakara, Gulika, Mrithyu, Kaala, Davagani, Ghora, Yama, Kantaka, Sudha, Amrita, Poornachandra, Vishadagdha, Kulanasa, Vamsa Kshaya,Utpata, Kaala, Saumaya,

Komala, Sheetala, Karaladamshtra, Chandramukhi, Praveena, Kala Pavaka, Dandayudha, Nirmala, Saumya, Kroora, Ati Sheetala, Amrita, Payodhi, Bhramana and Chandralekha.

In odd signs Ghora, Rakshasa etc. and in even signs Chandrelekha, Bhramana etc. in reverse order are the presiding deities by auspicious shashtiamsas. The signs occupied by auspicious Shashtiamsas are givers of beneficial or auspicious effects and those occupied by inauspicious ones are bringers of destruction

Notes : Shashtiamsha is the 60th division of a sign and its value is 30'. Simple Arithmetic is required to ascertain Shashtiamsha. Suppose the Sun's position is $2^{s} - 26^{0} - 31' - 54''$. In order to know the Shashtiamsha, the sign position is ignored. Thus here 2 is ignored. The remainder $26^{0} - 31' - 54''$ is multiplied by 2. $(26^{0} - 31' - 54'')\ 2 = 53^{0} - 3' - 48''$. Ignoring Kala (minute) and Vikala (Second) the degrees are divided by $12.53 \div 12$. The remainder after dividing is added to one $5 + 1 = 6$. As the Sun's position is in Gemini, 6 signs from Gemini are to be counted. It gives the sign Scorpio. Therefore, the Shashtiamsha in this horoscope will be Scorpio whose Lord is Mars. So Mars is the Shashtiamsha Lord.

As per their designations or names the presiding deities of the Shashtiamshas are benefics or malefics. The benefic Shastiamshas are as follows : 3, 4, 5, 6, 13, 14, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 37, 38, 39, 45, 46, 49, 50, 53, 54, 56, 57, 58, and 60. The rest are malefic Shastiamshas.

If the planet is situated in a benefic Shastiamsha, then according to the meaning and significance of the presiding deity of that Shastiamsha, it will give auspicious effects to the native. In exactly the same way, in a malefic Shastiamsha it will be malefic and cause harmful effects according to the name and character of its presiding deity.

In this way the presiding deities in every division play significant role in prediction, the key to which is contained in the pauranic legends.

The names of the presiding deities of the Shashtiamsha signify their qualities: Thus 1. Ghora means awful 2. Rakshasa = demoniacal 3. Deva = Divine 4. Kubera = God of Wealth 5.Yaksha

Shashtiamsha Chakra.

षष्ट्यंश चक्र SHASHTYAMSHA CHAKRA

S N.	LORD विषय स्वामी	SIGN राशि	ARI मेष	TAU वृषभ	GEM मिथुन	CAN कर्क	LEO सिंह	VIR कन्या	LIB तुला	SCO वृश्चिक	SAG धनु	CAP मकर	AQU कुम्भ	PIS मीन	सम स्वामी
1.	GHO घोर	0°-30'	1	2	3	4	5	6	7	8	9	10	11	12	IND इन्दुरेखा
2.	RAK राक्षस	1°-00'	2	3	4	5	6	7	8	9	10	11	12	1	BHR भ्रमण
3.	DEV देव	1°-30'	3	4	5	6	7	8	9	10	11	12	1	2	PAY पयोधीश
4.	KUB कुबेर	2°-00'	4	5	6	7	8	9	10	11	12	1	2	3	SUD सुधा
5.	YAK यक्ष	2°-30'	5	6	7	8	9	10	11	12	1	2	3	4	ATI अतिशीतल
6.	KIN किन्नर	3°-00'	6	7	8	9	10	11	12	1	2	3	4	5	KRO क्रूर
7.	BHA भ्रष्ट	3°-30'	7	8	9	10	11	12	1	2	3	4	5	6	SAU सौम्य
8.	KUL कुलघन	4°-00'	8	9	10	11	12	1	2	3	4	5	6	7	NIR निर्मल
9.	GAR गरल	4°-30'	9	10	11	12	1	2	3	4	5	6	7	8	DAN दण्डायुध
10.	AGN अग्नि	5°-00'	10	11	12	1	2	3	4	5	6	7	8	9	KAL कालाग्नि
11.	MAY माया	5°-30'	11	12	1	2	3	4	5	6	7	8	9	10	PRA प्रवीण

12.	PUR पुरीष	6°-00'	12	1	2	3	4	5	6	7	8	9	10	11	IND इन्दुमुख
13.	APA अपापति	6°-30'	1	2	3	4	5	6	7	8	9	10	11	12	DRA दंष्ट्रकराल
14.	MAR मरुत्वान	7°-00'	2	3	4	5	6	7	8	9	10	11	12	1	SHE शीतल
15.	KAA काल	7°-30'	3	4	5	6	7	8	9	10	11	12	1	2	KOM कोमल
16.	AHI अहि	8°-00'	4	5	6	7	8	9	10	11	12	1	2	3	SAU सौम्य
17.	AMR अमृत	8°-30'	5	6	7	8	9	10	11	12	1	2	3	4	KAA काल
18.	CHA चन्द्र	9°-00'	6	7	8	9	10	11	12	1	2	3	4	5	UTP उत्पात
19.	MRI मृदु	9°-30'	7	8	9	10	11	12	1	2	3	4	5	6	VAN वंशक्षय
20.	KOM कोमल	10°-00'	8	9	10	11	12	1	2	3	4	5	6	7	KUL कुलनाश
21.	HER हेरम्ब	10°-30'	9	10	11	12	1	2	3	4	5	6	7	8	VIS विषप्रदग्ध
22.	BRA ब्रह्मा	11°-00'	10	11	12	1	2	3	4	5	6	7	8	9	POR पूर्णचन्द्र
23	VIS विष्णु	11°-30'	11	12	1	2	3	4	5	6	7	8	9	10	AMR अमृत
24.	MAH महेश्वर	12°-00'	12	1	2	3	4	5	6	7	8	9	10	11	SUD सुधा

25.	DEV देव	12°-30'	1	2	3	4	5	6	7	8	9	10	11	12	KAN कण्टक
26.	ARD आर्द्र	13°-00'	2	3	4	5	6	7	8	9	10	11	12	1	YAM यम
27.	KAL कलिनाश	13°-30'	3	4	5	6	7	8	9	10	11	12	1	2	GHO घोर
28.	KSH क्षितीश्वर	14°-00'	4	5	6	7	8	9	10	11	12	1	2	3	DAV दावाग्नि
29.	KAM कमलाकर	14°-30'	5	6	7	8	9	10	11	12	1	2	3	4	KAA काल
30.	GUL गुलिक	15°-00'	6	7	8	9	10	11	12	1	2	3	4	5	MAR मृत्यु
31.	MRA मृत्यु	15°-30'	7	8	9	10	11	12	1	2	3	4	5	6	GUL गुलिक
32.	KAA काल	16°-00'	8	9	10	11	12	1	2	3	4	5	6	7	KAM कमलाकर
33.	DAV दावाग्नि	16°-30'	9	10	11	12	1	2	3	4	5	6	7	8	KSH क्षितीश्वर
34	GHO घोर	17°-00'	10	11	12	1	2	3	4	5	6	7	8	9	KAL कलिनाश
35.	YAM यम	17°-30'	11	12	1	2	3	4	5	6	7	8	9	10	ARD आर्द्र
36.	KAN	18 -00		1	2	3	4	5	6	7	8	9	10	11	DEV देव
37	SUD सुधा	18°-30'	1	2	3	4	5	6	7	8	9	10	11	12	MAH महेश्वर

38.	AMR अमृत	19°-00'	2	3	4	5	6	7	8	9	10	11	12	1	VIS विष्णु
39.	POO पूर्ण चन्द्र	•19°-30'	3	4	5	6	7	8	9	10	11	12	1	2	BRA ब्रह्मा
40	VIS विष प्रदग्ध	20°-00'	4	5	6	7	8	9	10	11	12	1	2	3	HER हेरम्ब
41.	KUL कुल नाश	20°-30'	5	6	7	8	9	10	11	12	1	2	3	4	KOM कोमल
42.	VAN वंशक्षय	21°-00'	6	7	8	9	10	11	12	1	2	3	4	5	MRI मृदु
43.	UTP उत्पात	21°-30'	7	8	9	10	11	12	1	2	3	4	5	6	CHA चन्द्र
44.	KAA काल	22°-00'	8	9	10	11	12	1	2	3	4	5	6	7	AMR अमृत
45.	SAU सौम्य	22°-30'	9	10	11	12	1	2	3	4	5	6	7	8	AHI अहि
46.	KOM कोमल	23°-00'	10	11	12	1	2	3	4	5	6	7	8	9	KAA काल
47	SHE शीतल	23°-30'	11	12	1	2	3	4	5	6	7	8	9	10	MAR मरुत्वान
48	DRA दंष्ट्राकराल	24°-00	12	1	2	3	4	5	6	7	8	9	10	11	APA अपापति
49.	IND इन्दुमुख	23°-30'	1	2	3	4	5	6	7	8	9	10	11	12	PUR पुरीष
50.	PRA प्रवीण	24°-00	2	3	4	5	6	7	8	9	10	11	12	1	MAA माया

51.	KAA कालाग्नि	25°-30'	3	4	5	6	7	8	9	10	11	12	1	2	AGN अग्नि
52.	DAN दण्डायुध	26°-00'	4	5	6	7	8	9	10	11	12	1	2	3	GAR गरल
53.	NIR निर्मल	26°-30'	5	6	7	8	9	10	11	12	1	2	3	4	KUL कुलघ्न
54.	SAU सौम्य	27°-00'	6	7	8	9	10	11	12	1	2	3	4	5	BHR भ्रष्ट
55.	KRO क्रूर	27°-30'	7	8	9	10	11	12	1	2	3	4	5	6	KIN किन्नर
56.	ATI अतिशीतल	28°-00'	8	9	10	11	12	1	2	3	4	5	6	7	YAK यक्ष
57.	SUD सुधा	28°-30'	9	10	11	12	1	2	3	4	5	6	7	8	KUB कुबेर
58.	PYO पयोधीश	29°-00'	10	11	12	1	2	3	4	5	6	7	8	9	DEV देव
59.	BHA भ्रमण	29°-30	11	12	1	2	3	4	5	6	7	8	9	10	RAK राक्षस
60.	IND इन्दरेखा	30°-00'	12	1	2	3	4	5	6	7	8	9	10	11	GHO घोर

NOTES: Gho-Ghora, RAK-Rakshasa, DEV-Dev, KUB-Kubera, YAK-Yaksha, KIN-Kinnara, BHA-Bharashta, KUL-Kulaghan, GAR-Garala, AGN-Agni, IND-InduRekha, BHA-Bhraman, PAY-Payodheesha, SUD-Sudha, ATI-Atisheetal, KRO-Kroora, SAU-Saumaya, NIR-Nirmal, DAN-Dandayudh, KAL-Kalagni, MAY-Maya, PUR-Purisha, APA-Apapati, MAR-Marutvaana, KAA-Kaala, AHI-Ahi, AMR-Amrita, CHA-Chandra, MRI-Maridu, KOM-Komala, HER-Heramba, BRA-Brahma, PRA-Praveen, IND-InduMukhi, DRA-Dranshtrakraala, SHE-Sheetal.

= Divine Singer 6. Kinnara = deformed man 7. Bhrashta = Corrupted or Wicked 8. Kulaghna = one who ruins the family 9. Garala = Poison 10. Vahni or Agni = Fire 11. Maya = Illusion or Jugglery 12. Purishaka = Dirt 13. Apampathi = Varuna the Rain god 14. Maruta = the wind god 15. Kaala = Time Eternal and Death Personified 16. Sarpa = Snake 17. Amrita = Nectar 18. Indu = Moon 19 Mridu = Moderate soft 20. Komala = tender 21. Heramba = Ganesha, the elephant faced god 22. Brahma = the universal father 23. Vishnu = The second deity of the Hindu Trinity Brahma, Vishnu and Mahesha 24. Maheshwara = The 3rd deity of Hindu Trinity 25. Ardra = Moist 26. Kalinasha = destruction of Strife. 27. Kshiteesha = the ruler of the earth 28. Kamlakara = an assemblage of lotuses 29. Gulika = Saturn's son 30. Mrithyu = death 31. Davagni = a forest conflagration 32. Yama = death personified 33. Kantaka = thorn or obstacles 34 Sudha = nectar 35. Poorna Chandra = Full Moon 36. Vishadagdha = destroyed by Venom 37. Vamsha Kshaya = descent not growing further. 38. Utpaata = portentuous or unusual phenomenon boding calamity 39. Saumaya = sacred to the Moon, handsome, auspicious 40. Sheetala = Cold 41. Karala damshtra = frightful teethed 42. Chandramukhi = woman having the beauty of the Moon 43. Praveena = clever 44. Kala Pavaka = the destructive fire at the end of the world 45. Dandayudha = the staff held by an ascetic 46. Nirmala = Sinless 47. Kroora = Pitiless 48. Ati Sheetal = very cold 49. Payodhi = Ocean 50 Bhramana = wandering 51. Chandra Rekha = Streak of the Moon.

वर्गभेदानहं वक्ष्ये मैत्रेय ! त्वं विधारय।
षड्वर्गाः सप्तवर्गाश्च दिग्वर्गा नृपवर्गकाः ॥४२॥
भवन्ति वर्गसंयोगे षडवर्गे किंशुकादयः।
द्वाभ्यां किंशुकनामा च त्रिभिर्व्यञ्जनमुच्यते ॥४३॥
चतुर्भिश्चामराख्यं च छत्रं पञ्चभिरेव च।
षड्भिः कुण्डलयोगः स्यान्मुकुटाख्यं च सप्तभिः ॥४४॥
सप्तवर्गेऽथ दिग्वर्गे पारिजातादिसंज्ञकाः।
पारिजातं भवेद्द्वाभ्यामुत्तमं त्रिभिरुच्यते ॥४५॥
चतुर्भिर्गोपुराख्यं स्याच्छरैः सिंहासनं तथा।
पारावतं भवेत् षड्भिर्देवलोकं च सप्तभिः ॥४६॥
वसुभिर्ब्रह्मलोकाख्यं नवभिः शक्रवाहनम्।
दिग्भिः श्रीधामयोगः स्यादथ षोडशवर्गके ॥४७॥
भेदकं च भवेद्द्वाभ्यां त्रिभिः स्यात् कुसुमाख्यकम्।
चतुर्भिर्नागपुष्पं स्यात् पंचभिः कन्दुकाह्वयम् ॥४८॥

केरलाख्यं भवेत् षड्भिः सप्तभिः कल्पवृक्षकम् ।
अष्टभिश्चन्दनवनं नवभिः पूर्णचन्द्रकम् ॥४९ ॥
दिग्भिरुच्चैःश्रवा नाम रुद्रैर्धन्वन्तरिर्भवेत् ।
सूर्यकान्तं भवेद् सूर्यैर्विश्वैः स्याद्विद्रुमाख्यकम् ॥५० ॥
शक्रसिंहासनं शक्रैर्गोलोकं तिथिभिर्भवेत् ।
भूपैः श्रीवल्लभाख्यं स्याद्वर्गा भेदैरुदाहृताः ॥५१ ॥
स्वोच्चमूलत्रिकोणस्वभवनाधिपतेः शुभाः ।
स्वारूढात् केन्द्रनाथानां वर्गा ग्राह्याः सुधीमता ॥५२ ॥
अस्तंगता ग्रहजिता नीचगा दुर्बलाश्च ये ।
शयनादिगतास्तेभ्य उत्पन्ना योगनाशकाः ॥५३ ॥

42 - 53. *Varga-Classification :* Parasara Said, " O Maitreya, Listen to me, now I explain to you the classifications of Vargas. There are Shadvarga, Saptha Varga, Digvarga or Dashavarga and Nrapavarga or Shodasavarga. In the shadavarga classification the combination vargas, are designated as kimshuka etc. The combination of 2 varga is called Kimshuka, of 3 Vayanjana, of 4 Chaamara, of 5 Chhatra and of 6 Kundala. In the Saptavarga classification, the Varga designations will be the same upto the combination of 6 Vargas, it will be Mukuta in the case of the combination of 7 vargas. In the Digavarga or Dashavarga classification, the combination of Vargas are designated as Parijata etc. Thus the combination of 2 Vargas is called Parijata, of 3 uttama, of 4 Gaupur, of 5 Simhasana, of 6 Paravata, of 7 Devaloka, of 8 Brahmaloka, of 9 Shakra vahana and of 10 Shridhama. In the shodasa varga classification the combinations are called Bhedaka etc. The combination of 2 vargas is designated as bhedaka, of 3 as kusuma, of 4 as Naga pushpa, of 5 as Kanduka, of 6 as Kerala, of 7 as Kalpavraksha, of 8 as Chandanavana, of 9 as Poornachandra, of 10 as Uchcheshrava, of 11 as Dhanavantri, of 12 as Suryakant, of 13 as Vidruma of 14 as Shakra simhasana of 15 as Gauloka and of 16 as Shrivallabha. It is in this way that the Classification of Varga have been described. Of these divisions, the divisions falling in the planet's exaltation sign, Mooltrikona sign, own sign are auspicious. And the divisions falling in the signs owned by the lord of angles from its own Arudha are all to be considered as good vargas by the learned astrologers. While the divisions of the planets that are combust, defeated in the planetary war and in their debilitation and are weak and planets gone in their shayanadi Avastha (that is, the planets who are in their bad Avansthas like shayan or sleeping etc.) are yoganashkas or destroyers of auspicious combinations.

अथ वर्गविवेकाध्यायः ॥८ ॥

Chapter - 8

Divisional Consideration:

अथ षोडशवर्गेषु विवेकं च वदाम्यहम् ।
लग्ने देहस्य विज्ञानं होरायां सम्पदादिकम् ॥१ ॥
द्रेष्काणे भ्रातृजं सौख्यं तुर्यांशे भाग्यचिन्तनम् ।
पुत्रपौत्रादिकानां वै चिन्तनं सप्तमांशके ॥२ ॥
नवमांशे कलत्राणां दशमांशे महत्फलम् ।
द्वादशांशे तथा पित्रोश्चिन्तनं षोडशांशके ॥३ ॥
सुखाऽसुखस्य विज्ञानं वाहनानां तथैव च ।
उपासनाया विज्ञानं साध्यं विंशतिभागके ॥४ ॥
विद्याया वेदबाह्वंशे भांशे चैव बलाऽबलम् ।
त्रिंशांशकेऽरिष्टफलं खवेदांशे शुभाऽशुभम् ॥५ ॥
अक्षवेदांशके चैव षष्ट्यंशेऽखिलमीक्षयेत् ।
यत्र कुत्रापि सम्प्राप्तः क्रूरषष्ट्यंशकाधिपः ॥६ ॥
तत्र नाशो न सन्देहो गर्गादीनां वचो यथा ।
यत्र कुत्रापि सम्प्राप्तः कलांशाधिपतिः शुभः ॥७ ॥
तत्र वृद्धिश्च पुष्टिश्च गर्गादीनां वचो यथा ।
इति षोडशवर्गाणां भेदास्ते प्रतिपादिताः ॥८ ॥

1 - 8. *Use of the 16 Divisions :* Now I tell you of the considerations or uses that are to be made of the 16 divisions of a sign. From the Lagna or the Ascendant is to be considered the physique, from Hora wealth, from Decanate happiness through coborn (brothers) from Chaturthamsha fortunes, from

Sapthamamsha sons and grandsons etc, from Navamamsha wife, from Dasamamsha effects of great importance (one's influence on Government authorities, one's profession status etc), from Dwadashamsha parents, from Shodashamsha should be known benefits and adversities through conveyances, from Vimshamsha worship is to be known, from Chaturvimshamsha learning, from Bhamsha strength and weakness, from Trimshamsha evil effects, from Khavedamsha auspicious and inauspicious effects and from Akshavedamsha and Shashtiamsha should be considered all indications. There is no doubt in the destruction of that house whose lord is in a malefic Shashtiamsha, so say Garga and others. Similarly, the growth and prosperity has also been spoken by Garga and others of that house the lord of which is situated in a benefic Shodashamsha. It is in this way that I told you of the consideration of Shodasha Vargas.

Notes : The use of divisional charts is made in order to peculiarise prediction, to render prediction, more minute and correct. From Hora chart is studied wealth and property. The second house in a horoscope, the significator of the second house and the situation of Hora Lagna (Hora ascendant) in the Hora chart tell us about the native's wealth.

Prediction is to be made after considering both.

Other books on Astrology indicate the use of Hora in studying several other things besides wealth and property. Let us consider some rules with regard to Hora.

1. The Hora of the Moon at the time of birth is a good indication of wealth. The native will have handsome, attractive appearance, will be popular among women. If there are benefics in Hora Lagna the native will be fortunate, wise, intelligent will have good conversation style, will be of jovial nature and will have magnetic attraction in personality. The Hora of the Moon and the falling of an even sign in the Ascendant will make the native acquire wealth and money with less labour and effort.

Having the Hora of the Sun in his birth chart the native will earn much wealth with his own efforts. If there is an odd sign in the Ascendant and the Hora is of the Sun and male planets are situated in it, then the native will be surprisingly wealthy with his own diligence and efforts; gets success and triumph in politics; is venturesome and courageous, strong and wrathful. The reverse happens in the case of Jupiter, because in the Hora of the Moon he makes the native noble and kind hearted and gives him prestige and, in the Hora of the Sun gives him disease

relating to Liver and upper part of abdomen.

Drekkana : If in a horoscope the third house is occupied by a male sign, the Lord of the third house is situated in a male sign, there are male planets in the third house and the third house is aspected by male planets and Mars who is the significator of younger brother is also strong, then this combination gives younger brother to the native. If the Drekkana Ascendant and the third house from this ascendant has also all these conditions, then it can be predicted with certainty that the native will be blessed with a younger brother. The younger brother's health, habits or nature and longevity may also be correctly guessed The presence of the Lord of the Drekkana Ascendant, the Lord of the third house from the Drekkana Ascendant together and Mars getting Vimshopaka strength in between 15 and 20 Vishwa, is a positive point.

The use of Drekkana is made in **Predictive Astrology** extensively in a number of things, the exhaustive description of which has been made in our Book '**Parasara and the Sixteen Divisions**'. It will not be out of place to give here some additional information

The Drekkana (Decanate) has some peculiar names such as
1. **Ayudha Drekkana** : It is as follows in various signs :

	Name of the sign	Order of the Drekkana
1.	Aries	I and III
2.	Gemini	II and III
3.	Leo	I,II and III
4.	Sagittarius	III
5.	Aquarius	I, II and III
6	Pisces	I and II

2. **Sarpa Drekkana :** In various signs in I, II and III order the Sarpa Drekkana is distributed in the following way :

	Name of the sign	Order of the Drekkana
1.	Taurus	II
2.	Cancer	II and III
3.	Scorpio	I and II
4.	Pisces	III

3. **Nigada (Bedi) Drekkana :** Only the first Drekkana of

Capricorn is Nigada Drekkana .

4. **Pakshi Drekkana** : It is found in various signs in the following way :

Name of the sign	Order of the Drekkana
Gemini	II
Leo	I
Virgo	I, II and III
Libra	I and II
Sagittarius	I
Capricorn	I

5. **Chatushpada Drekkana** : The various Drekkanas in various signs are in the following order:

Name of the sign	Order of the Drekkana
Aries	I and II
Taurus	I, II and III
Gemini	I
Cancer	I
Leo	I and III
Libra	III
Scorpio	III
Capricorn	I, II and III

6. **Varaha Drekkana** : The first Drekkana of the sign of Cancer is the Varaha Drekkana.

7. **Pasha (Phansi or hanging)** : The second Drekkana of Scorpio is called Pasha Drekkana.

Besides these, the Drekkana of the malefic planets are called **Agni Drekkanas**.

The Drekkana of benefic planets are called **Jala** (Watery) **Drekkanas**.

The Drekkanas of both benefic and malefic planets or three aspected by both benefic and malefic planets are called **Mixed Drekkanas**.

The Drekkana falling in the 8th House is called **the death**

bringing Drekkana.

Drekkanas should be considered necessarily when starting on a journey. Thus, if Ayudha Drekkana is situated with or is aspected by malefic planets, journey should not be made in the Ayudha Drekkana because its effect will be litigation, defeat in Test Matches and competitions. The effect of the situation or aspect of benefic planets in this Drekkana signifies triumph.

Making journey in Sarpa (Bhujanga) Drekkana or in Nigada (Pasha) Drekkana results in getting the native arrested.

The beginning of the case under Article 302 or Verdict (judgement) of the case in the Pasha Drekkana means getting death punishment by hanging.

If there is the Chatushpada Drekkana and it has the aspect of malefic planets, it causes death of the cattle in the native's house. There should be no purchase of cattle in such Drekkana.

Effects of Drekkanas :

Name of the sign	Order of the Drekkana	Designation	Effect
5,1,11,8,10 5,7,8,12 4,8	I III II	Kroor	Evil or wicked minded, of roving (wandering) nature, engaged in wicked, sinful deeds & quarrelsome
4,12 12,6 2,3	I II III	Watery	Giver of alms, pleasure loving, kind hearted,getting wealthy by farming, watery objects (Fish etc.) merchant navy etc., large bodied and emotional.
1,2,9,10,11 7,3,6 6,9,11	II I III	Saumya	Happiness, wealth, having son, kind hearted, handsome body.
1,4,10 2,9 3,5,7	III I II	Mixed	Of bad conduct and character, traversing another's wife, stern, evil eyed and volatile soul or nature.

All the Drekkanas have their own peculiar features or qualities which are used in knowing the features of a thief.

The use of Chaturthamsha is made to study the destiny of the native in the context of getting physical pleasures. The native obtains an important end or a valuable object easily or with difficulty, this is also considered from this Varga or division because the lucky person has not to make much efforts and gets desired end or objects with ease.

The Fourth House, its Lord and its significators, the Chaturthamsha Lagna and the fourth house from the chaturthamsha lagna in a birth chart are studied to know the destiny of the native in the context of worldly physical pleasures and conveniences.

The Saptamamsha Lagna and the fifth and Ninth house from it, the fifth house from the Ascendant (Lagna) and the Lord of the 5th House, significators of progeny (issues) and the position of Jupiter are studied for the consideration of progeny.

In the same way, the prediction of the effects of all the Vargas is to be made after considering the Ascendant, the Varga (Divisional) Chart and the Significator planets. The planet gives auspicious effect when he is in his exaltation sign, Mooltrikona and auspicious sign. The planet situated in Kendra in his rise and situated in benefic Vargas also gives auspicious effect.

The planets that are combust, defeated in planetary war, in their debilitated sign, weak and sleeping (are in Sayanavastha) give inauspicious effects.

उदयादिषु भावेषु खेटस्य भवनेषु वा।
वर्गविंशोपकं वीक्ष्य ज्ञेयं तेषां शुभाऽशुभम् ॥९॥
अथातः सम्प्रवक्ष्यामि वर्गविंशोपकं बलम्।
यस्य विज्ञानमात्रेण विपाकं दृष्टिगोचरम् ॥१०॥
गृहविंशोपकं वीक्ष्यं सूर्यादीनां खचारिणाम्।
स्वगृहोच्चे बलं पूर्णं शून्यं तत्सप्तमस्थिते ॥११॥
ग्रहस्थितिवशाज्ज्ञेयं द्विराश्यधिपतिस्तथा।
मध्येऽनुपाततो ज्ञेयं ओजयुग्मर्क्षभेदतः ॥१२॥

9 - 12. After considering the Vargavimshopakam (the 20 point strength) of the planets in the 12 houses like the Ascendant etc, and in the signs are to be known their good and bad effects. Therefore, now I explain to you the Vargavimshopakam or the 20

point strength of divisions just by the knowledge of which the good and bad effects become clearly visible. The Vargavimshopakam of the Sun and the other planets is to be seen in this way. The strength of the planet is full when he is situated in his exaltation sign or in his own sign; he is bereft of strength when he is situated in a house seventh from it. The strength of the planets having Lordships over two signs is to be known according to their situation in the signs and it is to be seen whether the sign is odd or even when such a planet is situated some where between his two signs his strength is to be found out as per proportion.

Notes : In respect of those planets which are Lords of two signs, Verse 12 (श्लोक 12) clearly states that male planets are particularly strong in ओज i.e. a male sign and female planets are so in सम i.e. a female sign.

A planet gets full strength in his exaltation sign. As he rises from this sign and progresses towards his debilitation sign, his strength begins to diminish gradually till at length it becomes nil when he enters in his debilitation sign. Therefore, the strength of the planet in between his exaltation and debilitation signs may be considered in proportion.

सूर्यहोराफलं दद्युर्जीवार्कवसुधात्मजाः ।
चन्द्रास्फूजिदर्कपुत्राश्चन्द्रहोराफलप्रदाः ॥१३॥
फलद्वयं बुधो दद्यात् समे चन्द्रं तदन्यके ।
रवेः फलं स्वहोरादौ फलहीनं विरामके ॥१४॥
मध्येऽनुपातात् सर्वत्र द्रेष्काणेऽपि विचिन्तयेत् ।
गृहवत् तुर्यभागेपि नवांशादावपि स्वयम् ॥१५॥
सूर्यः कुजफलं धत्ते भार्गवस्य निशापतिः ।
त्रिंशांशके विचिन्त्यैवमत्रापि गृहवत् स्मृतम् ॥१६॥

13-16. Jupiter, the Sun and Mars give (pronounced) effects in the Hora of the Sun, the Moon, Venus and Saturn in the Hora of the Moon and; Mercury in the hora of both. There is the pronounced effect of the Hora of the Moon in even signs and that of the Sun in odd signs. The effect of Hora divison is full in the beginning and becomes nil in the end. In the middle the effect should be considered proportionately. The effect of Drekkana Vargas and of

others should be considered in the same manner. And the effect in the Chaturthamsha and Navamsha etc, should be understood like that in the Houses. In Trimsamsha the Sun gives the effect of Mars and the Moon that of Venus. Here also, that is, in Trimsamsha, the effects should be understood as they are in the Signs.

Notes: The suggestion given by Sri Siebelt Meyer are praise worthy. The calculations made according to them will not present any technical difficulty. The suggestions are as under: –

The Vimshopakabala of the planets having Lordships over two signs will be properly known in the following way. If the planet is situated in a male sign, the Vimshopakabala is to be known with reference to his male sign, if it be in a female sign it is to be known with reference to his female sign. Besides this, if the Vimshopakabala of male planet is known with reference to his male sign and that of a female planet with reference to his female sign, it will also be correct.

Jupiter, the Sun and Mars, being male planets, get pronounced strength in the Hora of the Sun (the odd sign Leo). Therefore, they give the effect of the Sun's Hora: on the contrary, the female planets the Moon, Venus and Saturn are happy and are pronouncedly strong in female signs, therefore they give special effect in the Hora of the Moon. Mercury is neither male nor female for it is said that this planet gives the effect of that planet with whom he accompanies. Therefore, he is the giver of effects in both kinds of Hora. In the last line of Verse 16 (श्लोक १६) the Sage gives clear instruction that Chaturthamsha, Navamamsha and Trimsamsha etc, will be studied like the 12 houses in the birth chart.

लग्नहोरादृकाणांकभागसूर्यांशका इति ।
त्रिंशांशकश्च षड्वर्गा अत्र विंशोपका: क्रमात् ॥१७ ॥
रसनेत्राब्धिपंचाश्विभूमय: सप्तवर्गके ।
ससप्तमांशके तत्र विश्वका: पंच लोचनम् ॥१८ ॥
त्रय: सार्द्धं द्वयं सार्द्धवेदा द्वौ रात्रिनायक: ।
स्थूलं फलं च संस्थाप्य तत्सूक्ष्मं च ततस्तत: ॥१९ ॥

17 - 19. *Vimshopaka Strength :* Lagna, Hora, Drekkana, Navamamsha, Dwadashamsha and Trimshamsha are the Shadavargas. The Vimshopaka or 20 point strength of these is respectively 6, 2, 4, 5, 2, 1. With the addition of Sapthamamsha, these are the Saptavargas. In the Saptavargas the Vimshopaka strength is respectively 5, 2, 3, $2\frac{1}{2}$, $4\frac{1}{2}$, 2, 1. These are sthool or gross strengths (or of the middle of the Vargas). The subtle strengths of the planets is to be known by their exact positions.

Notes : There are 20 points in the Vimshopaka Bala which the planet gets in Shadavarga, Saptavarga etc.

दशवर्गी दिगंशाद्या: कलांशा: षष्टिभागका: ।
त्रयं क्षेत्रस्य विज्ञेया: पंचषष्ट्यशंकस्य च ॥२० ॥
सार्द्धेकभागा: शेषाणां विश्वका: परिकीर्तिता ।

20 - 20.1/2. Dashamsha, Shodashamsha and Shastiamsha, when added to the Saptavargas give us the Dashavarga division. The Vimshopaka Bala in the Dashavarga division is 3 for Lagna 5 in Shastiamsha and 1.1/2 for each of the 8 vargas.

अथ वक्ष्ये विशेषेण बलं विंशोपकाह्वयम् ॥२१ ॥
क्रमात् षोडशवर्गाणां क्षेत्रादीनां पृथक् पृथक् ।
होरात्रिंशांशदृक्काणे कुचन्द्रशशिन: क्रमात् ॥२२ ॥
कलांशस्य द्वयं ज्ञेयं त्रयं नन्दांशकस्य च ।
क्षेत्रे सार्द्धं च त्रितयं वेदा: षष्ट्यंशकस्य हि ॥२३ ॥
अर्द्धमर्धं तु शेषाणां हयेतत् स्वीयमुदाहृतम् ।
पूर्णं विंशोपकं विंशो धृति: स्यादधिमित्रके ॥२४ ॥
मित्रे पंचदश प्रोक्तं समे दश प्रकीर्तितम् ।
शत्रौ सप्ताधिशत्रौ च पंचविंशोपकं भवेत् ॥२५ ॥

20.1/2 - 25. Now I tell you of the Vimshopaka Bala respectively

of the Shodasavargas such as Kshetra (Lagna). Hora, Trimshamsha and Drekkana have the Bala or strength of 1 each, Shodashamsha 2, Navamamsha 3, Kshetra (Lagna or Graha) $3\frac{1}{2}$, Shashtiamsa 4, and the remaining nine vargas have each the Bala or strength of $\frac{1}{2}$. The Vimshopaka Bala remains as 20 when the planet is in his own vargas, in the varga of extreme friend it is 18, in that of friend 15, of equal 10, of enemy 7, of extreme enemy 5. (These figures are known as Varga Vishwas).

वर्गविश्वाः स्वविश्वघ्नाः पुनर्विंशतिभाजिताः ।
विश्वाफलोपयोग्यं तत्पञ्चोनं फलदो न हि ॥२६ ॥
तदूर्ध्वं स्वल्पफलदं दशोर्ध्वं मध्यमं स्मृतम् ।
तिथ्यूर्धं पूर्णफलदं बोध्यं सर्वं खचारिणाम् ॥२७ ॥

26 - 27. *Vimshopaka Proportional Evaluation :* When the Vimshopaka Bala of all the Vargas is multiplied by the Vimshopaka Bala (varga vishwa) mentioned in the house varga of extreme friend etc and is divided by 20, it gives the exact Vimshopaka Bala or strength to predict the effect of all the vargas. It it is below 5 then it is not capable of giving auspicious results; if it is above 5 but below 10, the planet gives some auspicious effect, it being 10 to 15 the auspicious effect will be mediocre and, wholly favourable result will be yielded if it is 15 to 20.

Notes : All the Vargas (Shadavarga, Saptavarga, Dashavarga and Shodasavarga) have 20 Vimshopaka or 20 point strength. For easy grasp these are tabulated as below :

Table

Verga	*Shad Varga*	*Saptha Varga*	*Dasa Varga*	*Shodasa Varga*
Rasi	6	5.0	3.0	3.5
Hora	2	2.0	1.5	1.0
Drekkana	4	3.0	1.5	1.0
Navamsa	5	2.5	1.5	3.0
Dvadasamsa	2	4.5	1.5	0.5
Trimsamsa	1	2.0	1.5	1.0
Saptamsa	-	1.0	1.5	0.5

Dasamsa	-	-	1.5	0.5
Kalamsa	-	-	1.5	2.0
Shastiamsa	-	-	5.0	4.0
Vimsamsa	-	-	-	0.5
Chatur Vimsamsa	-	-	-	0.5
Bhamsa	-	-	-	0.5
Turyamsa	-	-	-	0.5
Khavedamsa	-	-	-	0.5
Akshavedamsa	-	-	-	0.5
Total	20	20.0	20.0	20.0

This table makes it clear that in the shadavarga the Lagna gets 6 points, Hora 2, Drekkana 4, Navamamsha 5, Dvadashamsha 2 and Trimshamsha 1. This point (strength) which Lagna, Hora etc. get is called Swavishwa. For example, in Shadavargas Hora gets two Swavishwa.

The strength which a planet gets when he is situated in extreme friends' freind's and his own house is called Varga Vishwa.

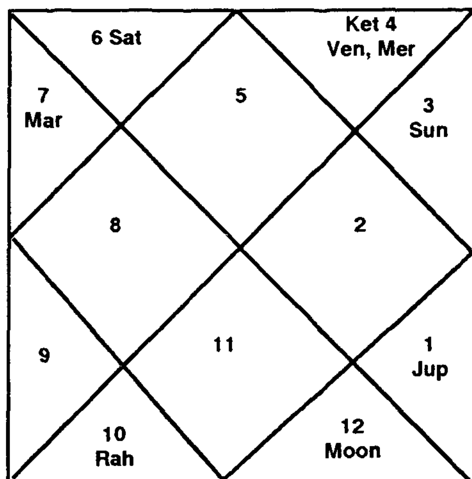
The formula given below is used in order to arrive at the Vimshopaka .

$$\frac{Swavishwa \times Vargavishwa}{5}$$

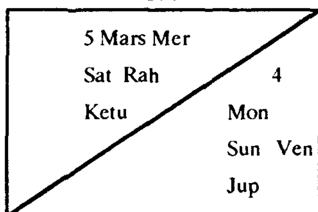
Example : Suppose the native's birth falls on 12-7-1952 Indian Standard Time (IST) 9.15 at Latitude 28^0 - 43' and Longitude 77^0 - 47'. Then

Ascendant	4 – 14° – o' – 37"
Sun	2 – 26° – 31' – 54"
Moon	11 – 00° – 48' – 27"
Mars	6 – 13° – 58' – 10"
Mercury	3 – 22° – 52' – 01"
Jupiter	0 – 22° – 30' – 16"
Venus	3 – 01° – 17' – 43"
Saturn	5 – 15° – 51' – 23"
Rahu	9 – 28° – 32' – 56"
Ketu	3 – 28° – 32' – 56"

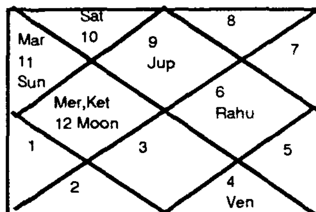
Shadavarga : Ascendant or Rashi Chart



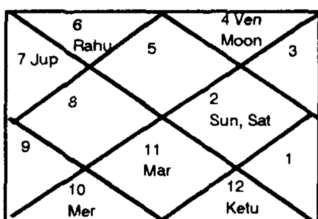
Hora



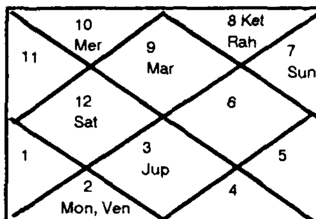
Drekkana



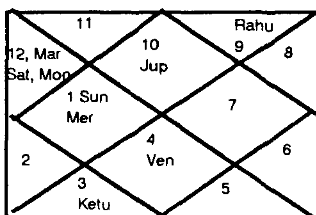
Navamamsha



Trimshamsha



Dwadashamsha



Five-fold freindship chart :

	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Sun	–	Intimate	Neutral	Friend	Intimate	Neutral	Neutral
Moon	Intimate	–	Enemy	Neutral	Friend	Enemy	Enemy
Mars	Neutral	Neutral	–	Neutral	Neutral	Friend	Friend
Mercury	Intimate	Bitter	Friend	–	Friend	Neutral	Friend
Jupiter	Intimate	Intimate	Neutral	Neutral	–	Neutral	Enemy
Venus	Neutral	Bitter	Friend	Neutral	Friend	–	Intimate
Saturn	Neutral	Bitter	Neutral	Intimate	Enemy	Intimate	–

As per verse (श्लोक) no. 17, there are respectively 6,2,4,5,2,1 Vimshopaka Bala in Shadavarga i.e. a planet gets 6 Vimshopaka Bala in Lagna, 2 in Hora, 4 in Drekkana, 5 in Navamamsha, 2 in Dwadashamsha and 1 in Trimshamsha. This Bala (strength) is called Swavishwa

A planet gets in his own sign and in his sign of exaltation all the 20 points (or full of Vimshopaka strength), 18 in that of his extreme or intimate friend, 15 in that of his friend, 10 in that of his nautral friend, 7 in that of his enemy and 5 in that of his sworn or extreme enemy. This Bala (Strength) is called Varga viswa. Therefore as per formula the Vimshopaka Bala =

$$\frac{\textit{Swavishwa} \times \textit{Vargavishwa}}{20}$$

In the above example, in the Lagna the Sun will get Vimshopaka Bala of 6 Swavishwa. In the Lagna chart the Sun is in the sign of Mercury who is his extreme or intimate friend. Therefore the Sun will get 18 Varga vishwa.

Therefore, $\frac{6 \times 18}{20} = 5.4$ is the Vimshopaka Bala.

In the same way in Hora the Sun will get 2 Swavishwa. In the Hora chart the Sun is in the sign of the Moon. The Moon is the extreme or intimate friend to the Sun. Therefore he will get 18 Vargavishwa. Thus $\frac{2 \times 18}{20} = 1.8$

In the same way in

Drekkana $\frac{4 \times 10}{20} = 2.00$

Navamsha $\frac{5 \times 10}{20} = 2.5$

Dwadashamsha $\frac{2 \times 10}{20} = 1$

Trimshamsha $\frac{1 \times 10}{20} = 0.5$

Adding all these - 5.4 + 1.8 + 2 + 2.5 + 1 + 0.5 = 13.2. Therefore, the Sun's Vimshopaka Bala in Shadavarga comes to 13.2.

अथाऽन्यदपि वक्ष्येऽहं मैत्रेय ! त्वं विधारय ।
खेटाः पूर्णफलं दद्युः सूर्यात् सप्तमके स्थिताः ॥२८ ॥
फलाभावं विजानीयात् समे सूर्यनभश्चरे ।
मध्येऽनुपातात् सर्वत्र ह्यदयास्तविंशोपकाः ॥२९ ॥

28 - 29. *Other sources of strength :* O Maitreya ! consider it, now I tell you of other sources of strength. A planet falling 7th from the Sun will yield his full effect and one in the same latitude in comparison to the Sun's will be fully ineffective. In between these two extreme positions a planet gives proportionate effect. In the context of all the planets the consideration of rising and setting is to be made in the Vimshopaka Bala or 20 point strength of the planets.

Notes : In these two verses the Bala or strength of the planets is said to be based on their rising and setting. The farther a planet is from the Sun the nearer he will be from the earth and consequently his gravitational pull on the earth will be increased and he is capable of exerting the maximum influence on the denizens of the earth. When he is nearer the Sun he goes farther away from the earth and as a consequence his influence is diminished. Being nearest to the Sun he is regarded as combust and in such condition his effect is taken to be nil. The planets remain combust at a distance of some degrees. These degrees of combustion have been shown in the table given below :

Planet	Combustion
Moon	12^{o}
Mars	17^{o}

If Mercury and Venus are retrograde 1 degree of combu-

Mercury	14°	stion is lessened.
Jupiter	11°	
Venus	10°	
Saturn	16°	

वर्गविंशोपकं ज्ञेयं फलमस्य द्विजर्षभ ! ।
यच्च यत्र फलं बुद्ध्वा तत्फलं परिकीर्तितम् ॥३० ॥
वर्गविंशोपकं चादावुदयास्तमत: परम् ।
पूर्णं पूर्णेति पूर्णं स्यात् सर्वदैवं विचिन्तयेत् ॥३१ ॥
हीनं हीनेति हीनं स्यात् स्वल्पेऽल्पात्यल्पकं स्मृतम् ।
मध्यं मध्येति मध्यं स्याद्यावत्तस्य दशास्थिति: ॥३२ ॥

30 - 32. *Dasa effects with Vimshopaka strength :* O Excellent of the Brahmins ! After assessing the Vimshopaka strength of the various vargas of the planets the effect thereof, whatever and wherever it is, should be predicted. The rising and setting of the planets, along with the varga Vimshopaka is also to be considered. The varga Vimshopaka is classified as under. In the Poorna Vimshopaka it is Poorna and Ati Poorna, in Madhya, Madhya and Ati Madhya, in Heena - Heena and Ati Heena and in Swalpa - Swalpa and Ati Swalpa – these are the two kinds of each. The effects of Dashas and Antardashas of the planets should also be considered according to their Vimshopaka strength.

Notes : Before shloka 28 we had three sources of knowing the Vimshopakabala. In shloka 29 Udaya-Asta Vimshopaka Bala has also been included. Therefore, here Parashara has made two divisions of the divisions of Vimshoka Bala according to its strength. For example, Poorna and Ati Poorna, Madhya and Ati Madhya, Heena and Ati Heena and Swalpa and Ati Swalpa. The value of these is shown in the table given below :-

Sl. No.	Vimshopaka points
1. Atipoorna	17.5 to 20
2. Poorna	15.0 to 17.5
3. Ati Madhya	12.5 to 15.00
4. Madhya	10.0 to 12.5
5. Swalpa	7.5 to 10.0
6. Ati Swalpa	5.0 to 7.5
7. Heena	2.5 to 5.0
8. Ati Heena	0 to 2.5

The learned astrologer of **Predictive Astrology** Shri R. Santhanam has given the benefical effects according to these grades which are respectively (1) 87.5 – 100% (2) 75.0 to 87.5% (3) 62.5 to 75.0% (4) 50.0 to 62.5% (5) 37.5 to 50% (6) 25.0 to 37.5% (7) 12.5 to 25% (8) 0 to 12.5%.

अथाऽन्यदपि वक्ष्यामि मैत्रेय! श्रृणु सुव्रत!।
लग्नतुर्यास्तवियतां केन्द्रसंज्ञा विशेषतः ॥३३॥
द्विपंचरन्ध्रलाभानां ज्ञेयं पणफराभिधम्।
त्रिषष्ठभाग्यरिष्फानामापोक्लिममिति द्विज! ॥३४॥
लग्नात् पंचमभाग्यस्य कोणसंज्ञा विधीयते।
षष्ठाष्टव्ययभावानां दुःसंज्ञास्त्रिकसंज्ञकाः ॥३५॥
चतुरस्त्रं तुर्यरन्ध्रं कथयन्ति द्विजोत्तम!।
स्वस्थादुपचयर्क्षाणि त्रिषडायाम्बराणि हि ॥३६॥

33 - 36. O Suvrata Maitreya, Listen to me, I tell you of other things also. Lagna, the Fourth, Seventh and Tenth Houses have the designation of Kendras (Angles); the Second, Fifth, Eighth and Eleventh are to be known by the designation of Panaphara (succedents) and; the remaining, the Third, Sixth, Ninth and Twelfth Houses, O Brahmin have their designation as Apoklima (cadents) The fifth and ninth houses from the ascendant are called Kone or trine. The Sixth, Eighth and Dwadasha - these three are designated as Dusa Houses and Trika sthanas (Evil Houses) The Fourth and Eighth houses, O excellent Brahmin, are called (चतुरस) Chaturasras, The Third, Sixth, Tenth and Eleventh Houses are referred to by the name of (उपचय) upachaya (Vridhhi).

तनुर्धनं च सहजो बन्धुपुत्रारयस्तथा।
युवतीरन्ध्रधर्माख्यकर्मलाभव्ययाः क्रमात् ॥३७॥
संक्षेपेणैतदुदितमन्यद् बुद्ध्यनुसारतः।
किञ्चिद्विशेषं वक्ष्यामि यथा ब्रह्ममुखाच्छ्रुतम् ॥३८॥

37 - 38. Tanu, Dhan, Sahaja, Bandhu, Putra, Ari, Yuvati, Randhra, Dharma, Karma, Laabha and Vyaya are in order the names of the 12 houses. I explain these to you in brief. Other things than these should be understood according to one's own intelligence. Now I will tell you of some new things which I heard from the speech of Lord Brahma.

Notes : These verses tell us of specific names of the 12 houses. These names are significant as they indicate that the study of a particular object or relative having identical name with a house is to be made from the houses of that name. For example :

Tanu is to be considered for physique.

Dhan is to be considered for wealth.

Sahaja is to be considered for younger brother or sister

Bandhu is to be considered for social relationship and brotherhood

Putra is to be considered for Progeny

Ari is to be considered for enemy or enemies

Yuvati is to be considered for wife.

Randhra is to be considered for span of life

Dharma is to be considered for Religion

Karma is to be considered for Livelihood

Laabha is to be considered for Gains

Vyaya is to be considered for Expenditure

Other books on Astrology have given different names to these houses. They also indicate the subjects (objects or relatives) that are to be considered from them.

नवमेऽपि पितुर्ज्ञानं सूर्याच्च नवमेऽथवा ।
यत्किञ्चिद्दशमे लाभे तत्सूर्याद्दशमे भवे ॥३९ ॥
तुर्ये तनौ धने लाभे भाग्ये यच्चिन्तनं च तत् ।
चन्द्रात्तुर्यतनौ लाभे भाग्ये तच्चिन्तयेद् ध्रुवम् ॥४० ॥
लग्नाद् दुश्चिक्यभवने यत्कुजाद्विक्रमेऽखिलम् ।
विचार्यं षष्ठभावस्य बुधात् षष्ठे विलोकयेत् ॥४१ ॥
पुत्रस्य च गुरोःपुत्रे, जायायाःसप्तमे भृगोः ।
अष्टमस्य व्ययस्यापि मन्दान्मृत्यौ व्यये तथा ॥४२ ॥
यद्भावाद्यत्फलं चिन्त्यं तदीशात्तत्फलं विदुः ।
ज्ञेयं तस्य फलं तद्धि तत्र चिन्त्यं शुभाऽशुभम् ॥४३ ॥

39 - 43. The Ninth house from the Ascendant and the ninth house from the Sun give us knowledge about one's father. Whatever matters are to be considered from the study of the 10th and the 11th houses from the ascendant may also be known from the 10th and 11th from the Sun. The matters that are considered from the first, fourth,second, ninth and eleventh houses from the Ascendant those must also be considered from the first, fourth, Second, ninth and

eleventh houses from the Moon. All those matters that are to be considered from the third house from the ascendant are also to be analysed from the third house from Mars. The consideration of those matters that are known from the 6th house from the ascendant is also to be done from the 6th house from Mercury. The consideration of Progeny is to be made from the fifth house from Júpiter, that of spouse from the seventh house from Venus and, that of death and longevity from the 8th house from Saturn. Expenditure is to be known from the 12th house from Saturn also. The effects that are considered from the study of a particular house are also to be known from the study of the Lord of that house. The effect of it should be known from that and it may be thought of as auspicious or inauspicious accordingly.

Notes : Like the Lagna (the ascendant) the Surya Lagna, and the Chandra Lagna (the Sun and the Moon as Ascendants) have also been given great importance in **Predictive Astrology**. The significator of a particular object or relative may also be taken as the Ascendant and these may be considered from there as well, this has been pointed out by Sage Parasara. Thus the consideration of the younger brother is made from the study of the third house whose significator is Mars. So Mars should also be taken as the Ascendant and the House that falls third from it should be studied to have knowledge of matters concerning the younger brother.

Similarly, the 5th House from Jupiter is studied with regard to progeny. Other matters related to the 5th House may also be studied with it; the 7th House from Venus is examined for wife/partner and so other matters related to the 7th House should also to be studied with it; and the 8th and the 12th Houses from saturn are studied for general significations of the 8th and the 12th House from the Asecndant.

अथ राशिदृष्टिकथनाध्यायः ॥९ ॥

Chapter-9

Aspects of The Signs:

अथ मेषादिराशीनां चरादीनां पृथक्-पृथक् ।
दृष्टिभेदं प्रवक्ष्यामि श्रृणु त्वं द्विजसत्तम ! ॥१ ॥
राशयोऽभिमुखं विप्र ! तथा पश्यन्ति पार्श्वभे ।
यथा चरः स्थिरानेवं स्थिरः पश्यति वै चरान् ॥२ ॥
द्विस्वभावो विनाऽऽत्मानं द्विस्वभावान् प्रपश्यति ।
समीपस्थं परित्यज्य खेटास्तत्र गतास्तथा ॥३ ॥

1 -3 SIGN ASPECTS : O excellent of the Brahmins listen to me, now I would separately tell you about the aspects of the signs like Aries or movable signs etc. The signs aspect the signs opposite to them and both sides of them. As the movable signs aspect the fixed ones, so the fixed signs have their aspects on movable ones. A common sign aspects the other common signs except its own self. And the planets situated in these signs also aspect in the same manner, they leave out the planet situated in the adjacent sign.

Notes : Signs also have their aspects, this is a specially note worthy point. The rule in this respect is that all signs aspect the sign falling opposite to them and also those falling on both sides of them. Movable signs have their aspects on the signs that happen to fall fifth, eighth and 11th from them, the fixec ones on those that are 3rd, 6th and 9th from them and the common or dual ones on those that fall 4th, 7th and 10th from them. There is the following verse to this effect in (वृद्ध कारिका) Vridhakarika :

"चरं धनं विना स्थास्नं स्थिरमन्त्यं विना चरं।
युग्मं स्वेन विना युग्मं पश्यन्ती त्ययमागमः ॥

:that is, movable signs aspect all the fixed signs barring the fixed sign adjacent to them. A fixed sign aspects all the movable signs except the movable sign that falls twelfth from it. A dual sign aspects all the remaining common or dual signs.

The planets situated in these signs also have their aspects with one another exactly in the same manner as these signs. Thus, the planet situated in the movable sign Aries will aspect the planet situated in the 5th sign Leo, 8th sign Scorpio and the 11th sign Aquarius.

The above mentioned aspects of signs and the aspects of the planets situated in them are full aspects and not one fourth two fourth and, three fourth.

चरेषु संस्थिताः खेटाः पश्यन्ति स्थिरसङ्गतान्।
स्थिरेषु संस्थिता एवं पश्यन्ति चरसंस्थितान् ॥४॥
उभयस्थास्तु सूर्याद्याः पश्यन्त्युभयसंस्थितान्।
निकटस्थं विना खेटाः पश्यन्तीत्ययमागमः ॥५॥

4 - 5. *PLANETARY ASPECTS* : Planets situated in movable signs aspect the other 3 fixed signs except the one adjacent to them, those situated in fixed ones aspect the other 3 movable signs except the one adjacent to them and, the planets Sun etc, situated in common or dual signs aspect the other 3 common or dual signs

2 Mer Mars
12
1 Sun Ven
11 Ketu
3 Jup
4 Sat
10
5 Moon Rahu
7
9
6
8

	Lg Sun Ven	Mer Mars	Jup
Ketu			Sat
			Mon Rahu

except the ones in which they are situated and they also aspect the planets situated in them.

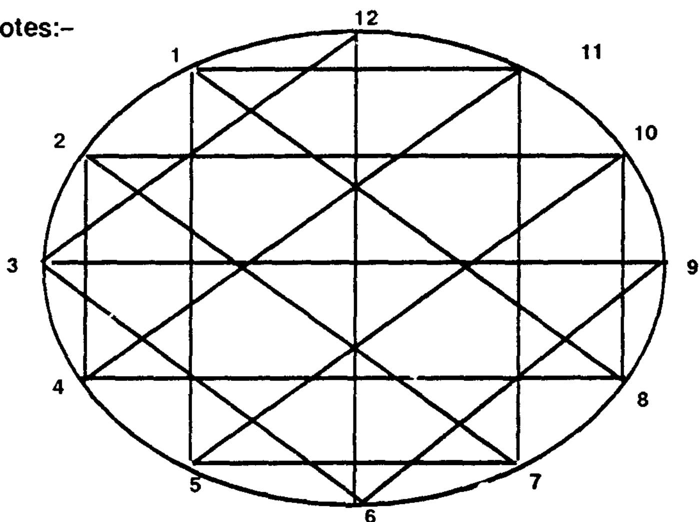
Notes : Suppose the Ascendant in the birth chart is the sign Aries. In this movable sign are situated Sun and Venus. These planets will have their aspects on the fixed signs falling 5th, 8th and 11th from them except the fixed sign Taurus adjacent to Aries. They will also aspect the planets situated in them. Thus they will aspect Moon and Rahu, situated in the 5th fixed sign Leo, and the 8th fixed sign and , the 11th fixed sign and the planet Ketu in it.

In fixed sign Taurus are situated Mercury and Mars. These planets will aspect the movable signs 4th, 7th and 10th except the movable sign Aries which is adjacent to Taurus. The planets situated in these movable signs will also be aspected by Mercury and Mars. Thus they will aspect the sign Cancer and the planet Saturn situated in it, the signs Libra and Capricorn. In the common sign Gemini there is the planet Jupiter. He will aspect the other 3 common signs Virgo, Sagittarius and Pisces and also the planets situated in them, but he will aspect the sign Gemini and the planet situated in this sign.

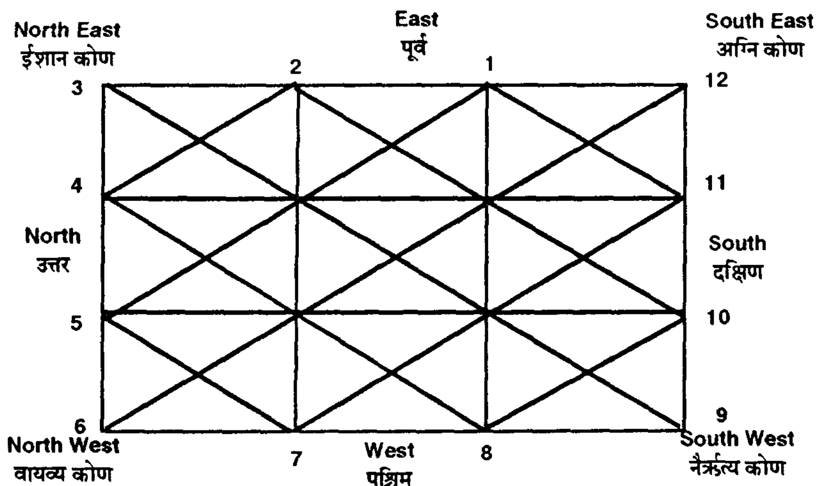
दृष्टिचक्रमहं वक्ष्ये यथावद् ब्रह्मणोदितम् ।
यस्य विन्यासमात्रेण दृष्टिभेदः प्रकाश्यते ॥६ ॥
प्राचि मेषवृषौ लेख्यौ कर्कसिंहौ तथोत्तरे ।
तुलाऽली पश्चिमे विप्र ! मृगकुम्भौ च दक्षिणे ॥७ ॥
ईश-कोणे तु मिथुनं वायव्ये कन्यकां तथा ।
नैर्ऋत्यां चापमालिख्य वह्निकोणे झषं लिखेत् ॥८ ॥
एवं चतुर्भुजाकारं वृत्ताकारमथापि वा ।
दृष्टिचक्रं प्रविन्यस्यैवं ततो दृष्टिं विचारयेत् ॥९ ॥

6 - 9. Now I will narrate, as spoken by Lord Brahma, the aspectual diagram by the mere sight of which the various aspects of the planets are well illustrated. In a square or a circle are marked the eight directions (4 corners and 4 quarters there of) Then the Zodiacal signs are marked as under: Aries and Taurus in east, Gemini in the North East, Cancer and Leo in the North, Virgo in the North West, Libra and Scorpio in the West, Sagittarius in the South West, Capricorn and Aquarius in the South and, Pisces in the South East. It is in this way and after this that the Various aspects are to be considered :

Notes:-



Circle Diagram



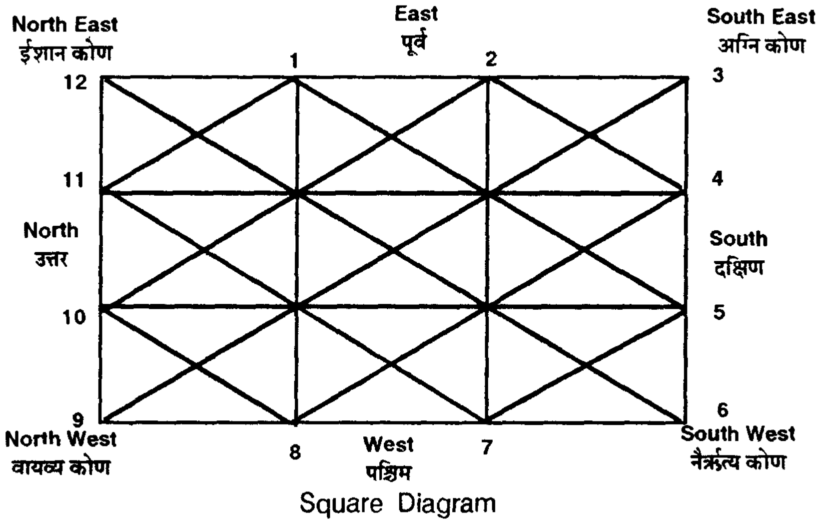
Square Diagram

Another '**Brihat Parashara Hora Shastra**' (Edited by Ganesh Datta Pathaka) published by Thakur Prasad and Sons Book Sellers, Varanasi gives another, different way of making their diagram. But the prevalent diagram is the one given by us above. Shri Ganesh Dutta Pathaka himself has accepted this fact.

According to him the verse (श्लोक) is as follows:

पूर्वे मेष वृषो लेख्यौ कर्क सिंहो च दक्षिणे।
तुलालिवारुणे विप्र नक्र कुंभे तथोत्तरे ॥

(Draw a square diagram. Mark Aries and Taurus in the East direction, in the south Cancer and Leo, Libra and Scorpio in the West and, Sagittarius and Capricorn in the South)



Square Diagram

अग्निकोणे तु मिथुनं नैर्त्र्टत्याम ङ्नां द्विज।
वायव्यां धनुषं लैख्यभीशान्यां च झषं लिखेद ॥

(Write Gemini in the Agni Kona (South East), Virgo in the Nairirirtaya (South West), Sagittarius in Vayavaya (North West) and Pisces in Ishana (North East)]

As per these verses (श्लोकों) this diagram will be drawn in the following way:

होरा शास्त्रे भिन्न दृष्टिः खेटानां च परस्परम्।
त्रिदेशे च त्रिकोणे च चतुरस्त्रे च सप्तमे ॥१० ॥

10. *ASPECTS OF PLANETS :* Hora Shastra tells us different aspects of the Planets. The planets aspect the House 3/10, 9/5, 4/8/7 from the the house in which they are situated.

शनिर्देवगुरुर्भौमः परे च विक्षणेऽधिकाः ।
पदार्द्धं त्रिपदं पूर्णं वदंति गणका जनाः ॥११ ॥
शनिपादं त्रिकोणेषु चतुरस्रे द्विपादकम् ।
त्रिपादं सप्तमे विप्र त्रिदशे पूर्णमेवहि ॥१२ ॥

11 - 12. Saturn, Jupiter and Mars have their special aspects. Astrologers call these aspects as एक चरण (one foot), दो चरण, तीन चरण and पूर्ण दृष्टि (Full aspect).

Saturn aspects the Houses 9/5 with one foot, 4/8 with two feet, 7th with three feet and 3/10 with full aspect.

चतुरस्रे . गुरुः पादं सप्तमे च द्विपादकम् ।
त्रिपादं त्रिदशे विप्र पूर्णं पश्यति कोणभे ॥१३ ॥

13. Jupiter lends his aspect to the Houses 4/8 with one foot, to the 7th house with two feet, 3/10 houses with 3 feet and 9/5 houses with full aspect from the house in which he is situated.

सप्तमे पादमेकं च द्विपादं त्रिदशे द्विज ।
त्रिपादं च त्रिकोणेषु भौमः पूर्णं चतुरस्रगे ॥१४ ॥

14. Mars aspects the house 7th with one foot, the Houses 3/10 with two feet, those 9/5 houses with 3 feet and those 4/8 houses with full aspect from the house in which he is situated.

अन्येषां त्रिदशे पादं द्विपादं च त्रिकोणगे ।
चतुरस्रे त्रिपादं च पूर्णं पश्यति सप्तमे ॥१५ ॥

15. Other planets lend their aspects from the house in which they are situated in this order: they aspect 3/10 with one foot, 5/9 with two feet, 4/8 with 3 feet and they lend their full aspect to the house 7th from their house of situation.

एवं रत्यिा निरक्ष्यिन्ते ग्रहा रवादयो द्विज ।
पूर्णं पंक्तिर्यथा ग्राह्या तथा ग्राह्यां च पूर्णकम् ॥१६ ॥

16. O Brahmin, the aspect of the planets Sun etc, has been spoken of in two ways. The first aspect is to be known in the same way as it has been stated and the other aspect should be known as own with one foot, two feet and three feet.

अथ सूतिकाध्यायः ॥१० ॥

Chapter 10

Surroundings at the time of Birth

पराशर उवाच—

अथाहं सूतिकाध्यायं वक्ष्यामि श्रृणु सुव्रत ! ।
पुरा प्रसङ्गवशतो ब्रह्मणा कथितं यथा ॥१ ॥
यन्त्रैः स्पष्टतरो वेद्यो जन्मकालस्तथा पुनः ।
साध्याःस्पष्टखगाश्चैवं लग्नं साध्यं यथोदितम् ॥२ ॥
लग्नद्वादशभावेषु ग्रहाः स्थाप्या, दिवाजनौ ।
सूर्यो रात्रौ सूर्यपुत्रो जनकौ परिकीर्तितौ ॥३ ॥
तथैव सितचन्द्रौ तु विज्ञेयौ मातृसंज्ञितौ ।
तयोर्मध्ये बली यः स्यात्तस्य ·गेहे जनिर्भवेत् ॥४ ॥

1-4- Parasara said; "O Suvrata Maitreya (Suvrata: one who has taken a religious vow) now I tell of the surroundings at the time of birth. Lord Brahma told it to me by way of telling Astrological matters. First of all with the help of instruments (as we have watch, people in those days had some device of knowing time: this was the yantra) the Astrologer should have the exact knowledge of the time of birth. Then he should know in the birth chart the Ascendant and the planets at the time of birth and the planets should be placed in the Ascendant and the other Houses. If the birth occurs in the day time then the Sun, if it does during night, then Saturn is to be regarded as the father. Similarly Venus and the Moon will represent the mother respectively during day and night time. The birth of the

child has taken place in the house of that parent whose representative planet is stronger.

Notes : In this chapter the Sage has described all the possible situations and incidents at the time of birth. The verification of the Ascendant was done according to the formulae referred to in this Chapter. In the ancient times people had various methods of knowing time. The word 'Yantra' (instrument) has been used for those methods. Time was also known through the medium of an observatory. If the birth occurred during the day time, the Sage has indicated to get knowledge about the natives father on the basis of the Sun while this knowledge should be had on the basis of Saturn if the birth occurred during night time. Similarly, the situations of Venus and the Moon will provide information with regard to the native's mother, in the event of the birth occurring during day and night time respectively. If the planet representing the mother is stronger than the one representing the father, then it should be known that when the birth occurred the mother was at her father's house and the delivery took place there. In the reverse situation, the delivery took place in the house of the native's father.

नीचराशिगताः सौम्या ग्रहदृष्टिविवर्जिताः ।
चन्द्रो यदि भवेल्लग्ने पथि जन्म विनिर्दिशेत् ॥५ ॥

5. If the benefics are situated in their signs of debilitation and are not aspected by any planet and the Moon is placed in the Ascendant, then the birth is to be told as occurring on the way.

सबलो भौमदृष्टश्च स्वक्षेत्रादिषु संस्थितः ।
सूर्यो यदा तदा ज्ञेयं बहुदीपान्वितं गृहम् ॥६ ॥
जलभांशगतश्चन्द्रश्चतुर्थे भवने भवेत् ।
युक्तो मन्देन वा दृष्टोऽन्धकारे जायते जनिः ॥७ ॥

6-7. When being in his own sign the Sun is strong and is aspected by Mars, it should be known that the birth chamber was lit with many earthen lamps. If the Moon being in a watery sign has been placed in the 4th house and is in conjunction with or is aspected by Saturn, the birth of the child should be predicted as occurring in darkness.

Notes : Sarawalikar has also pointed out : ("बलवति सूर्ये दृष्टे बहुप्रदीपान कुपुत्रेण"): strong Sun aspected by Mars indicates that the room was lit by many lamps"

यस्मिन् भागे भवेत्सूर्यस्तत्र दीपं वदेत् सुधीः ।
लग्नाद्वर्त्तिस्तथा चन्द्रात्तैलं वाच्यं मनीषिभिः ॥८ ॥
चरेऽर्के चंचलो दीपः स्थिरर्क्षे तु स्थिरो भवेत् ।
द्विभे स्थितिर्द्वयोर्ज्ञेया सूर्यर्क्षवशतो बुधैः ॥९ ॥

8-9 The situation of the earthen lamp is to be told in that part of the house where in the birth Chart the Sun is situated. The learned astrologer should know of the Wick from the Ascendant and the oil from the Moon. If at the time of birth the Sun be in a movable sign, the lamp will be flickering, if he be in a fixed sign, it will remain fixed and, if he be in a dual sign, it should be told as sometimes stable and sometimes flickering.

Notes : In Chapter 4 entitled "राशि स्वरूपाध्याय" or "**Zodiacal Signs Described**" has been determined the direction of each of the signs. The situation of the earthen lamp in the delivery room is in the direction of that sign in which the Sun in the horoscope is situated. Some learned Astrologers determine the direction on the basis of the Houses of the Horoscope. The Ascendant House is taken to be the eastern direction, the 7th House the Western, the 4th House the Northern and, the 10th House the Southern one. The rest of the Houses remain between the directions of two Houses. For example, the 11th and the 12h Houses are between the 10th and the Ascendant House. The direction of these Houses from the Ascendant House will be continually from the east to the south. The direction in which the earthen lamp was.placed in the delivery room is known by the direction of the house in which the Sun is situated.

The knowledge of the Wick from the Ascendant means that if the Ascendant sign is on the commencing degrees, a new wick was put in the lamp, and if it was on the ending degrees, the wick was put a long time ago from the birth so that it was about to be burnt but If the Ascendant sign is around 15^{o}, then it (the wick) was half burnt. The knowledge of the wick may be had in this way from the degrees on which there was the Ascendant sign. In the same manner the oil in the lamp may be known from the Moon. If she is

on the commencing degrees, the lamp was full of oil, and if she was on the middle degrees of the sign, then it was half full. In this way the knowleage of the quantity of oil may be known by the situation of the Moon in the given sign. Some learned Astrologers have the view that the fullness of the lamp is represented by the fullness of the Moon. The oil also goes on decreasing as the Moon goes on waning. Now the earthen lamps have been replaced by electric bulbs or fluorescent tubes. But the same formulas may give us the knowledge in which direction of the delivery room was situated the bulb or the tube, whether there was light in the room or not and whether the bulb or the tube was new or old.

शीषाच्छीर्षोदये वाच्यः पादात् पृष्ठोदये मतः ।
करात्तदुभये ज्ञेयः प्रसवः सर्वदेहिनाम् ॥१० ॥

10. If at the time of birth the Ascendant is a sign rising with its head, then the birth of the child should be told as emerging out with its head, if it is a sign rising with its back, then it emerged with its feet and, if it is a sign rising with both its head and back, then it emerged with its hand.

केन्द्रस्थग्रहयोगाद्वा लग्नर्क्षाद्वा बलाधिकात् ।
द्वारं वाच्यं तु गेहस्य दिशीशक्रमतः सदा ॥११ ॥

11. The direction of the door of the delivery room is to be known from the planets situated in an angle according to their strength or from the sign in the Ascendant House. These are respectively the lords of the directions.

Notes : Here the expression "केन्द्रस्थ ग्रह योगाद्वा" " means more than one planet situated in an angle. It should not be taken to mean the combination that is formed to be the factor of the incident. The strongest among the planets situated in an angle will tell the direction of the door of the room, the direction of the door will be that of the planet. If there is no planet in an angle, then the direction is known from the direction of the sign situated in the Ascendant House.

लग्नचन्द्रान्तरालस्थग्रहैः स्युरुपसूतिकाः ।
दृश्यादृश्यविभागाभ्यां बहिरन्तश्च ताः स्मृताः ॥१२ ॥

स्वर्क्षादौ द्विगुणा ज्ञेया वक्रोच्चे त्रिगुणा मताः ।
यत्रोभयस्य सम्प्राप्तिस्त्रैगुण्यं तत्र वै सकृत ॥१३॥
पापैस्तु विधवा ज्ञेयाः शोभनैः सधवाः स्मृताः ।

12-131/2 The number of nurses/mid wives (women present with the child giving mother at the time of the delivery) is equal to the number of planets between the Ascendant and the sign in which the Moon is situated. The nurses attending outside and inside the delivery room are according to the visible and the invisible half of the Horoscope. The number of nurses should be understood by multiplying the number of the planets in their own sign by two, by three if they are in their exaltation signs or are in their retrogression. If there is the situation of both (multiplied by 2 and 3) then multiply it by three only once. Equal to the number of the malefic planets between the Ascendant and the Moon was the number of widows and equal to the number of benefic planets there was the number of women having their husbands alive.

Notes : The number of beings attending on delivery has been told to be equal to the number of planets that are situated in the Houses or signs between the Ascendant and the sign in which the Moon is placed. The number of attendants/nurses outside the delivery room will be equal to the number of planets situated in the visible half of the Horoscope, that is from the to-be- covered degrees etc of the 7th House to the covered degrees etc of the Ascendant House; and the number of those inside the delivery room will be equal to the number of the planets situated in the invisible half of the Horoscope or from the covered degrees etc of the Ascendant House, the to- be covered degrees etc of the 7th House. There is also the view that the number of planets in their own sign or in their Navamamsha etc multiplied by two gives the number of delivery attendants or it is given if the number of planets in their exaltation sign or in retrogression is multiplied by three. If the planets that are to be multiplied by two are equal to those that are to be multiplied by (3) three, then their number should be multiplied by three only once.

कालाङ्गे यत्र भौमार्कौ तत्र ज्ञेयं तिलादिकम् ॥१४॥
शनिराहू स्थितौ यत्र तत्र श्यामलमादिशेत् ।

लग्ने चन्द्रारशुक्राश्चेत्चिह्नं शिरसि संस्थितम् ॥१५ ॥
शुक्रेऽस्ते निधनेराहुः वामकर्णेऽथ मस्तके ।
गुरुः शुक्रोऽथवा भौमो यदि द्यूने व्यवस्थितः ॥१६ ॥
तदा चिह्नं भवेन्मूर्ध्नि ग्रहवर्णाऽनुसारतः ।
चन्द्रो वा क्षितिजो लग्नेऽथवा शुक्रो भवेद्यदि ॥१७ ॥
द्वादशाब्दे तदा चिह्नं शीर्षे स्यान्नात्र संशयः ।
त्रिकोणास्थार्किभौमाभ्यां गुदे लिंगेऽपि वा दिशेत् ॥१८ ॥
सुखे लग्नेऽथवा मन्दस्त्रिकोणे भार्गवो यदि ।
मृत्युस्थौ बुधदेवेज्यौ जठरो तत् समादिशेत् ॥१९ ॥
शुक्रार्कराहवश्चेत् स्युः सुखे लग्नेऽथवा कुजे ।
तदा चिह्नं भवेन्नूनं वामपादे विशेषतः ॥२० ॥
शुक्रो लग्नेऽष्टमे राहुश्चिह्नं वामश्रुतौ शिशोः ।
जीवो लग्ने मदे राहुस्तदा वामभुजे वदेत ॥२१ ॥
अष्टमे रजनीनाथो-व्ययस्थौ गुरुभार्गवौ ।
मदस्थौ मन्दमाहेयौ तदा चिह्नं भुजद्वये ॥२२ ॥
शुक्रो धनेऽथ कर्मस्थौ सैंहिकेयशनैश्चरौ ।
अष्टमे दिवसाधीशो नाभौ चिह्नं तदा दिशेत् ॥२३ ॥
शुक्रभौमौ तृतीयस्थौ द्वितीये रजनीपतिः ।
दशमे भवने मन्दश्चिह्नं कटिगतं भवेत् ॥२४ ॥
त्रिषडाये यदा सौम्यो व्यये व वाचस्पतिर्भवेत् ।
सहजे च भवेत् काव्यस्तदा चिह्नं हृदि स्थितम् ॥२५ ॥

14-25. The organ of the body of the Kalpurusha (Time Personified) on which Mars and the Sun are situated should have a mole on it and where Saturn and Rahu are situated a black spot is to be indicated there. If the Moon, Mars and Venus occupy the Ascendant, the spot will be on the head. In case Venus is there in the 7th House and Rahu in the 8th House there will be spot in the left ear or on the forehead; if Jupiter, Venus and Mars are situated in the 7th House there should be spot in the forehead according to the colour of the planets; If there are the Moon, Mars or Venus in the Ascendant, there should be no doubt in it that there will be a spot in the forehead in the 12th year. In case Saturn and Mars are in a trine the spot should be indicated in the Anus or in the sexual organ. When Saturn is there in the Ascendant and Venus occupies a trine and Mercury and Jupiter are situated in the 8th House, it

should be indicated that there is a spot on the belly; If Venus, the Sun and Rahu are in the 4th House or Mars is in the Ascendant, it should be specially predicted that there will be spot on the left leg Should there be Venus in the Ascendant and Rahu in the 8th House, there will be spot in the left ear of the child. In case Jupiter is in the Ascendant and Rahu in the 7th House the spot should be told on the left arm : If there is the Moon in the 8th house, Jupiter and Venus in the 12th House and Saturn and Mars in the 7th House, there should be a spot on both the arms. When there is Venus in the 2nd House, Rahu and Saturn in the 10th House and the Sun is there in the 8th House, there should be a spot on the navel. If Venus and Mars are situated in the 3rd House, the Moon occupies the 2nd House and Saturn the 10th House, the spot is to be predicted on the back. In the event of Mercury falling in the 3rd, 6th or 11th House, Jupiter in the 12th House and Venus in the 3rd House, the spot should be told on the chest.

लग्ने मन्दो मदे भौमश्चन्द्रो लग्न च पश्यति ।
बुधशुक्रान्तरे चन्द्रः परोक्षे स्याज्जनिः पितुः ॥२६॥
अष्टमे नवमे वापि चरभे यदि भास्करः ।
परोक्षे जन्म जातस्य पितुः स्यात्रात्र संशयः ॥२७॥
कर्मभावं विना दृश्ये चरभे यदि भास्करः ।
लग्नं चन्द्रो न पश्येश्चेद् दूरसंस्थः शिशोःपिता ॥२८॥

26-28 If Saturn occupies the Ascendant, Mars the 7th House and the Moon does not aspect the Ascendant and she is situated between Mercury and Venus, then the birth of the child should be told as occurring in the absence of the father (the father being some where far away from his home,). When the Sun is situated in the 8th or the 9th House in a movable sign, then also the birth of the child will certainly occur in the absence of the father. Again, if the Sun is situated in any other house of the visible half of the birth chart, except the 10th House, and the Moon does not aspect the Ascendant, even then the birth will occur in the absence of the father.

रात्रौ जन्म यदा यस्य, भौमयुक्तः शनैश्चरः ।
चरस्थः परदेशे तु तातस्य निधनं वदेत् ॥२९॥
अष्टमे वा व्यये पापा लग्नेशो बलसंयुतः ।

सुखेऽथ नवमे वापि रोगयुक्तस्तदा पिता ॥३० ॥
लग्नस्थं सबलं सूर्यं शनिभौमौ प्रपश्यतः ।
जन्मकाले तदा तस्य रोगयुक्तः पिता भवेत् ॥३१ ॥
चतुर्थे दशमे वापि शनिभौमार्कखेचराः ।
शुभसम्बन्धहीनाश्चेत्तदा पितृसुखं नहि ॥३२ ॥

29-32. If in the horoscope of a child born during night time, Saturn in conjunction with Mars, is placed in a movable sign, the death of the father should be predicted in foreign lands. If the 8th or the 12th House is occupied by malefic planets and the strong Ascendant lord occupies either the 4th or the 9th House, the native's father gets illness. In case the Sun is strong and occupies the Ascendant and is aspected by Saturn and Mars, the native's father should be ill at the birth of the child. If Saturn, Mars and the Sun are placed in the 4th or the 10th House and they are bereft of any benefic influence, the native is deprived of the happiness of having his father.

अथारिष्टाध्यायः ॥११॥

CHAPTER 11

Evils At Birth

आदौ जन्माङ्गतो विप्र! रिष्टाऽरिष्टं विचारयेत्।
ततस्तन्वादिभावानां जातकस्य फलं वदेत्॥१॥

1. O Brahmin, first of all the astrologer should take into consideration from the Ascendant the evils and the antidotes for those evils of the native, and then should be told the effects of the 12 houses like Tanu etc.

Notes : Arishta (Evil) means trouble or suffering, particularly bodily trouble. Death is also included in 'अरिष्ट' 'Arishta'.

चतुर्विंशतिवर्षाणि यावद् गच्छन्ति जन्मतः।
जन्मारिष्टं तु तावत् स्यादायुर्दायं न चिन्तयेत्॥२॥

2. The 24 years which pass from the birth of the native have the Balarishta or Janamarishta in them. Therefore upto that period the age of the native should not be assessed.

Notes : There is no consensus of opinion among the books on Astrology with regard to the age of Janamarishta or Balarishta. It is only Sage Parasara that tells the age of Balarishta upto 24 years. Vyankatesh in **Sarvarth Chintamani** remarks in this connection: "It is not possible to assess the longevity of the people till they are of 12 years of age. Upto 12th the life of the young ones should be looked after by Japa, oblations and medical prescription." In the same way Vaidyanatha says in **Jataka Parijata**." In the case of Viviparous creatures, it is not possible to determine the span of life within the first twelve years

in consequence of the sinful acts of the parents

From Sloka (verse) No.2 onwards to Sloka (verse) No.23 contain combinations for short span of life:

षष्ठाष्टरिष्फगश्चन्द्रः क्रूरैः खेटैश्च वीक्षितः ।
जातस्य मृत्युदः सद्यस्त्वष्टषैः शुभेक्षितः ॥३ ॥
शशिवन्मृत्युदाः सौम्याश्चेद्वक्राः क्रूरवीक्षिताः ।
शिशोर्जातस्य मासेन लग्ने सौम्यविवर्जिते ॥४ ॥
यस्य जन्मनि धीस्थाः स्युः सूर्यार्कीन्दुकुजाभिधाः ।
तस्य त्वाशु जनित्री च भ्राता च निधनं व्रजेत् ॥५ ॥
पापेक्षितो युतो भौमो लग्नगो न शुभेक्षितः ।
मृत्युदस्त्वष्टमस्थोऽपि सौरेणार्केण वा युतः ॥६ ॥

3-6 If the Moon is in 6th, or 8th or 12th Houses (Trik Houses) from the Ascendant and is aspected by malefic planets, then the native's death will occur soon. It will occur in the 8th year if aspected by benefic planets. Even the retrograde benefic planets are death-giving like the Moon, when they are aspected by malefic planets. If the Ascendant does not have the aspect of a benefic planet upon itself then the child will die within a month from the birth. Should the 5 th House from the Ascendant is occupied by Saturn, Mars, the Sun and the Moon, soon his mother and brother would die. If Mars is placed in the Ascendant and is in conjunction with the Sun or Saturn and is not aspected by benefics, it will cause death of the native immediately. It will also prove an immediate source of death, when Mars is placed in the 8th House in conjunction with Saturn and the Sun.

Notes : In the death of the native in his childhood, the position of the Moon is of great importance. The 6th, 8th and 12th Houses in a birth chart are evil Houses and they are said to be the destroyer of the effects. In the context of longevity the relation of the Moon is to the early longevity of the native. Therefore, the placement of the Moon in these Houses and the aspect of the Malefic planets on her clearly indicate that the child's death will occur in his childhood. Here the Sun is not to be included among malefics, because if the Sun has his seventh aspect on the Moon when situated in the 6th, or 8th or 12th Houses, then the Moon will be Full Moon (पूर्ण चन्द्रमा) and she will get strength. However, if the

Moon is placed with the Sun she will certainly be greatly harmed. Besides this, if the Moon is placed in these very houses (6, 8, 12) and she does not have the aspect of benefic planets or of malefic ones, then this rule cannot be applied, and if the Moon is in benefic signs and has benefic conjunctions, the native will be long lived. Mandavya Maharishi declares that, to the child born during the day time in the dark half of the Lunar month and to the child born during the night in the bright half of the month even when the Moon occupies 6th, 8th or 12th with good and bad aspects, there will be no death.

Verse (Sloka) no. 5 should be studied a bit more closely. The presence of malefic planets in the 5th House causes the death of the native's mother and the brother. Why? The 11th House represents elder brother. If malefics are placed in the 5th House they will have their aspect on the 11th House and great harm will be caused to the elder brother's Lagna or physique. The 11th House is the 8th from the 4th. The 8th House is of longevity. Therefore the 11th House is the House related to the longevity of the mother also and it will cause harm to the mother's longevity. It is also proved by this rule that the aspect of malefics on the Lagna (Ascendant) and on the 8th House is a cause of death. This rule can be applied to any relative of the native and will be found true.

चन्द्रसूर्यग्रहे राहुश्चन्द्रसूर्ययुतो यदि ।
सौरिभौमेक्षितं लग्नं पक्षमेकं स जीवति ॥७ ॥
कर्मस्थाने स्थितः सौरिः शत्रुस्थाने कलानिधिः ।
क्षितिजः सप्तमस्थाने सह मात्रा विपद्यते ॥८ ॥
लग्ने भास्करपुत्रश्च निधने चन्द्रमा यदि ।
तृतीयस्थो यदा जीवः स याति यममन्दिरम् ॥९ ॥
होरायां नवमे सूर्यः सप्तमस्थः शनैश्चरः ।
एकादशे गुरुः शुक्रो मासमेकं स जीवति ॥१० ॥
व्यये सर्वे ग्रहा नेष्टाः सूर्यशुक्रेन्दुराहवः ।
विशेषान्नाशकर्तारो दृष्ट्या वा भङ्गकारिणः ॥११ ॥

7-11. In the House of the Moon or of the Sun, the presence of Rahu in conjunction with the Sun and the Moon, and the aspect of Mars and Saturn on the Lagna (Ascendant) in such combinations the child does not live even for a week. The child dies along with

its mother if Saturn is placed in the House of Karma' or the 10th House, the Moon in the 6th House and Mars in the Seventh House. The native in whose Lagna (Ascendant) is situated the son of the Sun (Saturn), in the 8th house the Moon and in the 3rd House Jupiter, will soon go to the abode of Yama. If there is the Sun in the Lagna (Ascendant) or in the Ninth House, Saturn in the 7th House and Jupiter and Venus in the 11th house, the native will live only for a month. In the 12th House from the Lagna (Ascendant) all the planets are source of evil, but the Sun, the Moon, Venus and Rahu are specially destroyers (of life). But the aspect of these on the 12th house will counteract the evil.

पापान्वितः शशी धर्मे द्यूनलग्नगतो यदि।
शुभैरवेक्षितयुतस्तदा मृत्युप्रदः शिशोः ॥१२॥

12. If the Moon is with a malefic in the 9th, 7th, or in the Ascendant and she does not have the aspect or conjunction of any benefic planets then she becomes the source of death.

सन्ध्यायां चन्द्रहोरायां गण्डान्ते निधनाय वै।
प्रत्येकं चन्द्रपापैश्च केन्द्रगैः स्याद्विनाशनम् ॥१३॥

13. If there is a birth in a Sandhya (morning or evening) or in a Hora ruled by the Moon, or in gandanta, and if in every condition the Moon and the malefic planets are placed in Kendra, the combination will bring destruction (or death).

Notes : Gandanta is of three kinds:

1. Tithi Gandanta Tithi = (Lunar day or date)
2. Nakshtra Gandanta
3. Lagna Gandanta

1. **Tithi Gandanta :** When the Moon is away from the Sun by 12 degrees the first tithi (lunar day or date) is completed. In the same way the difference of 24 degrees completes the Second tithi, of 36 degrees the 3rd one, of 48 degrees the 4th one and of 60 degrees the 5th one.

The difference of the Moon from the Sun by 60° degrees completes 5 tithis and the Moon crosses two Rashis or signs. This may be called the first frequency.

In the second frequency from the 6th to the 10th Tithi the

Moon goes 120° degrees away from the Sun. 120° means 4 Rashis or signs. The meaning is that the distance of the Moon from the Sun is 4 Rashis or signs. The difference is in full Rashi or sign, the remainder in degrees is not there. The same thing happens in the 3rd, 4th, 5th and 6th Frequencies, that is in the 3rd frequency the Moon is at a distance of 6 Rashis or signs from the Sun. In the 4th frequency the difference is of 8 Rashis or signs, in the fifth frequency it is of 10 Rashis or signs and in the 6th frequency it is of 12 Rashis or signs.

In every frequency there are 5 tithis. In this way 6 vargas (divisions) are formed each of which is of 5 tithis.

The end of the 1st varga or division and the beginning of the next Varga or division has been given the name of Gandanta. Therefore, gandanta is formed by the end of the 5, 10, 15, 30 tithis and the beginning of 1, 6, 11 tithis. The tithis 5, 10, 15, 30 are called Poorna tithis and 1, 6, 11 are called Nanda tithis. Therefore, 1 Ghati of the end of Poorna tithis and 1, ghati of the beginning of the Nanda tithi's (both added together) two ghatis are Gandanta. If the value of tithi is full 60 ghati, it is only then that the value of Tithi Gandanta will be equal to 2 ghatis. If the value of the tithi is more or less the tithi gandanta may also be less or more proportionately.

2–3 Nakshtra Gandanta & Lagna Gandanta : There are 12 Rashis or signs and 27 Nakshtras or asterisms. Therefore a Rashi or sign has 2 1/4 Nakshtras. A nakshtra has four charanas or quarters. Therefore a Rashi has 9 (2 1/4 = 9 charanas). By counting 9 charanas for one Rashi from the Aries etc. we get the full number by the end of Ashlesha Nakshtra and Cancer sign or Rashi, of both the Nakshtra and the Rashi. Then by counting in the same way we get the second frequency by the end of Jyeshta Nakshtra and Scorpio Rashi and the third frequency by the end of Revti Nakshtra and Pisces Rashi. Therefore, there is the Nakshtra Gandanta at the juncture of Ashlesha - Magha, Jyeshta - Moola and Revti-Ashwini and at the juncture of Cancer-Leo, Scorpio-Sagittarius and Pisces-Aries Rashis there is the Rashi Gandanta.

When the birth occurs at these junctures (sandhis) or when the natal Ascendant falls in them that Lagna is referred to as Lagna Gandanta. The half ghati of both the lagnas is fatal to the native.

Thus the half ghati towards the end of the Pisces, Cancer, and Scorpio Ascendants and the half ghati of the beginning of Aries, Leo and Sagittarius Ascendants are very fatal. In the Nakshtra gandanta it is the 2 ghatis of each Nakshtra that have been referred to as fatal that is 2 ghatis towards the end of Revti Nakshtra and the two ghatis of the beginning of Ashwini Nakshtra are fatal; Two ghatis towards the end of Ashlesha Nakshtra and two ghatis of the beginning of Magha Nakshtra are fatal, and two ghatis towards the end of Jyeshta Nakshtra and the two ghatis of the beginning of Moola Nakshtra are fatal. When all the three gandantas are there in a birth chart it causes the instant death of the native and also the doom or destruction of the family. If such a child remains alive he passes his life in suffering numerous troubles and serving the mean and the low.

रवेस्तु मण्डलार्द्धास्तात् सायं संध्या त्रिनाडिका ।
तथैवार्द्धोदयात् पूर्वं प्रातः संध्या त्रिनाडिका ॥१४॥

14. *DEFINITION OF SANDHYA :* Three ghatis after the half setting of the Sun's disc is called the Saayam Sandhya (or the Evening twilight) and three ghatis after the half rising of the Sun's disc is called Pratah; Sandhya (the morning twilight).

Notes: At the time of Sunset upto 3 ghatikas (i.e. one hour twelve minutes) after the disappearance of half of the disc of the Sun is Saayam Sandhya Kala (evening Twilight). At the time of Sunrise upto 3 ghatikas i.e. 72 minutes after tne appearance of half of the disc of the Sun in the sky is called Pratah Sandhya Kala (Morning twilight).

चक्रपूर्वापरार्द्धेषु क्रूरसौम्येषु कीटभे ।
लग्नगे निधनं याति नाऽत्र कार्या विचारणा ॥१५॥

15. If all the malefics are in the oriental (Eastern) half while all the benefics are in the occidental (western) half and the Lagna or Ascendant is Scorpio, it will cause the death of the native; there is no need of any rethinking in this respect.

Notes : From the 10th House (the 10th Cusp) to the 4th House (the 4th Cusp) via the Ascendant in a birth chart this portion is called the पूर्वार्ध Poorvardha or the oriental or Eastern Half and from the 4th House (the 4th Cusp) to the 10th House (the 10th Cusp)

via 7th House there this portion is called the परार्ध, Prardha or the occidental or Western Half.

Some Commentators have interpreted the word कटिमे in this verse as referring to the sign Cancer (कर्क राशि). But in our view the meaning of कीट राशि should be the वृश्चिक राशि (the sign Scorpio). This meaning of कीट occurs in **Jataka Parijata** in the Verse which refers to the synonyms of वृश्चिक राशि (the sign Scorpio) " अल्पषट्मं वृश्चिक कौर्पिकीटा: " that is अलि, अष्टम कौर्पि, कीट (Ali, Ashtama, Kaurpi and Keeta) are the other names of वृश्चिक Rashi or the Sign of Scorpio.

व्ययशत्रुगतैः क्रूरैर्मृत्युद्रव्यगतैरपि ।
पापमध्यगते लग्ने सत्यमेव मृतिं वदेत् ॥१६॥

16. When the malefics are situated in the 12th and 6th Houses (व्यय and शत्रु Houses) or in the 8th and 2nd Houses (मृत्यु and द्रव्य Houses) and the Ascendant also falls between malefics the death of the native will certainly occur. The Astrologer may predict it.

लग्नसप्तमगौ पापौ चन्द्रोऽपि क्रूरसंयुतः ।
यदा नावेक्षितः सौम्यैः शीघ्रान्मृत्युर्भवेत्तदा ॥१७॥

17. If malefics are placed in the Ascendant and in the Seventh House and the Moon is also in conjunction with a malefic and these do not receive the aspect of benefics, then the death of the native will occur soon.

क्षीणे शशिनि लग्नस्थे पापैः केन्द्राष्टसंस्थितैः ।
यो जातो मृत्युमाप्नोति स विप्रेश! न संशयः ॥१८॥

18. In the case of the decreasing Moon falling in the Ascendant and the malefics occupying the Kendra (Angles) and the 8th House, the native will have immediate death. O Brahmin, there is no doubt about that.

पापयोर्मध्यगश्चन्द्रो लग्नाष्टान्तिमसप्तमः ।
अचिरान्मृत्युमाप्नोति यो जातः स शिशुस्तदा ॥१९॥

19. The child who is born when the Moon falls between two malefics in the Ascendant, the 8th, the 12th or the 7th Houses is subjected to an early death.

पापद्वयमध्यगते चन्द्रे लग्नसमाश्रिते ।
सप्ताष्टमेन पापेन मात्रा सह मृतः शिशुः ॥२० ॥

20. If the Moon hemmed between two malefics is placed in the Ascendant and the 7th and 8th Houses are also inflicted by malefics the child will face immediate death along with its mother.

शनैश्चरार्कभौमेषु रिष्फधर्माष्टमेषु च ।
शुभैरवीक्ष्यमाणेषु यो जातो निधनं गतः ॥२१ ॥

21. Saturn, the Sun and Mars being in the 12th, the 9th and the 8th Houses and having no aspect from benefics will subject the native to immediate death.

यद्द्रेष्काणे च यामित्रे यस्य स्याद्दारुणो ग्रहः ।
क्षीणचन्द्रो विलग्नस्थः सद्यो हरति जीवितम् ॥२२ ॥

22. In whose birth chart there is a malefic in the rising Drekkana (Decanate) and in the 7th House (from the Ascendant) and the decreasing Moon is there in the Ascendant, the life of such native will be taken away soon.

आपोक्लिमस्थिताः सर्वे ग्रहा बलविवर्जिताः ।
षण्मासं वा द्विमासं वा तस्यायुः समुदाहृतम् ॥२३ ॥

23. If all the planets devoid of strength are situated in Apoklima Houses (3rd, 6th, 9th and 12th Houses) the life span of the Child has been said to be of 6 months or 2 months duration.

Notes : Planets devoid of strength in Apoklima Houses (3-6-9-12) destroy vigour and vitality, resistance power against diseases, good deeds and stamina respectively and longevity is not possible in the absence of these.

त्रिभिः पापग्रहैः सूतौ चन्द्रमा यदि दृश्यते ।
मातृनाशो भवेत्तस्य शुभैर्दृष्टे शुभं वदेत् ॥२४ ॥

24. *EVILS TO MOTHER :* If the Moon is aspected by 3 malefic planets at birth there will be the destruction of the native's mother. The aspect of benefic planets on her should be predicted as

auspicious to the mother.

Notes : The Moon is the significator of mother. In a natural horoscope the Moon becomes the Lord of the 4th House. Therefore she is the representative planet of the mother. The aspect of 3 malefic planets on the Moon will cause her much injury and infliction of the Moon means death of the mother. The verses from 24 to 33 speak of the evils to the mother.

धने राहुर्बुधः शुक्रःसौरिः सूर्यो यदा स्थितः ।
तस्य मातुर्भवेन्मृत्युर्मृते पितरि जायते ॥२५ ॥

25. When Rahu, Mercury, Venus, Saturn and the Sun are placed in the Second House, the combination will cause the death of native's mother and the child will be born posthumously (after his father's death).

पापात्सप्तमरन्ध्रस्थे चन्द्रे पापसमन्विते ।
बलिभिः पापकैर्दृष्टे जातो भवति मातृहा ॥२६ ॥

26. The native will be the destroyer of his mother if the Moon is situated in the 7th or 8th House from a malefic and is herself with a malefic and is aspected by strong malefics.

उच्चस्थो वाऽथ नीचस्थः सप्तमस्थो यदा रविः ।
पानहीनो भवेद् बाल अजाक्षीरेण जीवति ॥२७ ॥

27. The child will be deprived of the mother's milk and will live on the milk of a She goat when the Sun is exalted or debilitated in the 7th House.

Notes : According to the principle of 'भावात् भावम्' the 7th House is also of the mother as this House is fourth from the 4th House (the House of the mother). Verse (श्लोक) 27 will apply only to the natives having Aries and Libra Ascendants.

But how the exalted Sun in the 7th House will cause evil to the native's mother is not understandable. The native's Lagna or Ascendant will be Libra when the Sun is exalted in the 7th House. The Sun will be the Lord of the 8th House from the 4th House (the House of the mother), that is the Sun will be the Lord of the House that represents the mother. Why should he destroy the mother. However, he may be the factor in the mother's destruction if he is

	Sun		
		Lg	

Atma-Karaka and if he happens to be placed in the Navamamsha of Scorpio. There is an important rule that if the planet situated in the Rashi or Sign of a male planet is in the Navamamsha of a male planet and the Navamamsha itself is also male and the male planet himself is Atma Karaka, then he will cause the absence of the women in the family. In a birth chart this rule has 90% application.

चन्द्राच्चतुर्थगः पापो रिपुक्षेत्रे यदा भवेत् ।
तदा मातृवधं कुर्यात् केन्द्रे यदि शुभो न चेत् ॥२८ ॥

28. A malefic planet falling in the 4th House from the Moon in an inimical sign and an angle having no benefic in it, this combination will cause the death of the native's mother.

द्वादशे रिपुभावे च यदा पापग्रहो भवेत् ।
तदा मातुर्भयं विद्याच्चतुर्थे दशमे पितुः ॥२९ ॥

29. If there are malefics in the 12th and the 6th Houses then fear of death should be known to the mother, and in the case of malefics being in the 4th and the 10th Houses, to the father.

लग्ने क्रूरो व्यये क्रूरो धने सौम्यस्तथैव च ।
सप्तमे भवने क्रूरः परिवारक्षयंकरः ॥३० ॥

30. The placement of malefics in the Ascendant, the 7th House and the 12th House and that of Mercury in the second House (the House of Wealth) this combination is the destroyer of the family.

Notes : Some learned writers have explained this verse (श्लोक) in this way: should malefics be in the Lagna or the

Ascendant, the 7th and the 12th Houses and a benefic be in the 2nd House, the combination will destroy the family. Here in "सौम्यस्तथैव च"the word 'सौम्य' "Saumaya" has been taken to mean "a benefic". The Second House is the House of Wealth. Why will the benefics in it destroy the family? As a matter of fact here शुभ(benefic) should be replaced by "बुध"(Mercury). In the various names of "बुध" (Mercury) Saumaya "सौम्य" is also there.

"सौम्यस्तारातनय बुध विद्बोधनाश्चेन्दुपुत्रः"

That is the various names of "बुध" Mercury are: सौम्य (Saumaya) तारातनय (Taratanaya), 'वित्त' (Vitta), 'बोधन' (Bodhana) and इन्दुपुत्र (Indu Putra). Mercury is a barren planet. Therefore, it is a barren planet that should be opposite to the jeeva or living being and not a benefic planet. Thus, it is Mercury who can be an obstacle in the growth of the family. Here is a rare example in this context:

Date of Birth 23/24-2-1929 A.D. I.S.T. 3.15 a.m., Latitude: 29^0 - 01', Longitude of 77^0-45'.

Here in this Birth Chart the Lagna is Sagittarius and Saturn is situated in it; in the 7th House is placed Mars, in the 12th Ketu. Therefore 1/7/12 Houses are occupied by Malefics. The second House is occupied by Mercury. This combination therefore applies here completely. The horoscope is that of a Chemical Engineer. This native passed his child- hood at the house of his maternal uncle as all the members of his family had been swallowed by Death in his very child- hood. He himself had no issue; his wife died11 years after his marriage; he married the second time, but the second wife also

10 Mer
9 Sat
8 Ketu
11 Sun
7
12 Ven
6
1 Jup
Mars 3
5 Moon
2 Rahu
4

Ven	Jup	Rahu	Mars
Sun			
• Mer			Moon
Lg Sat	Ketu		

lived only for three years after marriage. He did not marry thrice. Now he is all alone and has become an ascetic in Vivekananda Matha (Monastery). I have seen the fruitation of this combination without fail in my 20 years' experience.

लग्नस्थे च गुरौ सौरौ धने राहौ तृतीयगे ।
इति चेज्जन्मकाले स्यान्माता तस्य न जीवति ॥३१ ॥

31. If at the time of birth Jupiter is in the Ascendant and Saturn is situated in the 2nd House and Rahu in the 3rd House, the native's mother does not remain alive.

क्षीणचन्द्रात्त्रिकोणस्थैः पापैः सौम्यविवर्जितैः ।
माता परित्यजेद्बालं षण्मासाच्च न संशय ॥३२ ॥

32. There is no doubt in it that the mother will leave the child in six months when the trines (the 5th and the 9th Houses) counted from the decreasing Moon are occupied by malefics and these malefics are not together with benefics.

एकांशकस्थौ मन्दारौ यत्र कुत्रस्थितौ यदा ।
शशिकेन्द्रगतौ तौ वा द्विमातृभ्यां न जीवति ॥३३ ॥

33. When in a horoscope Saturn and Mars remain at 1° from each other in any Rashi or Sign and they fall in a Kendra (angle) from the Moon, the child will not remain alive though it will be nursed by two mothers.

Notes : Date of Birth : 14.2.1984 Time of Birth : 6.30 a.m.
Place of Birth : Ghaziabad.

11 Sun
9 Jup Ven
12
10 Mer
Ketu 8
1
7 Mars Sat
2 Rahu
4
6
3 Moon
5

		Rahu	Moon
Sun			
Lg Mer			
Ven Jup	Ketu	Mars Sat	

Some learned writers interpret "एकांशकस्थौ" as "in the same Navamamsha". In Aries or Libra, if Saturn and Mars are in one amsha (degree) or in one Navamamsha and the Lagna or Ascendant is Capricorn, this combination has been seen happening in 100% cases. There is no experience as to whether it is 100% true or not in other Ascendants. Given below is a horoscope which proves the truth of this combi- nation.

In this horoscope Saturn and Mars are in the same degrees and the same Navamamsha. The native's mother died just after the delivery. After her death the native was brought up by the grandmother but the native himself died on 13.5.1984.

लग्ने मन्दो मदे भौमः षष्ठस्थाने च चन्द्रमाः ।
इति चेज्जन्मकाले स्यात् पिता तस्य न जीवति ॥३४॥

34. *EVILS TO FATHER :* In the case of a Saturn occupying the Lagna or Ascendant, Mars the Seventh House, the Moon the Sixth House the native's father doesnot remain alive.

लग्ने जीवो धने मन्दरविभौमबुधास्तथा ।
विवाहसमये तस्य बालस्य म्रियते पिता ॥३५॥

35. When the Ascendant is occupied by Jupiter, the House of Wealth (the 2nd House) by Saturn, the Sun, Mars and Mercury, the native's father dies at the time of his (native's) marriage.

सूर्यः पापेन संयुक्तो ह्यथवा पापमध्यगः ।
सूर्यात् सप्तमगः पापस्तदा पितृवधो भवेत् ॥३६॥

36. If the Sun is with a malefic or is hemmed between malefics and the 7th House from the Sun is occupied by a malefic, the native's father is killed.

सप्तमे भवने सूर्यः कर्मस्थो भूमिनन्दनः ।
राहुर्व्यये च यस्यैव पिता कष्टेन जीवति ॥३७॥

37. The native's father will hardly live if there is the Sun in the 7th House, Mars in the 10th and Rahu in the 12th.

दशमस्थो यदा भौमः शत्रुक्षेत्रसमाश्रितः ।
म्रियते तस्य जातस्य पिता शीघ्रं न संशयः ॥३८॥

38. There is no doubt about it that the native's father dies soon when Mars is situated in the 10th House identical with his enemy's sign.

रिपुस्थाने यदा चन्द्रो लग्नस्थाने शनैश्चरः ।
कुजश्च सप्तमे स्थाने पिता तस्य न जीवति ॥३९ ॥

39. When the Moon is in the 6th House (the House of Enemy), Saturn in the Lagna or Ascendant, Mars in the 7th House, the native's father does not remain alive.

भौमांशकस्थिते भानौ शनिना च निरीक्षिते ।
प्राग्जन्मनो निवृत्तिः स्यान्मृत्युर्वाऽपि शिशोः पितुः ॥४० ॥

40. The native's father would have given up his family and become an ascetic or would have died before his (native's) birth if the Sun is situated in the Mar's Navamamsha (the Navamamsha in the birth chart is in Aries or in Scorpio) and is aspected by Saturn.

चतुर्थे दशमे पापौ द्वादशे च यदा स्थितौ ।
पितरं मातरं हत्वा देशाद्देशान्तरं व्रजेत् ॥४१ ॥

41. When the malefics are placed in the 4th, 10th and 12th Houses, the native having killed his parents (both father and mother) wanders in foreign lands from one place to another.

राहु-जीवौ रिपुक्षेत्रे लग्ने वाऽथ चतुर्थके ।
त्रयोविंशतिमे वर्षे पुत्रस्तातं न पश्यति ॥४२ ॥

42. If Rahu and Jupiter be in the 6th House or the Lagna or Ascendant or the 4th House the son does not see his father in the 23rd year.

भानुः पिता च जन्तूनां चन्द्रो माता तथैव च ।
पापदृष्टियुतो भानुः पापमध्यगतोऽपि वा ॥४३ ॥
पित्रिरिष्टं विजानीयाच्छिशोर्जातस्य निश्चितम् ।
भानोः षष्ठाष्टमर्क्षस्थैः पापैः सौम्यविवर्जितैः ।
सुखभावगतैर्वाऽपि पित्रिरिष्टं विनिर्दिशेत् ॥४४ ॥
एवं चन्द्रात् स्थितैः पापैर्मातुः कष्टं विचारयेत् ।
बलाऽबलविवेकेन कष्टं वा मृत्युमादिशेत् ॥४५ ॥

43-45. The Sun is the father of all beings and the Moon is the mother. If the Sun, at the time of the native's birth, is aspected by or is situated with malefics or is hemmed between two malefics, it should be known that the combination will certainly cause evil to the native's father. Also, evil to the native's father is to be predicted if the 6th, 8th or 4th House are occupied by malefics and these donot have the aspect or conjunction of the benefics Similarly, evil to the native's mother is to be considered if malefics are situated in these Houses from the Moon and trouble or death should be predicted according as the strength or weakness of the occupants concerned.

अथाऽरिष्टभंगाध्यायः ॥१२॥

CHAPTER 12

Anti-dotes to Evils

इत्यरिष्टं मया प्रोक्तं तद्भङ्गश्चापि कथ्यते।
यत् समालोक्यं जातानां रिष्टाऽरिष्टं वदेद् बुधः ॥१॥

1. (Parasara said to Maitreya) I have described to you the evils at birth, now I narrate the antidotes to such evils as well by considering which the learned astrologer should speak of the native's auspicious and inauspicious effects.

एकोऽपि ज्ञार्यशुक्राणां लग्नात् केन्द्रगतो यदि।
अरिष्टं निखिलं हन्ति तिमिरं भास्करो यथा॥२॥

2. If even one among Mercury, Jupiter and Venus happens to be placed in a Kendra House (1, 4, 7, 10 are Kendra houses) the combination destroys all the evils as darkness is eliminated only by the rising of the Sun.

एक एव बली जीवो लग्नस्थो रिष्टसंचयम्।
हन्ति पापक्षयं भक्त्या प्रणाम इव शूलिनः ॥३॥

3. A single but strong Jupiter in the Lagna or Ascendant has the ability to destroy all evils just as a single reverential obeisance to Lord Shiva can destroy all sins.

Notes : Jupiter situated in Capricorn as Lagna or Ascendant should have 'Neecha Bhanga' 'नीचभंग'(neutralisation of debilitation) to do so.

एक एव विलग्नेशः केन्द्रसंस्थो बलान्वितः ।
अरिष्टं निखिलं हन्ति पिनाकी त्रिपुरं यथा ।।४ ।।

4. Just as Lord Shiva, the holder of bow destroyed the demon Tripur, the Lord of the Lagna or Ascendant has the capability of destroying all evils provided that he is strongly placed in Kendra (1/4/7/10).

Notes : From the Lagna or Ascendant is known the native's physical strength and capacity, his stamina etc. the excess or lack of these. Therefore if the Ascendant Lord himself is strongly placed in a Kendra House, the longevity of the native is a certainty.

शुक्लपक्षे क्षपाजन्म लग्ने सौम्यनिरीक्षिते ।
विपरीतं कृष्णपक्षे तथारिष्टविनाशनं ।।५ ।।

5. If the birth time falls in the Shukla Paksha (the bright half of the month) during night and the Ascendant is aspected by benefics, it causes the destruction of all evils and similar effect is produced if the birth time falls in the Krishna Paksha (the dark half of the month) during day time and the Lagna or Ascendant is aspected by benefics.

Notes : The meaning of the 2nd half of this sloka श्लोक (verse) has not been rightly understood by some learned writers. In the first line of the (verse) there is the word 'शुक्लपक्षेक्षपाजनमे' which means 'if the birth occurs in shuklapaksha (the bright half of the month). Exactly in the same context there is in the second line the opposite word कृष्णपक्षे (Krishnapaksha or the dark half of the month). Here the whole of the first line cannot be reversely interpreted. Therefore its meaning should be in this way: "If the birth takes place in the Krishnapaksha during the day time and the Ascendant is aspected by a benefic planet, it destroys all evils"; but some learned writers have interpreted it thus: "If the birth takes place in the Krishnapaksha during day time and the Lagna or Ascendant has the aspect of a malefic planet it destroys all evils".

व्ययस्थाने यदा सूर्यस्तुलालग्ने तु जायते ।
जीवेत् स शतवर्षाणि दीर्घायुर्बालको भवेत् ।।६ ।।

6. If the Child is born in the Libra Ascendant and the Sun is placed in the Vyaya Sthan (i.e. the 12th House) it will have long life and will live for 100 years.

गुरु-भौमौ यदा युक्तौ गुरुदृष्टोऽथवा कुजः ।
हत्वाऽरिष्टमशेषं च जनन्याः शुभकृद्भवेत् ॥७ ॥

7. When Mars and Jupiter are placed together or Mars has the aspect of Jupiter, the combination proves auspicious for the native's mother after destroying all the evils.

चतुर्थदशमे पापः सौम्यमध्ये यदा भवेत् ।
पितुः सौख्यकरो योगः शुभैः केन्द्रत्रिकोणगैः ॥८ ॥

8. When malefics situated in the 4th and the 10th Houses happen to be hemmed by benefics and benefics fall in the Kendra or angles (4-7-10) or in Trikona or trines, the combination is auspicious to the native's father.

सौम्यान्तरगतैः पापैः शुभैः केन्द्रत्रिकोणगैः ।
सद्यो नाशयतेऽरिष्टं तद्भावोत्थफलं न तत् ॥९ ॥

9. In the case of malefics having been placed between benefics and benefics having gone in Kendras or Trikonas (angles or trines) the combination destroys the evils soon and the Bhava or House concerned also does not yield evil effects.

अथ भावविवेकाध्यायः ॥१३ ॥

CHAPTER 13

Judgement of Houses

अरिष्टं तत्प्रभङ्गं च श्रुतं त्वत्तो मया मुने! ।
कस्माद् भावात् फलं किं किं विचार्यमिति? मे वद ॥१ ॥

1. O Sage, I have heard from you of the evils and the antidotes thereof. Now kindly tell me what is to be deduced from each of these houses.

देहं रूपं च ज्ञानं च वर्णं चैव बलाबलम् ।
सुखं दुःखं स्वभावञ्च लग्नभावान्निरीक्षयेत् ॥२ ॥

2. Indications of the First House: The Sage Parasara replies: The First house represents Physique, appearance, intellect, complexion, vigour, weakness, joy and sorrow and innate nature. All these are to be considered from it.

धनधान्यं कुटुम्बांश्च मृत्युजालममित्रकम् ।
धातुरत्नादिकं सर्वं धनस्थानान्निरीक्षयेत् ॥३ ॥

3. The Second House: From the Second House are to be assessed wealth, grains (food etc.) family, enemies, metals, precious stones etc.

विक्रमं भृत्यभ्रात्रादि चोपदेशप्रयाणकम् ।
पित्रोर्वै मरणं विज्ञो दुश्चिक्याच्च निरीक्षयेत् ॥४ ॥

4. The Third House: The third house stands for valour, servants or attendants, brothers and sisters, initiatory instructions, journeys and parents' death. The learned astrologer should consider these from this house.

वाहनान्यथ बन्धूंश्च मातृसौख्यादिकान्यपि।
निधि क्षेत्रं गृहं चापि चतुर्थात् परिचिन्तयेत्॥५॥

5. The Fourth House: The Fourth house is indicative of conveyance, relatives, mother, happiness, treasure, lands and houses.

यन्त्र-मन्त्रौ तथा विद्यां बुद्धेश्चैव प्रबन्धकम्।
पुत्रराज्यापभ्रंशादीन् पश्येत् पुत्रालयाद् बुधः॥६॥

6. The Fifth House: From the Fifth House are to be seen amulets, sacred spells, learning, the splendour of the intellect, sons, capacity or ability to manage affairs and falling from position etc.

Notes: Here some learned writers have translated the word 'प्रबंधकम्' as the splendour of the intellect. But Shri Ganesh Datta Pathak has taken the word प्रबंधकम्separately in the sense of 'management' which seems to be appropriate. 'प्रबंध' means capacity or ability to manage affairs. 'प्रबंध' should be used in such forms as marshalling or planning of a poem, managing of an estate etc.

मातुलान्तकशंकानां शत्रूंश्चैव व्रणादिकान्।
सपत्नीमातरं चापि षष्ठभावान्निरीक्षयेत्॥७॥

7. The Sixth House: The Sixth House is representative of doubt about the death of maternal uncle, enemies, ulcers (wounds, abscesses, ulcers etc.) and step mother.

Notes: Some writers have in this verse regarded 'मातुलान्तक शकांना ' as two separate words: 'maternal uncle' and 'doubt about death'; while some other commentators have interpreted it as 'doubt about the death of the maternal uncle'. The second meaning seems to be more appropriate.

जायामध्वप्रयाणं च वाणिज्यं नष्टवीक्षणम्।
मरणं च स्वदेहस्य जायाभावान्निरीक्षयेत्॥८॥

8. The Seventh House: From the Seventh House are to be considered wife, journey, trade, something vanishing away from sight, and death.

Notes: In a book published from Varanasi there is the reading 'हृतवीक्षणम्' in place of 'नष्टवीक्षणम्' 'हृत' is a derivation from the verb हृ which means stealing. Some learned writers have interpreted it as 'a thing vanished from sight'. So 'something stolen away by somebody' seems to us to be more appropriate. Several of the ancient books of **Horary System** have enjoined to consider 'something stolen away' from the seventh house. For example, in 'प्रश्नशिरोमाणि' there is the verse (sloka).

'तनुपतौ स्मरगे स्मरपे तनौगत धनं समुपौत च सप्तमे'

i.e. if the Lord of the Ascendant is in the Seventh House and the Lord of the Seventh House occupies the Ascendant the native gets back the stolen thing.

आयू रणं रिपुं चापि दुर्गं मृतधनं तथा।
गत्यनुकादिकं सर्वं पश्येद्रन्ध्राद्विचक्षण: ॥९॥

9. The Eighth House: The Eighth House is to be consulted to know about the longevity, battle, enemies, forts, wealth of the dead, the details or knowledge of past and future lives.

Notes: The reading in a book received from Bombay is a bit different. It reads like this:

ऋणदानग्रहणयोर्गुदे चैवांकुराय: ।
गत्यनुक्तादिकं सर्वं पश्येद्रंध्राद्विचक्षण: ॥

which is translated in this way "Borrowing or lending, diseases of the anus (Piles, Fistula etc.), details or Knowledge of the Past and Future life, all these are to be examined from the Eighth House.

Another commentator has interpreted instead of 'details or knowledge of Past and Future life' as 'movement or travelling. But here movement means the movement of the 'jivatma' or soul after death and not travelling. Therefore, we prefer the meaning: details or Knowledge of Past and Future life. According to this verse it is from the eighth House that the wealth of the dead is to be considered. The wealth to be obtained from the will or the testament of the dead should be examined from this house, the 8th House.

भाग्यं श्यालं च धर्मं च भ्रातृपत्न्यादिकांस्तथा।
तीर्थयात्रादिकं सर्वं धर्मस्थानान्निरीक्षयेत् ॥१०॥

10. The Ninth House: The Ninth House represents Fortunes, wife's brother, religion, brother's wife, pilgrimages and visits to Shrines etc.

Notes : The Third House is studied to predict about the native's brother. The Ninth House is third from the Seventh. The Seventh House belongs to the native's wife. Therefore, the house third from the Seventh should belong to wife's brother. Similarly, the Ninth House, being Seventh from the 3rd, should be the house of the brother's wife too.

राज्यं चाकाशवृत्तिं च मानं चैव पितुस्तथा।
प्रवासस्य ऋणस्यापि व्योमस्थानान्निरीक्षणम् ॥११॥

11. The Tenth House: The Tenth House indicates royalty (authority), place, profession (means of livelihood of unstable Nature), honour, father, living in foreign lands and debts also.

Notes : Some Commentators have interpreted 'चाकाशवृत्ति' as the description of the Sky (or Astronomy). But it is indeed an idiom or a phrase and signifies that means of livelihood which is not stable. In the context of the present days it may be taken to signify service in a private concern, or in small institutions or the service of an individual. It is the seventh House which has been referred to by the Sage as the house of one's own trade.

नानावस्तुभवस्यापि पुत्रजायादिकस्य च।
आयं वृद्धिं पशूनां च भवस्थानान्निरीक्षणम् ॥१२॥

12. The Eleventh House: The Eleventh House is to be consulted to ascertain receipt of various articles, son's wife, income, prosperity and quadrupeds.

व्ययं च वैरिवृत्तान्त-रिःफमन्त्यादिकं तथा।
व्ययाच्चैव हि ज्ञातव्यमिति सर्वत्र धीमता ॥१३॥

13. The Twelfth House: From the Twelfth the learned astrologer should consult expenses, Knowledge about the enemy, one's own death etc.

यो यो शुभैर्युतो दृष्टो भावो वा पतिदृष्टयुक्।
युवा प्रवृद्धो राज्यस्थः कुमारो वाऽपि यत्पतिः ॥१४॥

तदीक्षणवशात् तत्तद्भावसौख्यं वदेद् बुधः ।
यद्यद् भावपतिर्नष्टस्त्रिकेशाद्यैश्च संयुतः ॥१५ ॥
भावं न वीक्षते सम्यक् सुप्तो वृद्धोमृतोऽथवा ।
पीडितो वाऽस्य भावस्य फलं नष्टं वदेद् ध्रुवम् ॥१६ ॥

14-16. Prosperity or annihilation of a House: The learned should predict the prosperity of the house in which there is the occupation of, or which is aspected by benefics or its own lord, or when the Lord of the house is in good state/Avastha*(like....) ('युवावस्था' in'प्रबुद्धावस्था' or 'कौमारावस्थ') or in the Tenth House. In all these situations or conditions the learned astrologer may indicate the well being of the House, and the House gives good results. On the other hand, the House whose Lord is destroyed, or is in conjunction with malefics, or is not aspected by its own lord or by benefics or is in combination with the lords of the evil Houses (Viz. 3rd, 6th, 8th, 11th, and 12th.), or is defeated in a planetary war or is in any one of the three states/Avasthas ('old', dead or asleep') the learned astrologer may predict with certainty that the native will suffer losses in the things indicated by that house.

***Notes** : The 'avasthas' of the planets have been dealt in detail in Chapter 47.

अथ तनुभावफलाध्यायः ॥१४॥

CHAPTER 14

Effects of The First House

सपापो देहपोऽष्टारिव्ययगो देहसौख्यहृत् ।
केन्द्रकोणे स्थितोऽङ्गेशः सदा देहसुखं दिशेत् ॥१॥
लग्नपोऽस्तङ्गतो नीचे शत्रुभे रोगकृद् भवेत् ।
शुभाः केन्द्रत्रिकोणस्था सर्वरोगहराः स्मृताः ॥२॥

1-2. If the Ascendant Lord is together with a malefic or is situated in the 6th or 8th or 12th house he deprives the native of physical well-being and comforts; but if he is placed in a Kendra or a trikona (angle or trine) he indicates that the native will always enjoy bodily comforts. If the Ascendant lord be in combustion, in enemy's sign or in his sign of debilitation he causes diseases; benefics being placed in a kendra or trikona (angle or trine) from the Ascendant have been known to be destroyer of all diseases.

Notes : The first rule of **Predictive Astrology** is that the Lord of any Bhava or House being placed in the 6th or 8th or 12th house destroys the effects of the house. The placement of the Ascendant Lord in these evil houses means suffering losses concerning the body, as the Ascendant is related to the whole body. If the Ascendant is together with a malefic planet this loss will be two fold. The Ascendant is everything in everyway for the native. Therefore alongwith the body he will have to suffer losses in respect of wealth, reputation, personality etc. The Kendras or angles (1-4-7-10) and

the Trikonas or Trines (5-9) in a horoscope have been regarded as auspicious or good houses. Therefore, the placement of the Ascendant Lord in these houses will be auspicious or good for the body and other things; also, the placement of a benefic in a Kendra (angle) or in a trikona (trine) will be beneficial to the body. If a planet is in combustion, in enemy's sign or in his debilitation sign he will destroy the effects of that house of which he is the Lord; the house in which he is situated will also suffer loss of its effects. On the contrary, a planet situated in his exaltation sign is beneficial and auspicious.

लग्ने चन्द्रेऽथवा क्रूरग्रहैर्दृष्टेऽथवा युते ।
शुभदृष्टिविहीने च जन्तोर्देहसुखं न हि ॥३॥

3. The native will not enjoy health and comforts if the Ascendant or the Moon is aspected by malefic planets or is together with them and is devoid of the aspect of any benefic.

Notes : In Indian Astrology the Moon has also been treated like the Lagna or Ascendant. In a native's Childhood this planet (the Moon) fully represents him. Therefore, the Chandra Lagna (or the Moon as Ascendant) has great importance for the body.

लग्ने सौम्ये सुरूपः स्यात् क्रूरे रूपविवर्जितः ।
सौम्यखेटैर्युते दृष्टे लग्ने देहसुखान्वितः ॥४॥

4. If benefics are placed in the Ascendant the native will be handsome, if malefics are placed there he will be bereft of good appearance. The situation of benefics in the Ascendant or their aspect on it gives the native physical comforts.

लग्नेशो ज्ञो गुरुर्वाऽपि शुक्रो वा केन्द्रकोणगः ।
दीर्घायुर्धनवान् जातो बुद्धिमान् राजवल्लभः ॥५॥
लग्नेशे चरराशिस्थे शुभग्रहनिरीक्षिते ।
कीर्तिश्रीमान् महाभोगी देहसौख्यसमन्वितः ॥६॥
बुधो जीवोऽथवा शुक्रो लग्ने चन्द्रसमन्वितः ।
लग्नात् केन्द्रगतो वाऽपि राजलक्षणसंयुतः ॥७॥

5-7. When the Ascendant lord, Mercury, Jupiter or Venus are in a Kendra or a Trikona (angle or trine) the native will be longlived, wealthy, intelligent and favourite of the king. The Ascendant lord

being placed in a movable sign and having the aspect of a benefic planet confers on the native fame, wealth, abundant pleasures and comforts of the body. If Mercury, Jupiter or Venus are situated in the Ascendant together with the Moon or if they are in a Kendra from the Ascendant the native is endowed with royal marks.

Notes : In Samhita, Samudrika Shastra or Physiognomy and books on Astrology there is the description of the features of bodily organs of a royal person. The word 'राजलक्षण' (Raja Lakshana) has been used here for the bodily organs having those features or marks.

ससौरे सकुजे वापि लग्ने मेषे वृषे हरौ।
राश्यंशसदृशै गात्रे स जातो नालवेष्टित: ॥८॥

8. If Saturn or Mars is placed in Aries or Taurus or Leo Ascendant then the child will be born with placenta coiled around it. The body will be like the sign whose Navamamsha rising is there in the Ascendant.

चतुष्पदगतो भानु: परे वीर्यसमन्विता:।
द्विस्वभावगता जातौ यमलाविति निर्दिशेत् ॥९॥

9. When the Sun is situated in a quadruped sign and the other planets are in dual signs with strength the child will be born as one of the twins.

Notes : The quadruped signs are Aries, Taurus, Leo and the first half of Capricorn and the second part of Sagittarius and the signs having dual nature are Gemini, Virgo, Sagittarius and Pisces. The planets situated in signs having dual nature get the event repeated. Mercury is of great importance in this context because he represents numerality.

रवीन्दू एकभावस्थावेकांशकसमन्वितौ।
त्रिमात्रा च त्रिभिर्मासै: पित्रा भ्रात्रा च पोषित: ॥१०॥

10. If at the time of birth the Sun and the Moon are together placed in the same house and are in the same Navamamsha rising the child is nurtured by 3 mothers (nurses) for three months and afterwards by its father and brother.

Notes: The Sun and the Moon falling together in the same sign and in the same Navamamsha rising i.e. within 3°-20' means complete emaciation of the Moon. In this condition there will be Amavashya or the 15th day of the dark half of the month. Therefore the Moon, the significator of mother, will become her destroyer.

एवमेव फलं वाच्यं चन्द्रादपि सदा बुधैः।
अथ जातनरस्याङ्गे व्रणचिह्नादिकं ब्रुवे ॥११॥

11. Prediction of Effects should be made in the same way from the Moon as well (i.e. taking the Moon as the Lagna or Ascendant). Now I shall explain to you the identity marks, ulcers etc. on the native's body.

Note : As the effects are studied from the Janama Lagna or Natal Ascendant, the Sage indicates here to study these in the same way from the Chandra Lagna or taking the sign situated by the Moon to be the Ascendant.

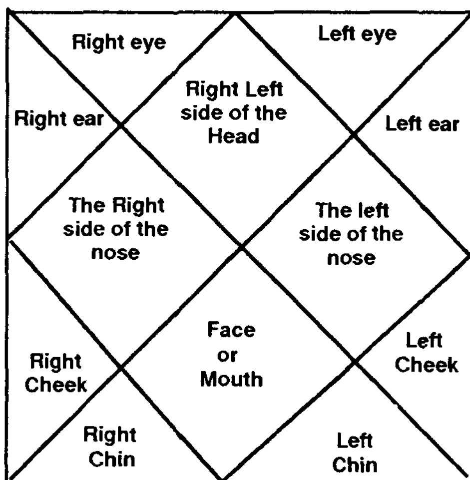
शिरो नेत्रे तथा कर्णौ नासिके च कपोलकौ।
हनूर्मुखं च लग्नाद्या तनावाद्यदृकाणके ॥१२॥
मध्यद्रेष्काणगे लग्ने कण्ठोंऽसौ च भुजौ तथा।
पार्श्वे च हृदये क्रोडे नाभिश्चेति यथाक्रमम् ॥१३॥
वस्तिर्लिङ्गगुदे मुष्कावूरू जानू च जंघके।
पादश्चेत्युदितैर्वाममङ्गं ज्ञेयं तृतीयके ॥१४॥

12-14. Head, eyes, ears, nose, temple, chin and face - these are the limbs indicated by the houses 1, 12, 11, 10, 9, 8, 7 respectively when there is the rise of the First Decanate of the Ascendant; neck, shoulder, arm, side, heart, stomach and navel when that of the 'second' one and Pelvis, anus and penis, testicles, thigh, Knee, calf and foot when that of the third one. The portion already risen (the six houses behind the Lagna i.e. 12, 11, 10, 9, 8, 7 or the Uttarardha of the Lagna) indicates the left side of the body and, the one yet to rise (the six houses ahead of the Lagna i.e. 2, 3, 4, 5, 6 and 7 or the Poorvardha of the Lagna) indicates the right side of the body.

Notes : To consider as to which limb of the native's body will have ulcer, injury, tumor, identification mark, mole wart etc. the ancient Indian Sages imagined three portions of the body on the

basis of the Drekkanas or Decantes and regarded the Ascendant etc. as representatives of the various organs of the body. The first part represents head, the second part comprises all organs below the neck and above the navel and the third part shows all the organs below the navel. If rising Drekkana or Decanate is the first it represents the head, if second it shows the organs below, the neck and above the navel and if the 3rd Drekkana or Decanate commences then the lower parts of the body from the navel are shown. The degrees yet to be covered by the Ascendant sign is the right side while the other portion is the left side of the head. The right and left sides of the neck, pelvis, face, navel, and feet are to be known following this principle. The 12th House from the Ascendant represents the left eye, the second house the right eye, the 11th house the left ear and the third house the right ear, the 10th house the left side of the nose and the 4th house the right side of the nose, the 9th house the left cheek and the 5th house the right cheek, the 8th house the left chin and the 6th the right chin. The 7th house represents the right and the left side of the face, some say that it represents the mouth. The head and the face have been said to be represented by the Ascendant and the 7th House. But in the Sloka (Verse) the right and the left sides of these organs is not clear. Therefore the bisecting line of the two should be drawn. From the middle of the Lagna or Ascendant the half portion towards the second house is to be understood as the right side and that towards the 12th House as the left side. The same thing is understood in the context of the seventh house.

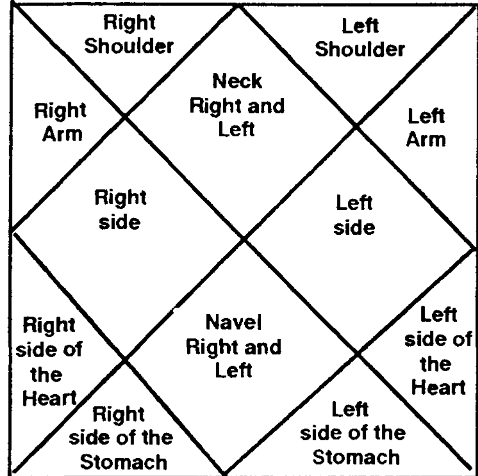
The I Drekkana or Decanate



The degrees covered by the Ascendant in the rising sign indicate the left side of the neck while the degrees yet to be traversed

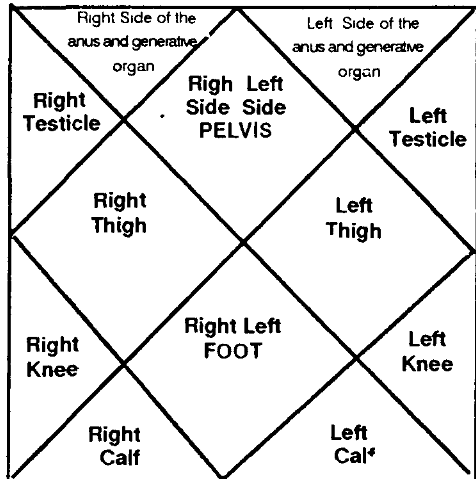
in the sign show the right side of the neck The 12th house shows the left shoulder, the second house the right shoulder the 11th house the left arm, the 3rd house the right arm, the 10th house the left side, the 4th House the right side; the 9th house the left side of the heart, the 5th house the right side of the heart; the 8th house the left side of the stomach and the 6th house the right side of the stomach and; the 7th house indicates the right and the left side of the navel.

The II Drekkana or Decanate



When the rising sign is in the third Drekkana or Decanate the left and right sides of the part of the body below the navel are indicated as shown below. The degrees covered by the Ascendant in the sign indicate the left side of the pelvis while the other portion of the sign shows the right side of the pelvis. The 12th house shows the left side of the generative organ and anus, the second house their right side; the 11th house the left testicle, the 3rd house the right testicle; the 10th house the left thigh, the 4th house the right thigh; the 9th house the left knee, the 5th house the right knee; the 8th house the left calf and the 6th house the right calf and; the 7th house shows the left and right foot.

The III Drekkana or Decanate



यस्मिन्नङ्गे स्थितः पापो व्रणं तत्र समादिशेत्।
नियतं सबुधैः क्रूरैः सौम्यैर्लक्ष्म वदेद् बुधः ॥१५॥

15. If the bhava of limb is occupied by a malefic planet, the learned astrologer should tell that it will have ulcer and if it is occupied by Mercury and all the malefic planets it will certainly have ulcer and if it is aspected by benefics the limb will have only scars.

Notes : If after finding out the organ depicting by the Houses they are occupied by malefic planets then wounds or sores must be predicted, but if benefics are there or aspect them then there will be some marks or moles but no sores. If such houses are not cruel and occupied by malefic planets then the mere aspect or presence of the benefics will not cause even these marks or moles. The wounds if accidental would be inflicted during the periods of such planets or their sub-periods.

If Mercury joins two or three malefic planets in any house then that organ which is represented by that house will have wound. If such malefic planets have benefic aspect then there will be a black mole mark or spot just like leucoderma.

अथ धनभावफलाध्यायः ॥१५ ॥

Chapter 15

Effects of The Second House

धनभावफलं वच्मि श्रृणु त्वं द्विजसत्तम ! ।
धनेशो धनभावस्थः केन्द्रकोणगतोऽपि वा ॥१ ॥
धनवृद्धिकरो ज्ञेयस्त्रिकस्थो धनहानिकृत् ।
धनदश्च धने सौम्यः पापो धनविनाशकृत् ॥२ ॥

1-2 O excellent of the Brahmins, now I explain to you the effects of the house of wealth, (the Second House). When the lord of the House of Wealth is placed in the 2nd House or in a Kendra or Trikona house (angle or trine) he should be known as promoter of wealth while his occupation of the Trik Houses (6\8\12) will cause loss of wealth. A benefic in the 2nd House is the giver of wealth while a malefic in it is the destroyer of wealth.

Notes : It is needless to tell those learned in Astrology that the Kendra and Trikona Bhavas or Houses (angles or trines) are auspicious houses in themselves. The lord of any other house than these prospers when he is placed in them and boosts the effects of his own house. On the contrary, the lord of any Bhava or house when placed in the evil Houses (6/8/12) will suffer losses. But if the Lords of these evil houses (6/8/12) are placed in any of these houses, they are highly beneficial, because if the Lords of the evil houses are situated in other evil houses, they will cause loss to the evil effects related to their own Bhavas or Houses, and the loss of evil effects(or inauspiciousness)means that only auspiciousness has been left : "Negative is destroyed positive is gained".

It has been pointed out in the 2nd sloka (verse) that the benefics placed in the 2nd House are wealth-givers. But in "**Chamatkar Chintamani**" a sloka or verse says about a planet of the first rank, Jupiter : कष्टतो द्रव्य लब्धि : सदा नो धनं विश्रमेद् यत्नतोऽपि" that is, if Jupiter is placed in the 2nd House, the native has to take great trouble and make great efforts to earn wealth. Even the wealth which has been earned with great difficulty does not remain permanent I.e. financial difficulty always pessists '**Bhava Kutuhala**' also refers to this fact and says that such a native earns wealth with great effort and difficulty although people think him to be wealthy. There are also some writers on astrology who think Jupiter's occupation of the second House as wealth giving. Jupiter has been spoken of as 'स्वस्थानहन्ता' (destroyer of one's own House). "स्थान हानि करोजीव:"is also well known which means that Jupiter is destroyer of his own house, if he is placed in his own house. This situation is possible only when that Lagna or Ascendant is Scorpio or Aquarius. Therefore, for other Lagnas or Ascendants the statement given in '**Chamatakar Chintamani**' and '**Bhava Kutuhala**' should not be taken as true; though Sage Parasara doesnot have this concept about Jupiter placed in the House of Wealth, he thinks that this situation is wealth giving and he has made it clear in the sloka (verse) that follows :

धनाधिपो गुरुर्यस्य धनभावगतो भवेत् ।
भौमेन सहितो वाऽपि धनवान् स नरो भवेत् ॥३ ॥

3. The native in whose birth chart Jupiter the significator of wealth is situated in the House of Wealth (the 2nd House) or he is together with Mars will be wealthy.

धनेशे लाभभावस्थे लाभेशे वा धनं गते ।
तावुभौ केन्द्रकोणस्थौ धनवान् स नरो भवेत् ॥४ ॥

4. The Lord of the House of Wealth being placed in the House of profit (the 11th House) and the Lord of the House of Profit occupying the House of Wealth or these two being placed together in a kendra or a trikona (angle or trine) the native will possess wealth.

Notes : This sloka (verse) is of great importance. In a birth chart the 2nd and the 11th House are significators of wealth. The 11th is the House of profits, gains and ambitions while the 2nd House signifies the accumulation of wealth gained through profits and gains. If the significator of profit is situated in the House of wealth (the 2nd House) it means that the profit has gone into saving and the person whose profit has become saving will certainly be wealthy. In the second situation, if the Lord of the House of wealth (the 2nd House) is placed in the House of profit (the 11th House) it signifies that wealth has gone into profit that is saved money has been invested for further profit or it has gone into such investment in which gain is a certainty. What can be a nicer combination for becoming wealthy than this one? If there is an exchange between the Lords of the two houses this chain will always continue to be formed. In fact this relationship is there between two Houses of Value : There is no question of Loss, scarcity etc. in this relationship. Wealth or value is the common or joint characteristic of both the Houses.

Here are some examples to prove this fact :

Date of Birth	Time of Birth Ist	Place of birth
3.4.1942	5.45 a.m.	Bombay

This Birth chart has Aries as Lagna or Ascendant. The Lord of the 2nd House Venus is placed in the 11th House the lord of the 11th House Saturn is placed in the second House; that is there is an exchange between the 2nd and the 11th Houses. The Horoscope is that of a very wealthy person who never got loss in his life. Jupiter is also situated in the 2nd House.

Mars Sat Jup 2
Mer Sun 12
3
1
11 Ketu Ven
4
10
Rahu 5
Moon 7
9
6
8

Mer Sun	Lg	Mars Sat Jup	
Ketu Ven			
			Rahu
		Moon	

The second example is that of person engaged in the trade of building construction, selling built houses and colonisation. This person has earned prodigious wealth very soon in his life.

Date of birth	Time of birth	Place of birth
14-11-1956	12.15 Noon	Delhi

In the birth chart there is an exchage of Mars and Saturn who are the Lords of the 11th and the 2nd House respec- tively. Besides these they are also the Lords of the Ascendant and the 4th Houses. The 4th House is studied to consider matters concerning build ing (property) etc. There- fore Mars will make the native get profit from building trade etc.

11 Mars
9
Moon 12
10
Sat Rahu 8
1
Sun 7 Mer
Ketu 2
4
Ven Jup 6
3
5

Moon		Ketu	
Mars			
Lg			
	Sat Rahu	Sun Mer	Jup Ven

धनेशे केन्द्रराशिस्थे लाभेशे तत्रिकोणगे ।
गुरुशुक्रयुते दृष्टे धनलाभमुदीरयेत् ॥५ ॥

5. When the lord of the House of wealth is placed in a kendra (angle) and from him the Lord of the Houses of profit (the 11th House) is placed in a trikona (trine) or Jupiter is together with Venus or is aspected by Venus, gain of wealth in full measure is to be understood.

Notes : There are some fixed rules to observe the auspicious or benefic nature of a planet. Some of them are given in this sloka or verse; these are as follows.

(i) The Lord of the House is placed in a kendra or angle.

(ii) From the planet in a kendra or angle are placed benefic planets in a trikona or trine (5th and 9th Houses). This is note-worthy

that if the planets placed in a trikona or trine are prosperous by the beneficiency of the planets placed in a Kendra or angle, the latter one (the kendra-placed planet) will get special advantage.

(iii) In the **Vedic Predictive Astrology** Jupiter and Venus have been unquestionably regarded, as benefic planets. They give much help to that planet with whom they are situated or whom they aspect; they get the native obtain material objects through righteous means, that is the purity of means is an important contribution of these planets. But the condition is that none of these two planets should be placed in his/her sign of debilitation. If they are placed in their sign of debilitation then the situation will be like that of 'बगुलाभगत' or a 'sanctimonious crane' for whom the sanctity or purity of means will no longer be important.

These rules have been fully indicated in this sloka or verse. The Lord of the House of Wealth (the 2nd House) has been said to be placed in a kendra or angle, so the lord of the House of profit (the 11th house) should be placed in a trikona or trine. Here the Lord of the House of wealth and that of the House of Profit have common characteristics and funcitons as has been cleared in the above sloka or verse. Therefore the Lord of the House of Wealth who is placed in a kendra or angle will have manifold benefit from the Lord of the House of profit situated in trikona or trine. The more the equality between these Lords of the two houses relating to wealth the better situation or combination it will be for wealth. Jupiter together with Venus or aspected by Venus in the House of Wealth implies the 3rd rule.

धनेशो रिपुभावस्थो लाभेशस्तद्गतो यदि।
धनायौ पापयुक्तौ वा दृष्टौ निर्धन एव सः ॥६॥
धनलाभाधिपावस्तौ पापग्रहसमन्वितौ।
जन्मप्रभृतिदारिद्रयं भिक्षान्नं लभते नरः ॥७॥

6-7 When the Lord of the House of wealth is placed in the sixth House and the Lord of the House of profit is also placed there and the Houses of wealth and profit are also occupied by malefics or are aspected by malefics, the native will be poor. The Lord of the Houses of wealth and profit are combust, are together with malefic planets, the native will be penurious right from his birth and will have to beg even for his food.

Notes : These two slokas or verses have the reverse of the two slokas or verses just before them. The situation of the Lords of the Houses of Wealth and Profit, which stand for value, in the House of Enemies (the 6th House) means the loss or destruction of the Lords of the Houses of wealth because the 6th House is the House of scarcity, debt, loss, struggle and penury. The house of "otherness" 'अन्यता' (other people) is also the 6th House. Therefore, the placement of the Lords of these two houses in the 6th House is an indication that the accumulated wealth and the further gains have been destroyed, the wealth has gone to others, the native is in hard struggle on the financial plain, money has been spent and wasted away in litigation or disease or has been invested in such trade or profession so that the accruing income from which has been continuously negative. Consequently poverty has made her entry in life. The person can make investment only when these houses have some relation with the Lord of the 10th House. The Lords of the Houses of Wealth and Profit being placed in The House of Enemies or the 6th House and having the aspect of malefic planets on them or being together with the malefic planets will prove even more harmful.

The combustion of the Lords of the Houses of Wealth and Profit means the deterioration of the natural properties of these planets. Such planets are capable of destroying wealth right from birth. The situation of malefic planets with them or the aspects of malefic planets on them will certainly make the native bereft of wealth and will make him get his food from begging.

षष्ठेष्टमे व्यये वाऽपि धनलाभाधिपौ यदि ।
लाभे कुजो धने राहू राजदण्डाद् धनक्षयः ॥८॥

8. If the Lords of the Houses of Wealth and Profit (the 2nd and 11th Houses) are placed in the 6th or 8th or 12th Houses and Mars is placed in the House of Profit (the 11th House) and Rahu in the House of Wealth (the 2nd House) there will be loss of wealth due to royal (or governmental) punishment.

Notes : The situation of the Lords of the Houses of Wealth and Profit ascertains that there will be loss of wealth but the main

point here is that the loss will be due to royal punishment. About Mars there is the statement in **'Uttara Kalamrita'**

"शौर्य भूर्बलशस्त्रधारणजनाधीशत्ववीर्यक्षयश्चोरो
युद्धविरोधशत्रव उदारारक्तवस्तुप्रिय:" ।

One of the objects of which Mars is the significator is the thief also. Therefore, when situated in the House of Profit Mars will make the native often a dishonest stealer of income tax. Such native does not honestly pay income tax to the government and is guilty of stealing it. In other ways also Mars is a malefic planet and does not have consideration of fair or foul means. In such condition, the native is bound to be guilty and liable to royal or governmental punishment.

Like the Lord of the Sixth House Rahu is also a planet of Scarcity, poverty. It has been said of Rahu - "शनिवत राहु:" that is Rahu is like Saturn. Saturn is also the planet of scarcity or penury. According to **'Uttara Kalamrita'** Rahu is the significator of heretics, gambling, lies and resort of the low born. It can be understood how the significator of these things will behave with regard to wealth when he is placed in the House of Wealth or the 2nd House. It is clear that the native's wealth will have relation with such wicked and criminal actions as gambling etc. and with anti social activities which will be responsible to bring royal or governmental punishment on him.

लाभे जीवे धने शुक्रे धनेशे शुभसंयुते ।
व्यये च शुभसंयुक्ते धर्मकार्ये धनव्यय: ॥९॥

9. When Jupiter is placed in the House of Profit (the 11th House), Venus in that of Wealth (the 2nd House) and the Lord of the House of Wealth is together with benefic planet, and the House of Expenses (the 12th House) is occupied by a benefic planet, there will be expenses on religious grounds.

Notes : If a benefic planet is placed in the 12th House money is spent in religious deeds. Jupiter and Venus are Brahmins by race. The nature of Jupiter is Sattwiki and that of Venus is Rajoguni. One having sattwika nature, himself has the awareness of religiosity or irreligiosity, of what is to be done or what is not to be done, and it is such a person who is called a Brahmin. One having Rajoguni

nature has also the awareness of religion and of deeds worth doing, instructed as he is by a Brahmin. And Venus herself is a Brahmin by race. Therefore, the occupation by these planets of the Houses of Wealth and Profit will cause the native to spend his money in religious deeds.

स्वभोच्चस्थे धनाधीशे जातको जनपोषकः ।
परोपकारी ख्यातश्च विज्ञेयो द्विजसत्तम ! ॥१० ॥

10. The native in whose birth chart the Lord of the House of wealth (the 2nd House) is either in his own or in his exaltation sign will look after the people. O excellent of the Brahmins! he should be known as famous and one who is benevolent and well wisher of others.

स्थिते पारावतांशादौ धनेशे शुभसंयुते ।
तद्गृहे सर्वसम्पत्तिर्विनाऽऽयासेन जायते ॥११ ॥

11. If the Lord of the second House together with a benefic planet is placed in a good division like Paravatamsha etc, the native will get all kinds of wealth in his house effortlessly.

Notes : This sloka is related to Divisional charts. We have studied in 'वर्गविवेकाध्याय'(Chapter on Divisional Consideration) that vargas or Division are of four kinds : Shadavarga, Saptavarga, Dashavarga and Shodasha Varga. If in the Dashavarga a planet remains in 6 Vargas in his own Varga, he will have the name of 'Paravatamsha' Division. The Lord of the House of Wealth being placed in a Paravatamsha together with a benefic planet will cause the native get wealth without making efforts.

नेत्रेशे बलसंयुक्ते शोभनाक्षो भवेन्नरः ।
षष्ठाष्टमव्ययस्थे च नेत्रवैकल्यवान् भवेत् ॥१२ ॥

12. In case of Netresha (the Lord of the Second House) being strong the native will have beautiful eyes,but if he is placed in the 6th or 8th or 12th house the native will have defective eyes.

Notes : The eyes are also considered from the House of Wealth or the Second House. This sloka doesnot have any reference related to wealth. Here it is the beauty or the deformity of the eyes that has been considered. Therefore, the Maharishi has not

called the Lord of the 2nd House as 'Dhanesha' (Lord of the House of Wealth); he has called him Netresha or the Lord of the House of Eyes (the 2nd House). 'वैकल्य' 'Vaikalya' has the implication of imperfection, defectiveness, or frailty.

धनेशे पापसंयुक्ते धने पापसमन्विते ।
पिशुनोऽसत्यवादी च वातव्याधिसमन्वित: ॥१३ ॥

13. If the Lord of the Second House is together with a malefic planet and the House of Wealth (the Second House) is also occupied by a malefic planet, it will make the native a tell tale or tale bearer, liar and afflicted with windy diseases.

Notes : Malefics placed in the 2nd House give diseases. It has been accepted by all 'learned writers in Astrology as the 2nd House is a 'Maraka' house (House of Death) Pandit Kashinatha remarks about Saturn placed in the House of Wealth (the 2nd House) :

धनेमन्दे धनैर्दीनो वातपित्त कफातुर: ।
देहास्थि पित्त रोगश्च गुणौं स्वल्पोऽपि:जायते ॥

that is, if Saturn is placed in the House of Wealth or the 2nd House the native will be subjected to poverty and afflicted by windy bilious and phlegmatic diseases and diseases of bones and is also bereft of good qualities. If there are placed in the Second House planets having windy disposition, these are in their sign of debilitation and the Lord of the 2nd House also has on him malefic influence, the native will certainly be afflicted with windy diseases.

धनेशे परमोच्चस्थे किंवा स्वभवनाश्रिते ।
गुरुणा वीक्षते जात: ख्यात: सर्वजनप्रिय: ।१४ ॥

14. If the Lord of the House of Wealth (the 2nd House) in his sign of highest exaltation or is situated in his own house and is aspected by Jupiter, the native will be popular and famous.

Notes: The Second House is the House of attraction'. Therefore, if the Lord of this house is in his own sign or in his highest exaltation and has the aspect of such a benefic planet as Jupiter, then fame and popularity will necessarily be got by the native. Jupiter is the significator of Fame, so fame will certainly follow.

शुक्रेण युक्तो यदि नेत्रनाथः शुकस्य स्वोच्चांश ग्रहेगतो।
सम्बंधवान्स्याद्यदि देहपन नेत्रविधन्ते विपरीत भावम् ॥१५॥

15. If the Lord of the Second House is together with Venus and is in the exalted Navamamsha, or is placed in the House of Venus and has relation with the Lord of the Ascendant, the native will have squint in his eye.

तुत्रस्थितौ चन्द्ररखी निशांधं जात्यंधतां नेत्रपदेहपार्को॥
पैत्रर्क्षनाथेन युतास्तदांध्यं कुर्वन्तिमात्रा दि फलंत थेदक॥१६॥

16. When the Sun and the Moon are placed there (in the House of Wealth or the 2nd House) the native gets night blindness. The Lord of the Second House and of the Ascendant the Sun occupying the 2nd House, the native will be born-blind (blind from birth). If the Lord of the 10th or the 4th House also join in this combination then it causes the blindness of the father and the mother respectively.

दोषकत्र च सर्वत्र स्वोच्चस्वर्क्षगतो ग्रहः।
पडार्दित्रयसंस्थ श्वेत्तदा दोष कृच्छउभः॥१७॥

17. If the planet causing evil combination is situated in his sign of exaltation he doesnot cause evil, if he is placed in a trik house he causes evil.

Notes : Here a significant formula has been spoken of which is applicable every where. A planet situated in his sign of exaltation counteracts an evil combination in a horoscope if he himself plays a role in bringing about that combination.

वागीशवाग्गृहा धीशौ षडादि त्रय सांस्थितौ।
भूकतां कुरूतेडप्येवं पितृमातृ ग्रहाधिपाः॥१८॥

18. If Jupiter and the Lord of the 2nd House occupy the 6th or 8th or 12th house the native is born as bereft of speech. In the same way the parents (father and mother) should also be understood as bereft of speech if the lords of the Houses of father and mother are placed in these houses.

Notes : Jupiter is the significator of speech. Therefore, if Jupiter and the Lord of the Second House are placed in the Trik houses (6/8/12) there will be defect in speech.

अथ सहजभावफलाध्यायः ॥१६ ॥

Chapter 16

Effects of The Third House

अथ विक्रमभावस्य फलं वक्ष्यामि भो द्विज ! ।
सहजे सौम्ययुग्दृष्टे भ्रातृमान् विक्रमी नरः ॥१ ॥

1. O Brahmin, now I explain to you the effects of the Vikrama Bhava (the third House). When the third House has the conjunction or aspect of benefic planets, the native will be brave and courageous and will be endowed with younger brother.

Notes : The third house has several names as Vikrama, Sahaja, Sahodara, Dushchikya, Virya, Dhairya, Karna etc. The Sage has in this chapter used the word Bhratri also. We think that this chapter has indications of brotherhood also. It is due to this that the Maharishi has called it 'Bhratra' (brother), other wise Sahodara (coborn) was enough to give the meaning of brother.

स-भौमो भ्रातृभावेशो भ्रातृभावं प्रपश्यति ।
भ्रातृक्षेत्रगतो वाऽपि भ्रातृसौख्यं विनिर्दिशेत् ॥२ ॥

2. If the Lord of the 'Bhratra Bhava' or the third house together with Mars, aspects the third house, or is situated in the third House, it should be pointed out that the native will be blessed with a younger brother.

Notes : Mars is the significator of the Third House. His strength and his relation with the Third House will boost the effects represented by this house. The absolute possession of a House by

its significator planet has not been considered as auspicious or proper. Therefore, we have the saying"कारको भाव नाशय" (Karako Bhava Nashaya) or the significator of a house destroys its effects. If the significator of a particular house is its lord and may even be situated in it, this situation is suspiciously considered. For example, the significator of the third House is Mars. If he happens to be its lord and also occupies it, the situation may be harmful to the effects indicated by the Third House. This seems to be having no sense, but there is much truth in it. There is a reason for it. In order to study the effects of a given house three things have to be considered.

1. The House 2. The Lord of the House and 3. The significator of that house. According to this statement all these three things will be integrated at one place, that is if there is the sign, Aries in the third House and Mars occupies it, then the Lord of that House will be there as the significator of it. Now the third house will become a very sensitive area. If it has even the slightest influence of a malefic planet, that influence will badly affect the third house, its significator and its Lord and the horoscope will have more of evil influences and a few of good ones and therefore there will be greater possibility that the third house should have one or the other evil influence. So more auspicious situation it will be when the Lord of the Third House should be some other planet than Mars and this house is aspected by both the Lord of this house and Mars : If the Lord of the Third House and Mars both are placed in this house, even then they will create an excellent situation but only in case when they are free from any evil influence. If there is any evil influence on them, all the three factors will be afflicted at once. Therefore, in our view, the house will give good effects without any affliction, if two factor remain separate and provide strength to the House.

पापयोगेन तौ पापक्षेत्रयोगेन वा पुनः ।
उत्पाट्य सहजान् सद्यो निहन्तारौ न संशयः ॥३ ॥

3. If these two (Mars and the Lord of the Third House) are in conjunction with malefic planets or are placed in an evil sign, the destruction of brothers will soon occur, there is no doubt about it.

Notes : As per this sloka or verse only two factors of brother the Lord of the House and the singificator of brother, Mars are

affected and become the cause of the destruction, of brothers. The third house still remains. It is also afflicted then complete destruction will be the result. Therefore at least two factors separately should strengthen their house to create an auspicious situation.

स्त्रीग्रहो भ्रातृभावेशः स्त्रीग्रहो भ्रातृभावगः ।
भगिनी स्यात् तथा भ्राता पुंगृहे पुंग्रहो यदि ॥४॥
मिश्रे मिश्रफलं वाच्यं बलाबलविनिर्णयात् ।

4-41/2 When the lord of the third house is a female planet (the Moon, Venus) and female planets are placed in this house, the native will have sister (younger) and similarly if the Lord of this house is a male planet and male planets are situated in it, he will be blessed with brother (younger) and, if the house is occupied by both male and female planets, then he will have the blessing of both brother and sister. But their effect should be predicted on the basis of their strengths and weaknesses.

Notes : The determination of the sex of the planets has been made in Chapter 3 Sloka 19 (Verse 19) and such determination about Rashis or signs has been made in Chapter 4 slokas or verses 5- 5 1/2. Detailed description about them has been given in these chapters.

The influence on the Third House of female planets and Rashis or signs will cause the absence of younger brother and in the reverse case the influence of male planets and male Rashis or signs, if bereft of the feminine influence will cause the absence of younger sister. If the male and female planets and Rashis or signs have joint influence, then the male and female influence will have to be considered separately and the number of brothers and sisters may be known after having examined their strength from various points of view, and brothers and sisters then will be in proportion to their strengths. If the strength of the two is insignificant then there will be absence of both brothers and sisters.

मृतौ कुजतृतीयेशौ सहोदरविनाशकौ ॥५॥
केन्द्रत्रिकोणगे वाऽपि स्वोच्चमित्रस्ववर्गगे ।
कारके सहजेशे या भ्रातृसौख्यं विनिर्दिशेत् ॥६॥

5-6 When Mars and the Lord of the Third House occupy the 8th house, they are destroyer of the younger brother of the native, and Mars, the significator and the Lord of the Third House being in a Kendra (or angle) or Trikona (or trine) or in their sign of exaltation or in their own or friendly division, the happiness of younger brother is to be predicted.

Notes : There is a sloka or verse about the various names of the 8th House. It says "रन्ध्रायुरष्ट रण मृत्यु विनाश नानि" that is the names of the 8th House are : Randhra, Aayu, Ashta, Rana, Mrityu and Vinaasha (Randhra, Age or longevity, Eighth, War, Death and Destruction). The Eighth House is synonym of Destruction.Therefore if Mars, the significator of the 8th House and the Lord of the 8th House are in the 8th House they will certainly destroy the effects of the third House or of brother.

भ्रातृभे बुधसंयुक्ते तदीशे चन्द्रसंयुते ।
कारके मन्दसंयुक्ते भगिन्येकाग्रतो भवेत् ॥७ ॥
पश्चात् सहोदरोऽप्येकस्तृतीयस्तु मृतो भवेत् ।
कारके राहुसंयुक्ते सहजेशे तु नीचगे ॥८ ॥
पश्चात् सहोदराभावं पूर्वं तु तत्त्रयं वदेत् ।
भ्रातृस्थानाधिपे केन्द्रे कारके तत्त्रिकोणगे ॥९ ॥
जीवेन सहिते चोच्चे ज्ञेया द्वादश सोदराः ।
तत्र ज्येष्ठद्वयं तद्वज्जातकाच्च तृतीयकम् ॥१० ॥
सप्तमं नवमं चैव द्वादशं च मृतं वदेत् ।
शेषाः सहोदराः षड् वै भवेयुर्दीर्घजीवनाः ॥११ ॥

7-11. If the third house is occupied by Mercury and the Lord of the third house is together with the Moon, the significator of this House, Mars with Saturn, then the native will first have a sister before him and after him a brother and the third will be a brother who will die. If the significator Mars is in conjunction with Rahu, and the Lord of the third house is in his sign of debilitation, there will be loss of younger brother but there will be 3 brothers before the native. If the Lord of the House of brothers (the 3rd House) is in a Kendra (angle) and the Significator Mars is placed in trikona (trine) from him in his exaltation together with Jupiter, 12 brothers of the native should be known; of these, the two elder brothers of the native and third,

seventh, ninth and twelfth from him will die, the remaining six brothers will have long life.

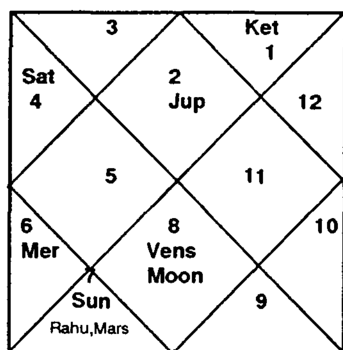
Notes : In order to understand sloka (verse) no 7-7 1/2 the natural Horoscope will have to be studied carefully. Such a horoscope is prepared by taking Aries as the Lagna or the Ascendant in which the Lord of the Third House will be Mercury and the Lord of the 11th House will be Saturn and therefore these planets will also be the significators of the younger brother. This significatorship will be applicable in every horoscope. It is due to this fact that the Sage has said that if there is Mercury in the Third House and its Lord, that is, the Lord of the Third House is in conjunction with a female planet (the Moon) the native will have elder sister, if Mars is in conjunction with Saturn he will have a younger brother. Here Mercury and Saturn are the natural signficators of brother and sister. In the natural horoscope there will be the signifcatorship of जायमानो "Jayamano" or "birth before the native" and not in accordance with the Third House, as far as there is the context of Mercury with regard to brother and sister. The brothers and sisters born after the native are considered from the Natural Horoscope, so we have to take into consideration the order of the spheres of the planets and not of the houses. From the Sun the sphere of Mercury is nearer than that of Saturn. Therefore, in the order of spheres Mercury comes first and Saturn afterwards, and so naturally Mercury will be the significator of elder brother or sister and Saturn of those brothers who will be born after the native. It is because of this that the Sage could say that if the Third House is occupied by Mercury and the Lord of the Third House is together with the Moon, there will be an elder sister before the native. If the significator Mars is together with Saturn, then there will be brother after the native because Saturn will have the significatorship of younger brother. Besides the Second brother after the native the third will also be the brother, because Mars is a male planet and is more powerful and glorious than Saturn, but the younger brother will not remain alive because Saturn has got in him some where यमत्व (Yamatava) or "the principle of death" and the reverse of life

is there in him; therefore it is quite possible that the third brother from the native will be subjected to death. On the contrary Mars has got in him the strong force of life the vital force and is मृत्युञ्जयी Mrityunjayi or conqueror of death. It is due to this that he (Mars) gives long life to the brother born just after the native on whom he thinks his own undisputed right; and the "मरणधर्मा शनि" "Maranadharma shani" (Saturn whose nature is death bringing) doesnot let remain alive the issue of his own order.

In the latter half of sloka 8 and the former half of sloka the Sage tells us about the third House. In this context he says that if Mars, the Significator of the Third House is together with Rahu and the Lord of the Third House is debilitated, the native will have no younger brother after him although he has elder brothers. This rule may be applied extensively. In the **Predictive Astrology** it is well known that Rahu works like the Lord of that house in which he is situated and also works like that planet with whom he is situated. But the manner of action of Rahu is in accordance with his body structure. His body is divided into two halves. Therefore it divides every object or incident into two parts. The planets having lord ship of two Rashis or signs have the certainty of the 50% influence of Rahu; but the planets whose lordship is over only one Rashi or sign have the all destroying effect of Rahu. This all destroying effect of Rahu will fall through his conjunction with planets on that house of the Horoscope whose significator is together with Rahu and the condition is that the House should be weak. This can be explained with the help of an example in the following way : Suppose Rahu is together with Mercury. Mercury is the significator of the intellect. Therefore the Lord of the intellect, that is the Lord of the 5th House should be in his sign of debilitation. When he is debilitated the native will be very intelligent in the early period of education, but when he enters into the world of higher education the intellectual ability of the native will suffer deterioration of his intellectual powers and he will not be able to get further education. He will get success only with the education that he has got in the early part of his educational career.

Below is given the experience of Rahu together with Venus and the Lord of the second House is placed in his sign of debilitation the native's trade prospers to a great extent and there is much accumulation of wealth in the early part of his career, but in the latter part of his career it doesnot run ahead even with the utmost efforts and hardest labour. However he has accumulated so much money which does not let him face any financial difficulty throughtout the remaining part of his life. In the same way if Rahu is together with Mars and the Lord of the Third House (the house having Mars as its Significator) is in its sign of debilitation, the brothers and sisters of the native born before him remain alive but those born after him are swallowed up by death. And if Rahu is together with the Moon and the Lord of the Fourth House is debilitated the native's mother will be destroyed or the native will have psychological defect. Rahu being together with the Sun and the Lord of the 10th House being in his debilitation sign will cause the death of the native's father or a heavy fall in his standard that is' he will remain only an "Ex-Nawab"

CHART I



	Ketu	Lg Jup	
			Sat
	Ven Moon	Sun Rahu Mars	Mer

(formerly a high positioned person). The meaning is that this formula may have extensive application. But experience has shown that this combination has the quickest occurrence only with reference to Mars. Here is an example:

Date of birth 25/10/1976 Time of birth 7.15 p.m. (IST) Place

of birth Delhi

In the given birth chart Mars is together with Rahu and the Sun, the Lord of the Third House is in its sign of debilitation (the 8th sign). The native has elder brother but his mother did not have conception after his birth.

CHART II

Second Example :

Date of birth 27-8-1981 Time of birth5.35 a.m. IST Place of birth Meerut (U.P.)

Sat Ven 6
4 Rahu Mar Moon
Jup 7
5 Sun Mer
3
8
2
9
11
1
10 Ket
12

			Rah Mars Moon
Ketu			Lg Sun Mer
		Jup	Sat Ven

In the given horoscope the Lord of the Third House is debilitated (in Sign 6) and the significator of the Third House Mars is together with the Moon. Therefore the native has three elder brothers but his mother did not give birth to any child after him. A few days after his birth the mother got illness and on 3\1\1984 she left for her heavenly abode.

व्ययेशेन युतो भौमो गुरुणा सहितोऽपि वा ।
भ्रातृभावे स्थिते चन्द्रे सप्तसंख्यास्तु सोदराः ॥१२ ॥
भ्रातृस्थाने शशियुते केवलं पुङ्ग्रहेक्षिते ।
सहजा भ्रातरो ज्ञेयाः शुक्रयुक्तेक्षितेऽन्यथा ॥१३ ॥

12-13 If the Lord of the 12th House is in conjunction with Mars and Jupiter and the Moon is situated in the Third House, then the number of the native's brothers and sisters will be seven. Should there be the Moon in the Third House, and she be aspected by only

male planets, the native will have brother and should she be together with Venus or be aspected by her he will have only sister.

Notes : In the chaukhamba edition of **'Brihat Parasara Hora Shastra'** the reading is 'लाभेशेन' instead of व्ययेशेन as in other editions लाभेशेन means by the Lord of the House of Profit or the Eleventh House"

अग्रे जातं रविर्हन्ति पृष्ठे जातं शनैश्चरः ।
अग्रजं पृष्ठजं हन्ति सहजस्थो धरासुतः ॥१४॥

14. When placed in the House of brothers and sisters the Sun will destroy the preborn or elder brother, Saturn, the after born or the younger brother and, Mars both the preborn and the after born or the elder and the younger brothers.

एतेषां विप्र ! योगानां बलाबलविनिर्णयात् ।
भ्रातृणां भगिनीनां वा जातकस्य फलं वदेत् ॥१५॥

15. In this way O Bhahmin, the learned astrologer should estimate the strength and weakness of such yogas or combinations and it is then that he should proclaim or speak of the native's effects related to brothers and sisters.

अथ सुखभावफलाध्यायः ॥१७ ॥

Chapter 17

Effects of The Fourth House

उक्तं तृतीयभावस्य फलं संक्षेपतो मया ।
सुखभावफलं चाऽथ कथयामि द्विजोत्तम ! ॥१ ॥

1. O excellent Brahmin, I, explained to you shortly the effects of the Third House. Now I will speak of the effects of the Fourth House.

सुखेशे सुखभावस्थे लग्नेशे तद्गतेऽपि वा ।
शुभदृष्टे च जातस्य पूर्णं गृहसुखं वदेत् ॥२ ॥

2. The native will enjoy the full happiness of the house should the Lord of the Fourth House be in the 4th House and the Ascendant Lord be also there and be aspected by a benefic planet.

Notes : When the Ascendant Lord is in conjunction with any planet situated in his own sign and this combination is being aspected by benefic planets, the native fully gets the effects related to that house. Thus if the Ascendant Lord is placed in the 5th House along with the Lord of the 5th House and is aspected by a benefic planet, the native gets higher education and is blessed with sons. If this situation occurs in the Third House he gets the happiness of having brothers and sisters.

स्वगेहे स्वांशके स्वोच्चे सुखस्थानाधिपो यदि ।
भूमि-यान-गृहादीनां सुखं वाद्यभवं तथा ॥३ ॥

3. If the Lord of the 4th House is placed in his own sign, in his own Navamamsha and in his sign of exaltation the native gets the comforts of having lands, conveyance, house and musical instruments.

Notes : The fourth is the house of Lands, agriculture or farming, conveyance and House etc. The Sage has related it to entertainment also he has spoken of the happiness of having musical instruments also.

कर्माधिपेन संयुक्ते केन्द्रे कोणे गृहाधिपे ।
विचित्रसौधप्राकारैर्मण्डितं तद्गृहं वदेत् ॥४ ॥

4. In the event of the Lord of the 10th House together with the Lord of the 4th House being placed in Kendra (angle) or a trikona (trine) the native's house should be spoken of as being adorned with a boundary wall plastered with special material.

Notes : In this sloka the Sage refers to a combination that indicates the kind of House which the native gets 'विचित्र सौधप्राकारैर्मण्डितं" ("Vichitra saudha prakarai manditam") means a house which has a boundary wall around it and the boundary wall is plastered with a special, beautiful variegated plaster; and the house should be in the midst of this wall. Such houses were often owned by royal persons. The same combination is seen in the horoscopes of high governmental officers who have got such a residence. In the, edition of **'Chaukhamba Sanskrit Sansthana'** there is a different reading, there it is "राजार्हे सदने"instead of "विचित्र सौधप्राकारैर्मण्डितं" राजार्हेसदने (Rajaarhe Sadane) means that the native lives in a house worthy of a king.

बन्धुस्थानेश्वरे सौम्ये शुभग्रहयुतेक्षिते ।
शशिजे लग्नसंयुक्ते बन्धुपूज्यो भवेन्नरः ॥५ ॥

5. In the case of the Lord of the Fourth House being a benefic planet, is being aspected by a benefic planet and Mercury occupying the Lagna or Ascendant, the native is adored by his relatives.

Notes : The Fourth House is related to popularity also. In the above combination the native gets popularity. If the Lagna or

Ascendant is occupied by Mercury the native's face is not offensive looking. The face and the personality of the native have special attraction, are magnetic and the native appears to everyone as his own.

मातुःस्थाने शुभयुते तदीशे स्वोच्चराशिगे।
कारके बलसंयुक्ते मातुर्दीर्घायुरादिशेत् ॥६॥

6. It is an indication of the long life of the mother, should there be a benefic planet in the fourth house and its Lord be in his sign of exaltation and, the significator planet of mother (the Moon) be endowed with strength.

सुखेशे केन्द्रभावस्थे तथा केन्द्रस्थितो भृगुः।
शशिजे स्वोच्चराशिस्थे मातुः पूर्ण सुखं वदेत् ॥७॥

7. If the Lord of the Fourth House and Venus are situated in a Kendra or angle and Mercury is in his exaltation sign there will be full happiness of the mother.

सुखे रवियुते मन्दे चन्द्रे भाग्यगते सति।
लाभस्थानगतो भौमो गो-महिष्यादिलाभकृत् ॥८॥

8. In the event of the Sun being placed in the 4th House, Saturn and the Moon in the 9th House and Mars in the House of Profit (the 11th House), the native gets the benefit of owning cows and buffaloes.

Notes : The 4the House is consulted to consider the quadruped and the things produced by them. The trades like dairy are to be studied from this house.

चरगेहसमायुक्ते सुखे तद्राशिनायके।
षष्ठे व्यये स्थिते भौमे नरः प्राप्नोति मूकताम् ॥९॥

9. The native get dumbness when there is a movable sign in the 4th House and the Lord of the 4th House and Mars are placed in the 6th or 12th House.

लग्नस्थानाधिपे सौम्ये सुखेशे नीचराशिगे।
कारके व्ययभावस्थे सुखेशे लाभसङ्गते ॥१०॥
द्वादशे वत्सरे प्राप्ते वाहनस्य सुखं वदेत्।

वाहने सूर्यसंयुक्ते स्वोच्चे तद्भावनायके ॥११ ॥
शुक्रेण संयुते वर्षे द्वात्रिंशे वाहनं भवेत् ।
कर्मेशन युते बन्धुनाथे तुङ्गांशसंयुते ॥१२ ॥
द्विचत्वारिंशके वर्षे नरो वाहनभाग् भवेत् ।
लाभेशे सुखराशिस्थे सुखेशे लाभसंयुते ॥१३ ॥
द्वादशे वत्सरे प्राप्ते जातो वाहनभाग् भवेत् ।
शुभं शुभत्वे भावस्य पापत्वे फलमन्यथा ॥१४ ॥

10-14. It should be predicted that the native will get the happiness of obtaining conveyance in the 12th year when the Ascendant Lord is a benefic planet, the Lord of the 4th House is in his debilitation sign, the significator of the 4th House is in the 12th House and the Lord of the 4th House is in the House of Profit (the 11th House). If the Sun is in the 4th House and the Lord of the 4th House is together with Venus in his exaltation sign, the native will obtain conveyance in the 32nd year. When the Lord of the 10th House is together with the Lord of the 4th House and is in his exalted Navamamsha, the native will obtain the happiness of obtaining conveyance in the 42nd year : And when the Lord of the House of Profit (the 11th House) is placed in the 4th House and the Lord of the 4th House in the 11th House, the native gets the benefit of conveyance in the 12th year. When the 4th House is under benefic influence the effects will be auspicious while these will be inauspicious if it (the 4th House) is under malefic influence.

अथ पञ्चमभावफलाध्यायः ॥१८ ॥

Chapter 18

Effects of the Fifth House

अथ पञ्चमभावस्य कथयामि फलं द्विज ! ।
लग्नपे सुतभावस्थे सुतपे च सुते स्थिते ॥१ ॥
केन्द्रत्रिकोणसंस्थे वा पूर्णं पुत्रसुखं वदेत् ।
षष्ठाष्टमव्ययस्थे तु सुताधीशे त्वपुत्रता ॥२ ॥
सुतेशेऽस्तं गते वाऽपि पापाक्रान्ते च निर्बले ।
तदा न जायते पुत्रो जातो वा म्रियते ध्रुवम् ॥३ ॥

1-3 O Brahmin, Now I speak of the effects of the 5th House: The Ascendant Lord and the Fifth Lord being placed in the 5th House or in a kendra or Trikona, the native should be told of the thorough happiness of the son; the situation of the 5th Lord in the 6th or 8th or 12th House is to be predicted as the thorough lack of son. If the Fifth Lord is combust, is in conjunction with a malefic planet and is also weak, then no son will be born or if born his death is quite certain.

षष्ठस्थाने सुताधीशे लग्नेशे कुजसंयुते ।
म्रियते प्रथमापत्यं काकबन्ध्या च गेहिनी ॥४ ॥

4. In case the 5th Lord being in the 6th House, and the Ascendant Lord in Conjunction with Mars, the native's first born child will die whereafter his wife will become sterile ("काकबन्ध्या" "Kakbandhya") (one who is incapable of conceiving after producing one child).

Here are two examples to prove this :

Date of birth	Time of birth	Place of birth
2-11-1955	9.50 P M IST	Meerut.

This native has Gemini Ascendant. The 5th Lord is Venus who is placed in the 6th House. The Ascendant Lord Mercury together

4
Moon
2 Ketu
Jup
5
3
1
Mer
Mars
6
12
7
Sun
Sat
9
11
8
Rah, Ven
10

		Moon Ketu	Lg
			Jup
	Rahu Ven	Sun Sat	Mer Mars

with Mars is in the 4th House. The native got a son two years after marriage. He (the son) died 1 1/2 years after by snakebite. The wife felt pain in the abdomen after sometime. During medi- cal tests it was found that she had developed a lump of tissues on the mouth of her ovary which was operated. After operation she was incapacitated of conceiving and produc- ing children as the ovary itself was removed in the operation.

The second example is that of an acquaintance of mine:

Date of birth	Time of birth	Place of birth
3-4-1942	11.15 P.M. IST	Hapur

10
8
11
Ven
Ket
9
7
12
Mer
Sun
6
Rahu
Moon
1
3
2
Sat Mar Jup
5
4

Mer Sun		Mars Jup Sat	
Ven Ketu			
			Moon Rahu
Lg			

Here the Ascendant is Sagittarius. The fifth Lord is Mars who is placed in the 6th House. The Ascendant Lord Jupi ter is also together with Mars. Therefore, this combination brought the above said effect hund- red percent.

सुताधीशो हि नीचस्थो व्ययषष्ठाष्टमस्थितः ।
काकबन्ध्या भवेन्नारी सुते केतुबुधौ यदि ॥५ ॥

5. If the debilitated Fifth Lord is situated in 12th, 6th or 8th house and Mercury in the 5th House, the native's wife will be Kakbandhya 'काकबन्ध्या' (Sterile after giving birth to one child).

Notes : Here the 5th House has been shown to be extremely weak. It has been said that the 5th Lord be in his debilitated and situated in the Trik Houses, in this situation the 5th House will be extremely weakened. The placement of Mercury and Ketu in 5th House, this combination is also of great importance in production, because the presence of a neutral planet like Mercury in the House of sons has adverse effect on the continuation of the lineage. Ketu together with Mercury will act like him.

सुतेशो नीचगो यत्र सुतस्थानं न पश्यति ।
तत्र सौरिबुधो स्यातां काकबन्ध्यात्वमाप्नुयात् ॥६ ॥

6. The native's wife will be sterile ("काकबन्ध्या" "Kakbandhya") if the Fifth Lord is in his debilitation or he does not aspect the Fifth House and Saturn and Mercury are situated there (in the fifth House).

Notes : This sloka has also indications of the weakness of the 5th House because the presence of the Neutral planets, who are opposed to reproduction, in the 5th House. Even then if there had been the aspect of the 5th Lord on this House getting of a son could have been possible with certain measures (Performance of certain rituals).

भाग्येशो मूर्तिवर्ती चेत् सुतेशो नीचगो यदि ।
सुते केतु-बुधौ स्यातां सुतं कष्टाद् विनिर्दिशेत् ॥७ ॥

7. If the 9th Lord is in the 5th House and the 5th Lord is debilitated and Mercury and Ketu are there in the 5th House, son will be obtained after great ordeal, the astrologer should predict so.

Notes : Here ordeal implies medical treatment, performance

of religious rituals etc. Getting of son by making efforts is possible only if the 9th Lord is situated in the 5th House. The reason is that according to the principle of Bhavat Bhavam "भावातभावम्" the 9th House is also the House of sons.

षडादित्रयसंस्थोऽपि नीचो वाऽप्यरिसंस्थितः ।।
पापाक्रान्ते सुतस्थाने पुत्रं कष्टाद्विनिर्दिशेत ।।८ ।।

8. If the debilitated 5th Lord is situated in the 6th, 8th or 12th House or in an enemy sign, and the 5th House is occupied by malefic planets the son is got after great ordeal.

Note : In the edition published by MIS Ranjana Publications this sloka runs as follows :

षष्ठाष्टमव्ययस्थो वा नीचो वा शत्रु राशिगः ।
सुतेशश्च सुते तस्य कष्टात् पुत्रं विनिर्दिशेत ।।

Which may be explained in this way: If the 5th Lord be in the 6th, 8th or 12th House or in his debilitation sign or in an enemy sign or in the 5th House, the getting of son will occur after great ordeal.

Notes : The indication of this sloka that the 5th Lord be in the 5th House and even then the getting of son will be after great deal of efforts does not seem to us to be reasonable. Therefore, it is the given sloka which appears to be correct.

पुत्रभावे बुधक्षेत्रे मन्दक्षेत्रेऽथवा पुनः ।
मन्दे मान्दियुते दृष्टे तदा दत्तादयः सुताः ।।९ ।।

9. Should there be the signs of Mercury or Saturn in the 5th House and should it (the 5th House) have the conjunction or aspect of Saturn and Mandi, the native will have adopted sons.

Notes : If there are the signs Gemini, Virgo Capricorn or Aquarius in the 5th House and Saturn and Mandi are also placed there or if they aspect the 5th house, this combination will be possible only then. It makes it clear that Mandi also has its aspect, Here Mandi means gulika.

रवि-चन्द्रौ यदैकस्थावेकांशकसमन्वितौ ।
त्रिमातृभिरसौ यद्वा द्विपित्राऽपि च पोषितः ।।१० ।।

10. If the Sun and the Moon are placed in the same sign and in the same Navamamsha, then the native is brought up by three mothers or two fathers.

पञ्चमे षड्ग्रहैर्युक्ते तदीशे व्ययराशिगे ।
लग्नेशेन्दू बलाढयौ चेत् तदा दत्तसुतोद्भवः ॥११॥

11. If the 5th House is occupied by 6 planets, its Lord is placed in the 12th House and the Ascendant Lord and the Moon are endowed with strength, in this combination also the native will have adopted son.

सुते ज्ञजीवशुक्रैश्च सबलैरवलोकिते ।
भवन्ति बहवः पुत्राः सुतेशे हि बलान्विते ॥१२॥

12. The 5th House is aspected by strong Mercury, Jupiter and Venus and the 5th Lord is also endowed with strength, the combination will confer many children on the native.

Notes : In the **'Chaukhamba'** edition the reading is "संयुतेक्षिते" instead of "सबलैरवलोकिते" which will give a different meaning. According to this reading the meaning will be "If there are together in the 5th House Mercury, Jupiter and Venus or if they aspect this house".

सुतेशे चन्द्रसंयुक्ते तद्द्रेष्काणगतेऽपि वा ।
तदा हि कन्यकोत्पत्तिः प्रवदेद् दैवचिन्तकः ॥१३॥

13. If the 5th Lord is together with the Moon and is also in the Decanate of the Moon, the astrologers opine that the native will beget only daughters.

सुतेशे चरराशिस्थे राहुणा सहिते विधौ ।
पुत्रस्थानं गते मन्दे परजातं वदेच्छिशुम् ॥१४॥

14. If the 5th Lord is in a moveable sign and is in conjunction with the Moon and Rahu and Saturn is placed in the 5th House, the native should be spoken of as born Parajata (begot by other then the father).

Notes : Prithuyasas, son of Varahamitra in Chapter 5 Sloka 16-18 speaks of the Parajata in the following manner : "If the Moon and the Ascendant do not have the aspect of Jupiter, the native is Parajata or begot by other than the father, should the luminaries be in the company of malefics and have the aspect of Jupiter then also the same result prevails. Jupiter and the Moon in mutual vargas or

luminaries in exchange nullify these yogas.

लग्नादष्टमगे चन्द्रे चन्द्रादष्टमगे गुरौ।
पापग्रहैर्युते दृष्टे परजातो न संशय: ॥१५॥

15. If there is placed the Moon in the 8th House from the Ascendant and Jupiter is situated in the 8th House from the Moon and these (the Moon and Jupiter) are together with or are aspected by malefic planets,the native is undoubtedly born as 'Parajata'.

Notes : These Yogas stand cancelled if Kendra has a planet or benefics aspect Lagna or the Moon or the Ascendant Lord is in the Ascendant, or Jupiter is in the 4th House or Mars aspects Jupiter.

पुत्रस्थानाधिपे स्वोच्चे लग्नाद्वा द्वित्रिकोणगे।
गुरुणा संयुते दृष्टे पुत्रभाग्यमुपैति स: ॥१६॥

16. The 5th Lord in his exaltation occupies the 2nd, 3rd, Ist, 5th or 9th house and these have the aspect or conjunction of Jupiter, the native will have the blessing of obtaining a son.

Notes : The 5th Lord is in his exaltation sign and is in the 5th House, this is possible only when the Ascendant is Taurus, because as per this Ascendant the 5th Lord will be Mercury who is exalted in his own sign that is Virgo.

'Jataka Parijaat' ' Phal Deepika', 'Surya Jataka' give the following combinations for obtaining a son. The consideration of the son is to be made from the Ascendant, the Moon, the 7th House and Jupiter. If the 5th House from Jupiter is situated by benefic planet, Jupiter himself is together with a benefic planet, the native obtains a son and the son is longlived. The same result should be understood from the Ascendant, the Moon and the 7th House, that is in the 5th House from these there are placed benefic planets and they themselves are together with benefic planets, then any of these combinations in the horoscope will bless the native with the obtainment of a son.

If Mercury, Venus and the Moon are placed in the 5th House the issues will be daughters. Only Jupiter placed in the 5th House has the capability of conferring 5 sons on the native. The fifth Lord in his highest exaltation and in the Navamamsha of a male planet being placed in the 5th House and not being conjuct with or aspected by malefic planets gives the native many sons.

If Mercury, Jupiter, Venus are in their own signs or in their

exaltation signs, are placed in a Kendra or Trikona, the native obtains a son as wealthy as a king.

त्रिचतुःपापसंयुक्ते सुते सौम्यविवर्जिते।
सुतेशे नीचराशिस्थे नीचसंस्थो भवेच्छिशुः ॥१७॥

17. If the 5th House has 3 or 4 malefic planets placed in it and is devoid of any benefic influence on it and the 5th Lord is in his debilitation sign, then the native has a desire of indulging in mean deeds (that is he will have a base profession).

Notes : The 5th is the House of the Intellect. Therefore it has धी 'Dhi' as one of its various names. The House of Intellect having through conjunction the influence of 3 or 4 malefic planets means the malefic influence at its highest. Besides this the 5th Lord is placed in his debilitation sign and the 5th House is devoid of any benefic influence, then it can be reasonably assumed that the native will have a thinking of low level in his mind, evil nature will be there in him and he will be unable to think of virtue. Therefore thinking of his benefit remains a long way from him. Some commentators have explained it in this way "that the native in this combination will get a son indulging in mean deeds". We do not think this interpetation as proper because this combination will not be in harmony with other combinations which describe the lack of sons. When the 5th Lord is weak and the 5th House has malefic influences to the maximum amount and doesnot have, even a single benefic influence, then the possibility of the native's obtaining a son seems to be almost nil. In the edition of Ranjan publications the reading is "सौम्यविवर्जिते" which means "devoid of benefic planets or influences". But we donot think so. In our view here the expression is "सौम्यविवर्जिते" which means "devoid of benefic influence. In the Chaukhamba edition there is 'शुभवर्जित' in the original sloka which also means "devoid of benefic influence."

पुत्रस्थानं गते जीवे तदीशे भृगुसंयुते।
द्वात्रिंशे च त्रयस्त्रिंशे वत्सरे पुत्रसंभवः ॥१८॥

18. When the 5th House is occupied by Jupiter and the 5th Lord is together with Venus the child will be born of the native in his 32nd or 33rd year.

सुतेशे केन्द्र भावस्थे कारकेण समन्विते।
षट्त्रिंशे त्रिंशदब्दे च पुत्रोत्पत्तिं विनिर्दिशेत् ॥१९॥

19. If the 5th Lord is placed in a Kendra (angle) and has conjunction with the significator (Jupiter) the birth of native's child should be predicted in his 30th or 36th year.

लग्नाद् भाग्यगते जीवे जीवाद् भाग्यगते भृगौ।
लग्नेशे भृगुयुक्ते वा चत्वारिंशे सुतं वदेत् ॥२०॥

20. The native's child birth is to be spoken of occuring in his 40th year, should Jupiter be placed ninth from the Ascendant and Venus ninth from Jupiter or the Ascendant Lord be conjuct with Venus.

पुत्रस्थानं गते राहौ तदीशे पापसंयुते।
नीचराशिगतो जीवो द्वात्रिंशे पुत्रमृत्युदः ॥२१॥

21. In the event of Rahu being placed in the 5th House, the 5th Lord be in Conjunct with a malefic planet and Jupiter being in his debilitation sign, the combination will be the son's death bringing in the native's 32nd year.

जीवात् पञ्चमगे पापे लग्नात् पञ्चमगेऽपि च।
षट्त्रिंशे च त्रयस्त्रिंशे चत्वारिंशे सुतक्षयः ॥२२॥

22. Child loss to the native will occur in his 33rd or 36th year in the event of malefic planet occupying the 5th House from the Ascendant or from Jupiter.

लग्ने मान्दितमायुक्ते लग्नेशे नीचराशिगे।
षट्पञ्चाशत्तमेऽब्दे च पुत्रशोकसमाकुलः ॥२३॥

23. If there is Mandi in the Ascendant and the Ascendant Lord is placed in his debilitation sign, the native will be full of grief due to his son's death, in his 56th year.

चतुर्थे पापसंयुक्ते षष्ठभावे तथैव हि।
सुतेशे परमोच्चस्थे लग्नेशेन समन्विते ॥२४॥
कारके शुभसंयुक्ते दशसंख्यास्तु सूनवः।
परमोच्चगते जीवे धनेशे राहुसंयुते ॥२५॥
भाग्येशे भाग्यसंयुक्ते संख्याता नव सूनवः।
पुत्रभाग्यते जीवे सुतेशे बलसंयुते ॥२६॥
धनेशे कर्मभावस्थे वसुसंख्यास्तु सूनवः।
पञ्चमात् पञ्चमे मन्दे सुतस्थे च तदीश्वरे ॥२७॥

सूनवः सप्तसंख्यश्च द्विगर्भे यमलौ वदेत्।
वित्तेशे पञ्चमस्थाने सुतस्थे च सुताधिपे ॥२८॥
जायन्ते षट् सुतास्तस्य तेषां च त्रिप्रजामृतिः।
मन्दात् पञ्चमगे जीवे जीवात् पञ्चमगे शनौ ॥२९॥
सुतभे पापसंयुक्ते पुत्रमेकं विनिर्दिशेत्।
पञ्चमे पापयुक्ते वा जीवात् पञ्चमगे शनौ ॥३०॥
पत्न्यन्तरे पुत्रलाभं कलत्रत्रयभाग् भवेत्।
पञ्चमे पापसंयुक्ते जीवात् पञ्चमगे शनौ ॥३१॥
लग्नेशे धनभावस्थे सुतेशो भौमसंयुतः।
जातं जातं शिशुं हन्ति दीर्घायुश्च स्वयं भवेत् ॥३२॥

24-32. If there be malefic planets in the 4th House and also in the 6th House, the 5th Lord in Conjunction with the Ascendant be in highest exaltation and the significator of the 5th House be together with a benefic planet the number of children will be ten; the number will be nine when Jupiter be in his highest exaltation, the 2nd Lord be conjunct with Rahu and the ninth Lord be in the ninth House; in case Jupiter be placed in the 5th or the 9th House, the 5th Lord be endowed with strength and the 2nd Lord be placed in the 10th House, the number will be the number of Vasus (वसु)or eight; if there be Saturn in the 5th House from the 5th, the 5th Lord be in the 5th House the number of children will be seven out of which two will be born twins; should the 2nd Lord be 5th from the 2nd House and the 5th Lord be in the 5th House 6 sons are born to the native out of which 3 are subjected to death; when Jupiter has gone in the 5th House from Saturn or Saturn has gone in the 5th House from Jupiter and the 5th House is occupied by malefic planets one son is to be predicted; when the 5th House is occupied by malefic planets and Saturn is placed 5th from Jupiter the native will have 3 wives but he will beget son only through the 2nd and the 3rd, and; if the 5th House is occupied by malefic planets, Saturn is placed 5th from Jupiter, the Ascendant Lord is in the 2nd House and the 5th Lord is together with Mars, the native is longlived but loses his children one after the other as they are born.

अथ षष्ठभावफलाध्यायः ॥१९ ॥

Chapter 19

Effects of the Sixth House

अथ विप्र! फलं वक्ष्ये षष्ठभावसमुद्भवम् ।
देहे रोगव्रणाद्यं तत् श्रूयतामेकचेतसा ॥१ ॥

1. O Brahmin, now I speak to you of the effects produced by the 6th House which are diseases ulcers in the body etc, listen to the same attentively.

Notes : From the 6th house are to be considered diseases, obstacles, fighting, swelling in some part of the body, abscesses ulcers wounds, enemies, enmity, debt, loss, T.B. or consumption, mental tension, chronic eye disease, poisoning, colicky pain in the stomach, diseases of the urinary tract, diarrhoea etc. This house is particularly related to diseases. Every 6th Lord is a representative of injury or disease. The 6th Lord gives disease or injury to the organ related to that house or to the organ related to the Lord of that house with the Lord of which he is in conjunction and on which house or on the Lord of which house he has his aspect.

षष्ठाधिपः स्वगेहे वा देहे वाऽप्यष्टमे स्थितः ।
तदा व्रणो भवेद्देहे षष्ठराशिसमाश्रिते ॥२ ॥

2. In the event of the 6th Lord being in his own house (the 6th House), in the Ascendant or in the 8th House, the native will get ulcers in that limb of the body which is related to the sign placed in the 6th house.

Notes : In the **Chaukhamba** edition this sloka begins in this way: "स्वभेषष्ठाधिपःपापो" Here the meaning is "the malefic Sixth Lord" If the Sixth Lord is a malefic planet there will be ulcer in the body, should he be in the Sixth House or the eighth one, whichever planet becomes the 6th Lord will have the quality of ulcer giving; but if the 6th Lord is a malefic planet he will increase the intensity of the event.

एवं पित्रादिभावेशास्तत्तत्कारकसंयुताः ।
व्रणाधिपयुताश्चापि षष्ठाष्टमयुता यदि ॥३ ॥
तेषामपि व्रणं वाच्यमादित्येनन शिरोव्रणम् ।
इन्दुना च मुखे कण्ठे भौमेन ज्ञेन नाभिषु ॥४ ॥
गुरुणा नासिकायां च भृगुणा नयने पदे ।
शनिना राहुणा कुक्षौ केतुना च तथा भवेत् ॥५ ॥

3-5 In the same way the Lords of the Houses of father etc and the significators of the these houses being together with the 6th Lord and being placed in the 6th or the 8th House, ulcer is to be predicted to those relatives (father etc.) If the Sun as the Lord of such a house is placed in such a house (the 6th or the 8th house), ulcer is to be predicted in the head; if this is the case of the Moon, in the mouth, if that of Mars, in the neck; if that of Mercury in the navel, if that of Jupiter, in the nose; if that of Venus, in the eyes; if that of Saturn, in the foot; if those of Rahu and Ketu, in the stomach.

Notes : Full knowledge about the relatives (father, mother etc.) of the native, not only of ulcers and bruises but of every thing, may be got from the birth chart of the native. If the Lord of significator of particular house makes a relation with the 6th Lord and is placed in the 6th or the 8th House, the relative associated with that house gets ulcer etc. Suppose the Ascendant is Aries, the 4th Lord is the Moon, then if the 6th Lord is together with Mercury, or if the Moon is placed in the 6th House, or if the 6th Lord and the Moon are placed together in the 8th House, then the native's mother will have ulcer as the 4th House is the House of the mother. If Saturn is placed in the 6th House, is in conjunction with the 6th Lord or is together with the 6th Lord in the 8th House, the elder brother will get ulcer. Jupiter is the significator of the elder brother, if he is in these situations like

Saturn, even then the elder brother will get ulcer. If the Sun is the 6th Lord, or he is together with the 6th Lord or is placed in the 6th House, or together with the 6th Lord is placed in the 8th House, then the ulcer will be in the head. If the Moon is there in the situations of the Sun, then the ulcer will be in the mouth . The meaning is that the planet described in the sloka will give ulcer in these situations to the limbs represented by them.

लग्नाधिपः कुजक्षेत्रे बुधभे यदि संस्थितः ।
यत्र कुत्र स्थितो ज्ञेन वीक्षितो मुखरुक्प्रदः ॥६ ॥

6. If the Ascendant Lord is in Mars's signs (Aries and Scorpio) or in Mercury's signs (Gemini and Virgo) and is aspected by Mercury, there will be ulcer on the face.

Notes : Mars should be particularly studied in the context of the 6th House. The significatorship of ulcers or broken limbs belong to Mars. The combination of Mars and Mercury is the greatest factor of giving ulcer in the **Predictive Astrology**. This combination proves to be most malicious and evil causing in the case of Gemini Ascendant. In the Natural Horoscope Mercury is the 6th Lord therefore Mercury has the natural quality or tendency of the 6th House. So, on the basis of Natural Horoscope Mercury is the factor of ulcer, he is ulcer causing planet. And Mars is the factor or representative planet of injury. Therefore, their conjunction or any kind of relation is very powerful in giving injury or wound. To the natives having Gemini as their Ascendant Mars is the Lord of the place of injury or the 6th House. As Mars in himself a violence-loving planet, so he is the significator of wounds and ulcers. Then according to the principle of "Bhavat Bhavam" he is also the Lord of the 6th house from the Sixth House. Therefore, Mars will have an extremely malefic nature. If Mars is situated in the sign Gemini and aspects Mercury, the native gets repeated injury in his head, hands, shoulders, collarbone, neck, nose etc. In this combination the native himself will become violence-loving because the 4th aspect of the violence loving Mars will be on the 4th House which is related to the mind. If Mars is placed in the 4th House in the sign of Mercury, Virgo then the native will be more frequently subjected to accident by a conveyance as the 4th House is related to Conveyance and the 6th House is already related to injury etc. These very situations will be

created if Aries be the Ascendant. In this Ascendant if Mars and Mercury have combination in the four signs described in the sloka, occurrence of death by injury etc. has been seen; because in this Ascendant Mars will become both the Ascendant Lord and also the 8th Lord or the Lord of the House of Death. In both these Ascendants because of the relation of Mars and Mercury in these signs, the combination makes the native engage frequently in litigation and makes him violence loving. If the Ascendant Lord Mars is placed in a sign of Mercury and is aspected by Mercury, the native will have ulcer on his face. This saying is very significant and meaningful and reveals the profound, penetrating insight of the Sage. This ulcer has been often found on the nose or around the nose.

लग्नाधिपौ कुजबुधौ चन्द्रेण यदि संयुतौ ।
राहुणा शनिना सार्द्धं कुष्ठं तत्र विनिर्दिशेत् ॥७॥
लग्नाधिपं विना लग्ने स्थितश्चेत्तमसा शशी ।
श्वेतकुष्ठं तदा कृष्णकुष्ठं च शनिना सह ॥८॥
कुजेन रक्तकुष्ठं स्यात्तत्तदेवं विचारयेत् ॥८/१-२॥

7-8 1/2 If, being Ascendant Lords Mars or Mercury are in conjunction with the Moon, Rahu and Saturn, leprosy is to be indicated. If the Ascendant Lord is not there in the Ascendant and the Moon and Rahu are situated there, then the indication should be of white Leprosy, it should be of black and red leprosy if Rahu be with Saturn and Mars respectively.

लग्ने षष्ठाष्टमाधीशौ रविणा यदि संयुतौ ॥९॥
ज्वरगण्डः कुजे ग्रन्थिः शस्त्रव्रणमथापि वा ।
बुधेन पित्तं गुरुणा रोगाभावं विनिर्दिशेत् ॥१०॥
स्त्रीभिः शुक्रेण, शशिना वायुना संयुतो यदि ।
गण्डश्चाण्डालतो नाभौ तमः केतुयुते भयम् ॥११॥
चन्द्रेण गण्डः सलिलैः कफश्लेष्मादिना भवेत् ।
एवं पित्रादिभावानां तत्तत्कारकयोगतः ॥१२॥
गण्डं तेषां वदेदेवमूह्यमत्र मनीषिभिः ॥१२/१-२॥

9-12 1/2 If the Ascendant is occupied by the 6th and the 8th Lords along with the Sun, the native will suffer from Jawarganda or acute fever, if along with Mars he will have tumour or ulcer caused by weapon, if along with Mercury he will have bilious diseases,

absence of disease if they are along with Jupiter, if along with Venus disease will be caused through females, if along with Saturn attack of windy diseases, if along with Rahu injury caused by violence loving low born (Chandala), if along with Ketu navel diseases, the conjunction of the Moon will cause Ascitis or phlegmatic diseases. Similar estimates should be made by learned astrogers from the House and their significators of relatives like father etc. and dangers to them should be predicted similarly.

Notes : The Ascendant is the House of the whole body, the 6th House that of diseases and the 8th that of death. The conjunction of the Lords of these three Houses is certainly fatal to the health of the body. The joining together of these three means disease in the body and as consequence of it, death. According to the above written slokas the conjunction of other planets with these three factors will cause various diseases. these diseases are related to the planets joining the Ascendant, the 6th and the 8th Lords.

रोगस्थानगते पापे तदीशे पापसंयुते ॥१३ ॥
राहुणा संयुते मन्दे सर्वदा रोगसंयुतः ।
रोगस्थानगते भौमे तदीशे रंध्रसंयुते ॥१४ ॥
षड्वर्षे द्वादशे वर्षे ज्वररोगी भवेन्तरः ।
षष्ठस्थानगते जीवे तद्गृहे चन्द्रसंयुते ॥१५ ॥
द्वाविंशैकोनविंशेऽब्दे कुष्ठरोगं विनिर्दिशेत् ।
रोगस्थानं गतो राहुः केन्द्रे मान्दिसमन्विते ॥१६ ॥
लग्नेशे नाशराशिस्थे षड्विंशे क्षयरोगता ।
व्ययेशे रोगराशिस्थे तदीशे व्ययराशिगे ॥१७ ॥
त्रिंशद्वर्षैकोनवर्षे गुल्मरोगं विनिर्दिशेत् ।
रिपुस्थानगते चन्द्रे शनिना संयुते सति ॥१८ ॥
पञ्चपञ्चाशदब्देषु रक्तकुष्ठं विनिर्दिशेत् ।
लग्नेशे लग्नराशिस्थे मन्दे शत्रुसमन्विते ॥१९ ॥
एकोनषष्टिवर्षे तु वातरोगर्दितो भवेत् ॥१९/१-२ ॥

13-19 1/2 Should there be a malefic planet in the 6th House and the 6th Lord is together with malefic planet and, there be the conjunction of Saturn with Rahu, the native will remain afflicted by life long, illness. Again if there be Mars in the 6th House and the 6th Lord be placed in the 8th House the native will suffer from severe

fever in the 6th and the 12th year. Should there be Jupiter in the 6th house and in the signs of Jupiter (Pisces and Sagittarius) be placed the Moon, leprosy should be told to the native in his 22nd and 19th year, Rahu falling in the House of Diseases (the 6th House), Mandi in Kendra and the Ascendant Lord in the 8th House, the Combination will cause consumpiton (T.B.) in the 26th year. If the 12th Lord is situated in the 6th House and the 6th lord in the 12th House splentary diseases should be indicated in the 29th or 30th year. In the event of the Moon going in the 6th House and haivng conjunction with Saturn the indication should be made of the natives suffering from blood leprosy. And the Ascendant lord being placed in the Ascendant itself and Saturn be together with an enemical sign the native will have windy diseases like rheumatism etc in his 59th year.

Notes : Malefic planets and malefic signs in the 6th House, and the Conjunction of malefic planets with the 6th lord, these combinations certainly bring the native in conditions of illness. The illness gets serious and chronic when in the Horoscope there is the conjunction of Saturn and Rahu. This conjunction of Rahu and Saturn may be present in any house of the given horoscope. It means that the conjunction of Rahu and Saturn is responsible for diseases of chronic or long term nature. The Sage has not associated the conjunction of Saturn and Rahu with any particular house. If such a conjunction is present in any house it will lend chronic or long term nature to the disease only when there will be in the horoscope disease causing combinations. This fact makes it quite clear that in the horoscope of everyperson there is an interrelationship of all the planets and signs "Rahu is like Saturn" is known to all; and this is also well known that Saturn, is "pain and disease incarnate". In the event of the conjnuction of Saturn and Rahu, this disease and pain incarnateness gets doubled, sometimes the intensity vanishes away. One may have a question arising in one's mind. The question is whether, if there is present in the horoscope an evil or disease causing combination, Rahu is also in conjunction with Saturn, will this, the evil or disease causing combination result in causing a disease of chronic or long term nature? our answer to this question is an emphatic yes; we are one minded in this regard.

रंध्रेशे रिपुराशिस्थे व्ययेशे लग्नसंस्थिते ॥२० ॥
चन्द्रे षष्ठेशसंयुक्ते वसुवर्षे मृगाद्भयम् ।
षष्ठाष्टमगतो राहुस्तस्मादष्टगते शनौ ॥२१ ॥
जातस्य जन्मतो विप्र! प्रथमे च द्वितीयके ।
वत्सरेऽग्निभयं तस्य त्रिवर्षे पक्षिदोषभाक् ॥२२ ॥

20 1/2-22 If the 8th Lord be in the 6th House, the 12th Lord in the Ascendant and the Moon is together with the 6th Lord, there will be fear from animals in the 8th year. O Brahmin, if Rahu be placed in the 6th or 8th house and in the 8th House from Rahu is placed Saturn, then it should be predicted that the native will have danger through fire in the Ist and 2nd years and through birds in the 3rd year.

षष्ठाष्टमगते सूर्ये तदव्यये चन्द्रसंयुते ।
पंचमे नवमेऽब्दे तु जलभीतिं विनिर्दिशेत् ॥२३ ॥
अष्टमे मन्दसंयुक्ते तस्माद्वा द्वादशे कुजः ।
त्रिंशाब्दे दशमेऽब्दे तु स्फोटकादि विनिर्दिशेत् ॥२४ ॥
रंध्रेशे राहुसंयुक्ते तदंशे रंध्रकोणगे ।
द्वाविशेऽष्टादशे वर्षे ग्रन्थिमेहादिपीडनम् ॥२५ ॥

23-25 Fear from water is to be predicted in the 5th or 9th year in case the Sun be placed in the 6th or the 8th House and the Moon in the 12th House from him. In the event of Saturn being placed in the 8th House, and 12th from him (Saturn), that is, in the 7th House, being Mars, smallpox in the 30th or 10th year should be indicated. If the 8th Lord, together with Rahu, and being in his Navamamsha is placed in the 9th or the 5th House from the 8th house, the native will be troubled by swelling of blood vessels, urinary disorders etc. during the 22nd and the 18th year.

लाभेशे रिपुभावस्थे रोगेशे लाभराशिगे ।
एकत्रिंशत्समे वर्षे शत्रुमूलाद्धनव्ययः ॥२६ ॥

26. The 11th lord being placed in the 6th House and the 6th Lord in the 11th House, there will occur loss of wealth in the 31st year due to enemies.

सुतेशे रिपुभावस्थे षष्ठेशे गुरुसंयुते ।
व्ययेशे लग्नभावस्थे तस्य पुत्रो रिपुर्भवेत् ॥२७ ॥

27. In case the 5th lord is situated in the 6th House and the 6th lord is in conjunction with Jupiter and the 12th Lord is placed in the Ascendant, the native's own son will become his enemy.

लग्नेशे षष्ठराशिस्थे तदीशे षष्ठराशिगे ।
दशमैकोनविंशेऽब्दे शुनकाद्भीतिरुच्यते ॥२८ ॥

28. If the Ascendant Lord is placed in the 6th House and the 6th Lord is there in the Ascendant, it is to be indicated that the native will have fear from dogs during his 10th and 19th year.

अथ जायाभावफलाध्यायः ॥२० ॥

Chapter 20

Effects Of The Seventh House

जायाभावफलं वक्ष्ये श्रृणु त्वं द्विजसत्तम ! ।
जायाधिपे स्वभे स्वोच्चे स्त्रीसुखं पूर्णमादिशेत् ॥१ ॥

1. O excellent of the Brahmins, Now I tell you the effects of the Seventh House. Should the 7th Lord be in his own sign or in his sign of exaltation, the astrologer should predict to the native full happiness through his wife.

कलत्रपो विना स्वर्क्षे व्ययषष्ठाष्टमस्थितः ।
रोगिणीं कुरुते नारीं तथा तुङ्गादिकं विना ॥२ ॥

2. In case the 7th Lord is placed in the 6th, 8th or 12th House and is not in his own sign or in his sign of exaltation, the combination causes the native's wife sickly.

Notes : In most of the Ascendants when the 7th Lord is placed in the 12th House the native's wife will remain sickly. It is the Aries Ascendant in which the 7th Lord is Venus and she is in her sign of exaltation when she is placed in the 12th House,. In Taurus and Scorpio Ascendants the 7th Lord will be in her own sign. Except these in all the other Ascendants the 7th Lord cannot be in his sign of exaltation or own sign. The 7th House may be regarded as the Ascendant of the wife and the 12th House will be the 6th one from the 7th House. In other words with regard to the wife's sickness the 12th house has great importance. The placement of the Ascendant

Lord in the 6th House is undesireable to the health of the wife. Therefore, the situation of the 7th Lord in the 12th House will certainly cause illness to the native's wife. When the Lord of a house is placed in the 8th or 12th House, the effects of that house are destroyed - this is a well known fact in Astrology. Therefore the situation of the 7th Lord in the 8th or 12th house is in also not good for the body of the wife. If the Ascendant is Leo and the 7th Lord is in the 6th house, he will be in his own sign. If the Ascendant is Cancer and the 7th Lord is situated in the 8th House he will be in his own sign. Therefore, this combination will not be effective in these Ascendants also.

सप्तमे तु स्थिते शुक्रेऽतीवकामी भवेन्नरः।
यत्र-कुत्र-स्थिते पापयुते स्त्रीमरणं भवेत्॥३॥

3. In the event of Venus being placed in the 7th House the native will be excessively lustful. And should Venus be placed in any house together with a malefic planet,t he combination will cause the death of the native's wife.

Notes : The 7th House is related to sexual matters. The same thing may be said of Venus. Therefore Venus and the 7th House have a common quality. Whenever there is the conjunction of two factors having common quality, the native will have abundance of the quality concerned.

जायाधीशः शुभैर्युक्तो दृष्टो वा बलसंयुतः।
तदा जातो धनी मानी सुखसौभाग्यसंयुतः॥४॥
नीचे शत्रुगृहेऽस्ते वा निर्बले च कलत्रपे।
तस्यापि रोगिणी भार्या बहुभार्यो नरो भवेत्॥५॥

4-5 If the 7th Lord is strong and is in conjunction with benefic planets or is aspected by them, then the native will be wealthy, honourable, happy and fortunate. And in case the 7th Lord is weak is in his sign of debilitation or is in an enemy's sign or is combust, the wife of such native also is sickly and he will have many wives.

मन्दभे शुक्रगेहे वा जायाधीशे शुभेक्षिते।
स्वोच्चगे तु विशेषेण बहुभार्यो नरो भवेत्॥६॥

6. When the 7th Lord is in a sign of Saturn or Venus and he

is aspected by a benefic planet, the native will have many wives. He will also have many wives in case the 7th Lord is particularly in his exaltation sign.

वन्ध्यासङ्गे मदे भानौ चन्द्रे राशिसमस्त्रियः ।
कुजे रजस्वलासङ्गो रजस्वहा सङ्गे वन्ध्यासङ्गश्च कीर्तितः ॥७॥
बुधे वेश्या च हीना न वणिक् स्त्री वा प्रकीर्तिता ।
गुरौ ब्राह्मणभार्या स्याद्गर्भिणीसङ्ग एव च ॥८॥
हीना च पुष्पिणी वाच्या मन्दराहुफणीश्वरैः ।

7-8 1/2 If the Sun is placed in the 7th House, the native will have the company of barren women, if there is the Moon in this house he will have a wife of the nature of the sign in the 7th House, if Mars is placed there he will have the company of a girl having menses and who is barren : Similarly, if Mercury is placed in the 7th House the native will befriend a harlot ,a low caste woman or a female belonging to the trader community. In case Jupiter be there he will have relation with the wife of a Brahmin or with a pregnant woman; and in case Saturn, Rahu and Ketu have gone there (in the 7th House) he will have relation with a base woman and with a woman having menses.

Notes : Here the Sage has described the combinations in which the native will make sexual relation with the opposite sex. In this respect it necessary that in all horoscopes the astrologer should consider the situation of Venus. If Venus is debilitated, the native is bound to be loose in character. The planets described in the slokas will certainly cause the abovementioned effects if they are in their debilitation signs. In a society in which ideas relating to sex are liberal these combinations will give effects exactly as these have been stated above. But where such freedom (freedom of sexual relation) is not given there also some malefic effect on the 7th House should be there to make this combination effective. The situation of the Sun in the 7th House in a birth chart makes the relation of the native to a woman who is barren.

If the Moon is placed in the 7th House she will make the sexual relations of native with a woman who is of the nature of that

sign that has fallen in the 7th House.

कुजेऽथ सुस्तनी मन्दे व्याधिदौर्बल्यसंयुता ॥९ ॥
कठिनोर्ध्वकुचार्ये च शुक्रे स्थूलोत्तमस्तनी ।

9-9 1/2 If the 7th House has Mars in it, the native will have a wife having attractive breasts, if Saturn is there, his wife will be sickly and weak, in case Jupiter is there she will have hard and prominent breasts and the presence of Venus will confer on him a wife having bulky and excellent breasts.

Notes : The details with respect to the breasts are known by the nature or disposition of the planets. Mars is the significator of flesh in the body, and flesh is the dominating element in the structure of the breasts, therefore in the presence of Mars in the 7th House the breasts will be attractive. In case the principal Lordship is of Saturn there will be swollen veins on the breasts and lack of flesh will be there and the breasts will have dryness in them. In the Predictive Astrology Jupiter has been imagined to be of a strong, muscular and hard body. Therefore, his placement in the 7th House will make the breasts prominent and hard. Venus has been regarded as the most beautiful of all the planets. So her presence in the 7th House will confer attractiveness on the breasts.

पापे द्वादशकामस्थे क्षीणचन्द्रस्तु पञ्चमे ॥१० ॥
जातश्च भार्यावश्यः स्यादिति जातिविरोधकृत् ।
जामित्रे मन्दभौमे च तदीशे मन्दभूमिजे ॥११ ॥
वेश्या वा जारिणी वाऽपि तस्य भार्या न संशयः ।
भौमांशकगते शुक्रे भौमक्षेत्रगतेऽथवा ॥१२ ॥
भौमयुक्ते च दृष्टे वा भगचुम्बनभाग् भवेत् ।
मन्दांशकगते शुक्रे मन्दक्षेगतेऽपि च ॥१३ ॥
मन्दयुक्ते च दृष्टे च शिश्नचुम्बनतत्परः ।

10-13 1/2 Should malefic planets be in the 12th and the 6th House and Ksheen Chandrama or emaciated Moon (the Moon below 90^{o} from the Sun.) in the 5th, this native will be a henpecked husband and will be inimical to his race. There can be no doubt in it that the native's wife will be a harlot or she will have illegal relations with other man than her husband, if Saturn or Mars are placed in the 7th House. If venus is situated in the Navamansha of Mars or in

the signs of Mars or she is in conjunction with or is aspected by Mars, the native will be disposed to kiss the private parts of his wife. Similarly, Venus being placed in the Navamamsha of Satrun or in the signs of Saturn, and she being in conjunction with or being aspected by Saturn, the combination will make the native ready to kiss the private parts of the male.

दारेशे स्वोच्चराशिस्थे मदे शुभसमन्विते ॥१४॥
लग्नेशो बलसंयुक्तः कलत्रस्थानसंयुतः ।
तद्भार्या सद्गुणोपेता पुत्रपौत्रप्रवर्धिनी ॥१५॥

14-15 If the 7th Lord is in his sign of exaltation and the 7th House is occupied by a benefic planet and the strong Ascendant Lord is placed in the 7th House, the native's wife will be endowed with virtues and will expand his dynasty by begetting sons and having grandsons.

Notes: This sloka tells us that the 7th House too, plays an important role in getting issues and expanding dynasty, because in the event of the 7th Lord being in his sign of exaltation and the 7th House being occupied by benefic planets there is the clear indication of the Sage that the native will be blessed with sons and grandsons. It has been found inthe case of Horoscopes having this combination that the native's wife belongs to an exalted family or the family the members of which are virtuous and have repulation for their vrituous character and not for their wealth. The period during which this book **'Brihat Parashra Hora shastra'** was written the nobility of the family was not estimated by its wealth; one got reputation on the basis of one's excellent virtues of life.

कलत्रे तत्परौ वाऽपि पापग्रहसमन्विते ।
भार्याहानिं वदेत् तस्य निर्बले च विशेषतः ॥१६॥

16. Should the 7th House and its lord be in conjunction with malefic planets, the astrologer should predict that there will be the loss of the native's wife especially if the 7th House and the 7th lord are bereft of strength.

षष्ठाष्टमव्ययस्थाने मदेशो दुर्बलो यदि ।
नीचराशिगतो वापि दारनाशं विनिर्दिशेत् ॥१७॥

17. Loss of wife is to be indicated in case the 7th lord is bereft of strength and is relegated to the 6th, 8th or 12th House or if the 7th lord is in fall.

कलत्रस्थानगे चन्द्रे तदीशे व्ययराशिगे।
कारको बलहीनश्च दारसौख्यं न विद्यते ॥१८॥

18. There will be no happiness through wife in case the Moon has gone into the 7th House and the 7th lord into 12th House and the Karaka or Significator of wife (Venus) is weak

सप्तमेशे स्वनीचस्थे पापर्क्षे पापसंयुते।
सप्तमे क्लीबराश्यंशे द्विभार्यो जातको भवेत् ॥१९॥
कलत्रस्थानगे भौमे शुक्रे जामित्रगे शनौ।
लग्नेशे रन्ध्रराशिस्थे कलत्रत्रयवान् भवेत् ॥२०॥
द्विस्वभावगते शुक्रे स्वोच्चे तद्राशिनायके।
दारेशे बलसंयुक्ते बहुदारसमन्वितः ॥२१॥

19-21. If the 7th lord is in his sign of debilitation or in a malefic sign and is together with malefic planet and there is the Navamamsha of eunuch planet in the 7th House, the native will have two wives. When Mars and Venus are in the 7th House or Saturn is there in the 7th House while the Ascendent Lord is in the 8th House, he will have 3 wives. And when Venus is placed in a sign of dual nature and the lord of dual sign is in his sign of exaltation and the 7th Lord is endowed with strength, the native will have many wives.

Notes: The weaker the situation of the 7th Lord in the birth chart, the more will be the number of the native's marriages. Thus if the 7th Lord is placed in his debilitation sign and is together with malefic planets and the, Navamamsha of the 7th House is occupied by signs of eunuch planets that is Gemini, Virgo Capricorn, or Aquarius, the native will have two marriages. In sloka no. 21 the situation of Venus has been explained. In signs of dual nature a planet repeats the events of which he is the signi ficator. Venus is the significator of wives. Therefore when she occupies a sign of dual nature she will make the combinations in which the native will have the repetiton of the event of having wife. If the Lord of the sign in which Venus is situated is in his exaltation sign and the 7th Lord (the Lord of the House of wife) is also endowed with strength, the native

gets many wives.

दारेशे शुभराशिस्थे स्वोच्चस्वर्क्षगतो भृगु: ।
पञ्चमे नवमेऽब्दे तु विवाह: प्रायशो भवेत् ॥२२ ॥

22. If the 7th lord is in the sign of a benefic planet, Venus is in his exaltation or is in his own sign the native is generally married in his 5th or 9th year

दारस्थानं गते सूर्ये तदीशे भृगुसंयुते ।
सप्तमैकादशे वर्षे विवाह: प्रायशो भवेत् ॥२३ ॥

23. If the Sun is situated in the 7th House and the 7th lord is in Conjunction with Venus, the native mostly gets married in the 7th or 11th year.

कुटुम्बस्थानगे शुक्रे दारेशे लाभराशिगे ।
दशमे षोडशाऽब्दे च विवाह: प्रायशो भवेत् ॥२४ ॥

24. In the event of Venus occupying the 2nd House and the 7th Lord occupying the 11th House, the native is generally married in the 10th or 16th year.

लग्नकेन्द्रगते शुक्रे लग्नेशे मन्दराशिगे ।
वत्सरैकादशे प्राप्ते विवाहं लभते नर: ॥२५ ॥

25. When Venus is placed in a kendra (or angle) like the Ascendant etc and the Ascendant Lord is in a sign of Saturn (10th or 11th sign) the native will have the blessing of getting married in the 11the year.

लग्नात् केन्द्रगते शुक्रे तस्मात् कामगते शनौ ।
द्वादशैकोनविंशे च विवाह: प्रायशो भवेत् ॥२६ ॥

26. If Venus is placed in a kendra (angle) from the Ascendant and in the 7th House from Venus, there is Saturn, the native's marriage generally takes place in the 12th or 19th year.

चन्द्राज्जामित्रगे शुक्रे शुक्राज्जामित्रगे शनौ ।
वत्सरेऽष्टादशे प्राप्ते विवाहं लभते नर: ॥२७ ॥

27. If Venus is placed in the 7th House from the Moon, and Saturn occupies the 7th House from Venus, the native marries in

the 18th year.

धनेशे लाभराशिस्थे लग्नेशे कर्मराशिगे।
अब्दे पञ्चदशे प्राप्ते विवाहं लभते नरः ॥२८॥

28. The native's marriage will occur in the 15th year, in case the 2nd Lord falls in the 11th House and the Ascendant Lord in the 10th House.

धनेशे लाभराशिस्थे लाभेशे धनराशिगे।
अब्दे त्रयोदशे प्राप्ते विवाहं लभते नरः ॥२९॥

29. Should the 2nd Lord be in the 11th House and the 11th Lord in the 2nd House (or if there be the exchange between the 2nd and the 11th Lords) the native will get the blessing of marriage in the 13th year.

रन्ध्राज्जामित्रगे शुक्रे तदीशे भौमसंयुते।
द्वाविंशे सप्तविंशेऽब्दे विवाहं लभते नरः ॥३०॥

30. If Venus is placed 7th from the 8th House (that is second from the Ascendant) and the 2nd Lord is in the conjunction with Mars, the native's marriage will take place in the 22nd or the 27th year.

दारांशकगते लग्न-नाथे दारेश्वरे व्यये।
त्रयोविंशे च षड्विंशे विवाहं लभते नरः ॥३१॥

31. The Ascendant Lord being placed in the Navamamsha of the 7th House and the 7th Lord in the 12th House, marriage will be conferred on the native in the 23rd or 26th year.

रन्ध्रेशे दारराशिस्थे लग्नांशे भृगुसंयुते।
पञ्चविंशे त्रयस्त्रिंशे विवाहं लभते नरः ॥३२॥

32. If the 8th Lord is placed in the 7th House, and the Navamamsha of the Ascendant is occupied by Venus, the native's marriage takes place in the 25th year or the 33rd year.

भाग्याद्भाग्यगते शुक्रे तद्‌द्वये राहुसंयुते।
एकत्रिंशात्त्रयस्त्रिंशे दारलाभं विनिर्दिशेत्॥३३॥

33. If Venus is placed 9th from the 9th House (that is in the 5th House from the Ascendant) and one of these Houses (the 9th or the 5th) is occupied by Rahu the benefit of marriage to the native is to be predicted in the 31st or the 33rd year.

भाग्याज्जामित्रगे शुक्रे तद्‌द्यूने दारनायके ।
त्रिंशे वा सप्तविंशाब्दे विवाहं लभते नरः ॥३४ ॥

34. Should Venus be situated 7th from the 9th House (that is in the 3rd House from the Ascendant) and 7th from Venus be the 7th Lord the native gets married in the 30th or 27th year.

Notes: The Sage means to indicate in this sloka that if Venus is situated in the 3rd House and the 7th lord in the 9th House the benefit of marriage is obtained by the native in the 27th or 30 th year.

दारेशे नीचराशिस्थे शुक्रे रन्ध्रारिसंयुते ।
अष्टादशे त्रयस्त्रिंशे वत्सरे दारनाशनम् ॥३५ ॥
मदेशे नाशराशिस्थे व्ययेशे मदराशिगे ।
तस्य चैकोनविंशाब्दे दारनाशं विनिर्दिशेत् ॥३६ ॥
कुटुम्बस्थानगो राहुः कलत्रे भौमसंयुते ।
पाणिग्रहे च त्रिदिने सर्पदष्टे वधूमृतिः ॥३७ ॥
रन्ध्रस्थानगते शुक्रे तदीशे सौरिराशिगे ।
द्वादशैकोनविंशाब्दे दारनाशं विनिर्दिशेत् ॥३८ ॥
लग्नेशे नीचराशिस्थे धनेशे निधनं गते ।
त्रयोदशे तु सम्प्राप्ते कलत्रस्य मृतिर्भवेत् ॥३९ ॥

35-39 In case the 7th Lord is situated in his sign of debilitation and Venus in 6th or 8th House the Combination causes the destruction of wife in the 18th or 33rd year. If the 7th Lord is placed in the 8th House and the 12th Lord in the 7th House, the native's 19th year is to be predicted as the year of the destruction of his wife. In the event of Rahu being placed in the 2nd House, Mars in the 7th House, the native's wife will die by snake bite on the day of marriage or on the 3rd day from marriage. If Venus has fallen in the 8th House and the 8th Lord in a Sign of Saturn (Capricorn or Aquarius) the indication of the wife's death is to be made in the native's 12th or the 19th year and should the Ascendant Lord be situated in his sign of debilitation and the 2nd Lord in the 8th House, the wife's death will occur in the 13th year.

शुक्राज्जामित्रगे चन्द्रे चन्द्राज्जामित्रगे बुधे।
रन्ध्रेशे सुतभावस्थे प्रथमं दशमाब्दिकम् ॥४० ॥
द्वाविंशे च द्वितीयं च त्रयस्त्रिंशे तृतीयकम्।
विवाहं लभते मर्त्यो नाऽत्र कार्या विचारणा ॥४१ ॥

40-41 If the Moon is situated 7th from Venus, Mercury 7th from the Moon and the 8th Lord is placed in the 5th House the native will have his first marriage in his tenth year, 2nd in the 22nd year and third in his 33rd year (This combination thus confers 3 marriages on the native) No further consideration is to be made in this regard.

षष्ठे च भवने भौमः सप्तमे राहुसंस्थिति।
अष्टमे च यदा सौरिस्तस्य भार्या न जीवति ॥४२ ॥

42. The native's wife doesnot live (long) in case there is the situation of Mars in the 6th House, of Rahu in the 7th House and of Saturn in the 8th House.

Notes : According to sloka no. 42, in case Mars being on one side and saturn on the other from the 7th House, this House will be between two malefic planets. The combination will cause great loss to wife's bodily health and longevity. The situation of Rahu in the 7th House will cause even greater loss and will be more evil causing to her and therefore her existence in this world will become impossible. The combination will be as much harmful to the native himself as to his wife. His physical health and his longevity will be in great peril. In this case Mars, being in the 6th House willl aspect the 12th House, and Saturn being placed in the 8th House will aspect the 2nd House and the native's own Ascendant will be placed between the aspects of 2 evil planets, that is (Paapkrittari yoga) will be formed. Rahu being placed in the 7th House will have his evil aspect on the Ascendant. There, due to the influence of 3 evil aspects the native's own life also becomes impossible.

अथ आयुर्भावफलाध्यायः ॥२१ ॥

Chapter 21

Effects of the Eighth House

आयुर्भावफलं चाऽथ कथयामि द्विजोत्तम ! ।
आयुः स्थानाधिपः केन्द्रे दीर्घमायुः प्रयच्छति ॥१ ॥

1. O excellent Brahmin, now I explain to you the effects of the 8th House. If the 8th Lord is placed in a Kendra or angle, it gives long life to the native.

आयुःस्थानाधिपः पापै सह तत्रैव संस्थितः ।
करोत्यल्पायुषं जातं लग्नेशोऽप्यत्र संस्थितः ॥२ ॥

2. The 8th Lord together with a malefic planet is placed in the 8th House itself and the Ascendant Lord is also situated there, this combination will make the native shortlived.

Notes : When the Ascendant Lord and the 8th Lord are placed together and also have malefic planets with them in any house, the combination makes the native short lived. But when this combination is formed in the 8th House itself it can be predicted with certainty that the native is short lived. In this combination the situation of the Ascendant Lord who is himself the significator of longevity and health in the 8th House, and his affliction with a malefic planet causes loss to the longevity of the native to a great extent. And when the 8th Lord himself is in the 8th House together with the Ascendant Lord and is influenced by a malefic planet, all the factors

related to longevity are badly affected. See an example in this connection.

Notes: Date of birth 14-7-1981 Place of birth Agra Time of birth 4,15 P.M. IST

10 Ketu | 9 | 8 Moon | 7 | 6 Jup Sat
11 | 5
12 | 2 | Rahu Ven 4
1 | 3 Sun Mars Mer

			Sun Mars Mer
			Rahu Ven
Ketu			
	Lg Moon		Jup Sat

In the present horoscope the Ascendant Lord is Mars who is placed in the 8th House together with the 8th Lord Mercury. The Sun is also placed with them, and the malefic planet Saturn aspects the 8th House. This Combination as spoken by Sage Parasara proved fully correct in the case of this native because the child could not live even for one year.

एवं हि शनिना चिन्ता कार्या तर्कैर्विचक्षणैः ।
कर्माधिपेन च तथा चिन्तनं कार्यमायुषः ॥३॥

3. The learned astrologer should consider the longevity of the native in the same manner from Saturn and the 10th Lord.

Notes : This sloka may be understood on the basis of the previous sloka, that is, if Saturn is in the 8th House together with the 8th Lord himself and they have conjunction of some malefic planet, the child will die soon. In the same way if the 10th Lord is placed together with the 8th Lord himself in the 8th House and they have the conjunction of some malefic planet also, the child will be shortlived. Here is an example to verify this combination:

In this Horoscope Saturn is placed together with the 8th Lord, the Moon in the 8th House. There is a malefic planet also in the 8th

House (Mars). Therefore, the native lived only for a short time.

Date of Birth	Time of birth	Place of birth
25-11-1945	10 a.m. IST	Hapur

10
8 Sun Mer
11
9 Ketu
7 Ven
12
6 Jup
1
3 Rahu
5
4 Sat Moon Mars
2

			Rahu
			Sat Moon Mars
Lg Ketu	Sun Moon	Ven	Jup

षष्ठे व्ययेऽपि षष्ठेशो व्ययाधीशो रिपौ व्यये ।
लग्नेऽष्टमे स्थितो वाऽपि दीर्घमायुः प्रयच्छति ॥४ ॥
स्वस्थाने स्वांशके वाऽपि मित्रेशे मित्रमन्दिरे ।
दीर्घायुषं करोत्येव लग्नेशोऽष्टमपः पुनः ॥५ ॥
लग्नाष्टमपकर्मेशमन्दाः केन्द्रत्रिकोणयोः ।
लाभे वा संस्थितास्तद्वद् दिशेयुर्दीर्घमायुषम् ॥६ ॥
एवं बहुविधा विद्वन्नायुर्योगाः प्रकीर्तिताः ।
एषु यो बलवांस्तस्याऽनुसारादायुरादिशेत् ॥७ ॥

4-7 If the 6th Lord or the 12th Lord are placed in the 6th or the 12th House or if they are in the Ascendant House or the 8th House the combination blesses the child with long life. When the 5th Lord, the Ascendant Lord or the 8th Lord are in their own sign, or own Navamamsha or in the House of a friendly planet, it also makes the native long lived. Again should the Ascendant Lord, the 8th Lord, the 10th Lord and Saturn occupy a kendra (angle) or Trikona (trine) the 11th House, the native should be told as having long life. The learned have spoken of other combinations of longevity in many other ways. Longevity should be predicted according to the combination which is stronger among them.

अष्टमाधिपतौ केन्द्रे लग्नेशे बलवर्जिते ।
विंशद्वर्षाण्यसौ जीवेद् द्वात्रिंशत्परमायुषम् ॥८ ॥
रन्ध्रेशे नीचराशिस्थे रन्ध्रे पापग्रहैर्युते ।

लग्नेशे दुर्बले जन्तुरल्पायुर्भवति ध्रुवम् ॥९ ॥
रन्ध्रेशे पापसंयुक्ते रन्ध्रे पापग्रहैर्युते ।
व्यये क्रूरग्रहाक्रान्ते जातमात्रं मृतिर्भवेत् ॥१० ॥
केन्द्रत्रिकोणगाः पापाः शुभाः षष्ठाष्टगा यदि ।
लग्ने नीचस्थ-रन्ध्रेशो जातः सद्यो मृतो भवेत् ॥११ ॥
पञ्चमे पापसंयुक्ते रन्ध्रेशे पापसंयुते ।
रन्ध्रे पापग्रहैर्युक्ते स्वल्पमायुः प्रजायते ॥१२ ॥
रन्ध्रेशे रन्ध्रराशिस्थे चन्द्रे पापसमन्विते ।
शुभदृष्टिविहीने च मासान्ते च मृतिर्भवेत् ॥१३ ॥

8-13 If the 8th Lord is in a Kendra (angle) and the Ascendant Lord is weak, the native's span of life will be between 20 and 32 years. If the 8th Lord is in his debilitation sign, the 8th House is occupied by a malefic planet, the Ascendant Lord is weak, the native's life will be certainly short. When the 8th Lord is in conjunction with a malefic planet and the 8th House is occupied by malefic planets and the 12th House is also occupied by malefic planets, the death of the native will be instant. In the event of the malefics falling in kendra or trikona (trine) and the benefics in the 6th or the 8th Hosue and the 8th Lord in his debilitation occupying the Ascendant, the native will have immediate death. The 5th House, the 8th House and the 8th Lord having conjunction with the malefic give a very short life to the native. If the 8th Lord is situated in the 8th House itself and the Moon is together with a malefic planet and she has no benefic aspect on her, death will occur within a month.

लग्नेशे स्वोच्चराशिस्थे चन्द्रे लाभसमन्विते ।
रन्ध्रस्थानगते जीवे दीर्घमायुर्न संशयः ॥१४ ॥
लग्नेशोऽतिबली दृष्टः केन्द्रसंस्थैः शुभग्रहैः ।
धनैः सर्वगुणैः सार्धं दीर्घमायुः प्रयच्छति ॥१५ ॥

14-15 If the Ascendant Lord is in his exaltation sign, the Moon is in the 11th house and Jupiter is in the 8th House, there is no doubt in it that the native will be long lived. If the Ascendant is exceedingly strong and is aspected by a benefic from an angle, the native will have long life along with wealth and virtues.

अथ भाग्यभावफलाध्यायः ॥२२॥

Chapter 22

Effects of the Ninth House

अथ भाग्यभावं विप्र! फलं वक्ष्ये तवाऽग्रतः ।
सबलो भाग्यपे भाग्ये जातो भाग्ययुतो भवेत् ॥१॥
भाग्यस्थानगते जीवे तद्दशे केन्द्रसंस्थिते ।
लग्नेशे बलसंयुक्ते बहुभाग्ययुतो भवेत् ॥२॥

1-2 Now I speak before you, O Brahmin, the effects of the 9th House. If the strong 9th Lord occupies the 9th House, the native is fortunate. Jupiter being placed in the 9th House and the 9th Lord in an angle and the Ascendant Lord being endowed with strength, in this combination he will be extremely fortunate.

Notes : The 9th House is examined to consider fortune, devotion to God, pilgrimage, obedience to teacher, alms, yajna penance, and fame etc. The significator of this House is Jupiter. Therefore, obtaining of pronounced effects relating to the 9th House is possible when Jupiter is strong and is situated in angle or trine etc.

भाग्येशे बलसंयुक्ते भाग्ये भृगुसमन्विते ।
लग्नात् केन्द्रगते जीवे पिता भाग्यसमन्वितः ॥३॥

3. The native's father will be fortunate when the 9th Lord in the native's horoscope is endowed with strength and Venus is placed in the 9th House while Jupiter is in an angle from the Ascendant.

भाग्यस्थानाद् द्वितीये वा सुखे भौमसमन्विते ।
भाग्येशे नीचराशिस्थे पिता निर्धन एवं हि ।।४ ।।

4. In case Mars occupies the 2nd or 4th House from the 9th and the 9th Lord is in his sign of debilitation, the native's father will be indigent.

Notes : The second from the 9th House means the 10th House from the Ascendant. In the same way the 4th from the 9th House means the 12th House from the Ascendant. Therefore the sloka means that if there is Mars in the 10th or the 12th House from the Ascendant and at the same time the 9th Lord is in his sign of debilitation, the father will be indigent. The combination also signifies that the native will not get much wealth from his father.

भाग्येशे परमोच्चस्थे भाग्यांशे जीवसंयुते ।
लग्नाच्चतुष्टये शुक्रे तत्पिता दीर्घजीवनः ।।५ ।।

5. The father of that native will be longlived in whose birth chart the 9th Lord is very highly exalted and the Navamamsha of the 9th House is occupied by Jupiter and in an angle from the Ascendant is placed Venus.

भाग्येशे केन्द्रभावस्थे गुरुणा च निरीक्षिते ।
तत्पिता वाहनैर्युक्तो राजा वा तत्समो भवेत् ।।६ ।।

6. When the 9th Lord is in an angle and is aspected by Jupiter, the native's father will be a king endowed with conveyances or will be equal to king.

भाग्येशे कर्मभावस्थे कर्मेशे भाग्यराशिगे ।
शुभदृष्टे धनाढ्यश्च कीर्तिमांस्तत्पिता भवेत् ।।७ ।।

7. If the 9th Lord is situated in the 10th House and the 10th Lord in the 9th House and is aspected by a benefic planet, the native's father will be wealthy and famous.

परमोच्चांशगे सूर्ये भाग्येशे लाभसंस्थिते ।
धर्मिष्ठो नृपवात्सल्यः पितृभक्तो भवेन्नरः ।।८ ।।
लग्नात्त्रिकोणगे सूर्ये भाग्येशे सप्तमस्थिते ।
गुरुणा सहिते दृष्टे पितृभक्तिसमन्वितः ।।९ ।।

8-9 If the Sun is in his highest exaltation and the 9th Lord is in the 11th House, the native will be religious minded, favourite of a king and devoted to his father. Should the Sun be in a trine from the Ascendant, the 9th Lord be in the 7th House in conjunction with or aspected by Jupiter, the native will have great devotion to his father.

भाग्येशे धनभावस्थे धनेशे भाग्यराशिगे ।
द्वात्रिंशात्परतो भाग्यं वाहनं कीर्तिसम्भवः ॥१० ॥

10. The placement of the 9th Lord in the 2nd House and of the 2nd Lord in the 9th House make it possible that the native will get fortunes, conveyances and fame in his 32nd year.

लग्नेशे भाग्यराशिस्थे षष्ठेशेन समन्विते ।
अन्योन्यवैरं ब्रुवते जनकः कुत्सितो भवेत् ॥११ ॥

11. Should the Ascendant Lord along with the 6th Lord occupy the 9th House, the father and the sons will have enmity with each other and the father will be a person of contemptible nature.

कर्माधिपेन सहितो विक्रमेशोऽपि निर्बलः ।
भाग्यपो नीचमूढस्थो योगो भिक्षाशनप्रदः ॥१२ ॥

12. In case both the 10th Lord and the 3rd Lord are bereft of strength and the 9th Lord is in his debilitation sign or is combust the combination will make the native beg his food.

षष्ठाष्टमव्यये भानू रन्ध्रेशे भाग्यसंयुते ।
व्ययेशे लग्नराशिस्थे षष्ठेशे पञ्चमे स्थिते ॥१३ ॥
जातस्य जननात्पूर्वं जनकस्य मृतिर्भवेत् ।
रन्ध्रस्थानगते सूर्ये रन्ध्रेशे भाग्यभावगे ॥१४ ॥
जातस्य प्रथमाब्दे तु पितुर्मरणमादिशेत् ।
व्ययेशे भाग्यराशिस्थे नीचांशे भाग्यनायके ॥१५ ॥
तृतीये षोडशे वर्षे जनकस्य मृतिर्भवेत् ।
लग्नेशे नाशराशिस्थे रन्ध्रेशे भानुसंयुते ॥१६ ॥
द्वितीये द्वादशे वर्षे पितुर्मरणमादिशेत् ।
भाग्याद्रन्ध्रगते राहौ भाग्याद्भाग्यगते रवौ ॥१७ ॥
षोडशेऽष्टादशे वर्षे जनकस्य मृतिर्भवेत् ।
राहुणा सहिते सूर्ये चन्द्राद्भाग्यगते शनौ ॥१८ ॥

सप्तमैकोनविंशाब्दे तातस्य मरणं ध्रुवम्।
भाग्येशे व्ययराशिस्थे व्ययेशे भाग्यराशिगे ॥१९॥
वेदाब्धिमितवर्षाच्च पितुर्मरणमादिशेत्।
रव्यंशे च स्थिते चन्द्रे लग्नेशे रन्ध्रसंयुते ॥२०॥
पञ्चत्रिंशैकचत्वारिंशद्वर्षे मरणं पितुः।
पितृस्थानाधिपे सूर्ये मन्दभौमसमन्विते ॥२१॥
पञ्चाशद्वत्सरे प्राप्ते जनकस्य मृतिर्भवेत्।
भाग्यात् सप्तमगे सूर्ये भ्रातृसप्तमगस्तमः ॥२२॥
षष्ठेऽब्दे पञ्चविंशाब्दे पितुर्मरणमादिशेत्।
रन्ध्रजामित्रगे मन्दे मन्दाज्जामित्रगे रवौ ॥२३॥
त्रिंशैकविंशे षड्विंशे जनकस्य मृतिर्भवेत।
भाग्येशे नीचराशिस्थे तदीशे भाग्यराशिगे ॥२४॥
षड्विंशेऽब्दे त्रयस्त्रिंशे पितुर्मरणमादिशेत्।
एवं जातस्य दैवज्ञो फलं ज्ञात्वा विनिर्दिशेत् ॥२५॥

13-25 The death of the native's father will occur before his birth if the Sun is placed in the 6th, 8th or 12th House, the 8th Lord in the 9th House, 12th Lord in the Ascendant House and the 6th Lord in the 5th House. If the Sun is situated in the 8th House and the 8th Lord in the 9th House the death of the native's father should be told in the first year of his nativity. The native's father dies in the 3rd or the 16th year of his life in case the 12th Lord is in the 9th House, and the 9th Lord is in his degrees of fall. The father's death is to be predicted in the 2nd or the 12th year, if the Ascendant Lord occupies the 8th House in conjunction with the Sun. It (father's death) will occur in the 16th or 18th year in case Rahu is placed 8th from the 9th House (or 4th from the Ascendant),and 9th from 9th or (5th from the Ascendant) is situated the Sun. If Rahu is in conjunction with the Sun, and Saturn is situated in the 9th House from the Moon, the native's father will certainly go to his heavenly abode in his 7th or 19th year. The father's death is to be predicted in the 44th year in the event of the 9th Lord falling in the 12th House and the 12th Lord in the 9th House. The native's father dies in his 35th or 41st year if there is the Moon in the Navamamsha of the Sun and the Ascendant Lord is situated in the 8th House. If the Sun as the Lord of the 9th House has conjunction with Saturn and Mars the father will die in the 50th year. If the Sun is there 7th from the 9th

(Third from the Ascendant) and Rahu 7th from the 3rd (9th from the Ascendant) the death of the father is to be told in the 6th or 25th year. If 7th from the 8th House (2nd from the Ascendant) has fallen Saturn and the Sun 7th from Saturn, the father's death occurs in the 30th, 21st or 26th year. In case the 9th Lord is in his sign of debilitation and its Lord (the Lord of that sign of debilitation) occupies the 9th House, the father's death is to be predicted in the 26th or 33rd year. It is in this way that the Astrologers should have the knowledge of effects.

परमोच्चांशगे शुक्रे भाग्येशेन समन्विते ।
भ्रातृस्थाने शनियुते बहुभाग्याधिपो भवेत् ॥२६ ॥

26. The native becomes fortunate in many ways if Venus is in her highest exaltation and is in conjunction with the 9th Lord and Saturn occupies the 3rd House.

गुरुणा संयुते भाग्ये तदीशे केन्द्रराशिगे ।
विंशद्वर्षात् परं चैव बहुभाग्यं विनिर्दिशेत् ॥२७ ॥

परमोच्चांशगे सौम्ये भाग्येशे भाग्यराशिगे ।
षट्त्रिंशाच्च परं चैव बहुभाग्यं विनिर्दिशेत् ॥२८ ॥

27-28 Should Jupiter be in the 9th House and the 9th Lord in an angle the native acquires abundant wealth. If Mercury is in his highest exaltation and the 9th Lord is situated in the 9th House itself, the native acquires abundant wealth after the 36th year.

लग्नेशे भाग्यराशिस्थे भाग्येशे लग्नसंयुते ।
गुरुणा संयुते द्यूने धनवाहनलाभकृत ॥२९ ॥

29. The situation of the Ascendant Lord in the 9th House and that of the 9th Lord in the Ascendant House and that of Jupiter in the 7th House will confer on the native gains of wealth and conveyances.

भाग्याद्भाग्यगतो राहुस्तदीशे निधनं गते ।
भाग्येशे नीचराशिस्थे भाग्यहीनो भवेन्नरः ॥३० ॥

30. If 9th from 9th (5th from the Ascendant) is placed Rahu and its Lord (the 5th Lord) occupies the 8th House from the

Ascendant and the 9th Lord is in his sign of debilitation the native will be devoid of fortunes.

भाग्यस्थानगते मन्दे शशिना च समन्विते।
लग्नेशे नीचराशिस्थे भिक्षाशी च नरो भवेत्॥३१॥

31. The native acquires food by begging should Saturn be in the 9th House along with the Moon and the Ascendant Lord be in his debilitation sign.

एवं भाग्यफलं विप्र! संक्षेपात् कथितं मया।
लग्नेशभाग्यभावेशस्थित्याऽन्यदपि निर्दिशेत्॥३२॥

32. O Brahmin, I told you briefly of the effects of the 9th House in this way. Other effects are to be indicated as per the situation of the 9th Lord and the Ascendant Lord.

अथ कर्मभावफलाध्याय: ॥२३॥

Chapter 23

Effects of the Tenth House

कर्मभावफलं चाऽथ कथयामि तवाग्रतः ।
श्रणु मैत्रेय! तत्त्वेन ब्रह्म-गर्गादिभाषितम् ॥१॥

1. O Maitreya, now I explain to you the effects of the 10th House. Listen now the essence of the words of Brahma, Garga and others in this connection.

सबले कर्मभावेशे स्वोच्चे स्वांशे स्वराशिगे ।
जातस्तातसुखेनाढ्यो यशस्वी शुभकर्मकृत् ॥२॥

2. Should the 10th Lord be endowed with strength and occupy his exaltation sign, his Navamamsha or his own sign, the native gets extreme paternal happiness, enjoys fame and performs good deeds.

Notes : The Tenth House is studied to have the knowledge of the native's good and evil deeds, his influence, father, fame, his obtaining a governmental office, pride, knowledge of Shastras (Books of Learning), governmental favour and honour, his subordinates, employees etc. Religious deeds like yajna etc are also related to the 10th House. In the same way, the means of livelihood which donot violate tradition and the moral values of the concerned society are also studied from the 10th House. It should also be known that whatever good actions are performed by using good means through our intellectual and physical faculties, no matter that

these deeds are related to our earning of livelihood, are also considered from the 10th House. Therefore, at the end of the sloka, the Sage has used the word "शुभकर्मकृत" (performer of good deeds). The 10th is indeed the House of mode of performing deeds. The Sage has indicated to study matters relating to the father from the 9th House. The 9th House is a trine from the Ascendant. Indeed, the word trikona or trine is an indicator of the mutual relations. Therefore, when we study the relations of the father, we will have to consider the 9th House also. But the matters individual to the father are to be studied from the 10th House. Therefore, the Sage has given some indications with regard to the father from the 10th House also.

कर्माधिपो बलोनश्चेत् कर्मवैकल्यमादिशेत् ।
सैंहिः केन्द्रत्रिकोणस्थो ज्योतिष्टोमादियागकृत ॥३ ॥

3. If the 10th Lord is devoid of strength the native be told that he will face obstructions in his work. When Rahu occupies an angle or a trine he will perform Jyotishtoma Yajna etc.

Notes : "Jyotishtoma Yajna" is the name given to a vedic religious rite.

कर्मेशे शुभसंयुक्ते शुभस्थानगते तथा ।
राजद्वारे च वाणिज्ये सदा लाभोऽन्यथान्यथा ॥४ ॥

4. When the 10th Lord is in conjunction with a benefic planet and is situated in benefic house, the native will ever gain through royal patronage and in business. There will be opposite results in a reverse situation.

दशमे पापसंयुक्ते लाभे पापसमन्विते ।
दुष्कृतिं लभते मर्त्यः स्वजनानां विदूषकः ॥५ ॥

5. If the 10th and the 11th House are occupied by malefic planets, the native will indulge in bad deeds and will bring bad name to his men.

कर्मेशे नाशराशिस्थे राहुणा संयुते तथा ।
जनद्वेषी महामूर्खो दुषकृतिं लभते नरः ॥६ ॥

6. The situation of the 10th Lord along with Rahu in the 8th House makes the native averse to the people, a great fool and a doer of evil deeds.

Notes : The 8th is the House of evil deeds when the 10th House, the House of profession, has some relation with the House of Evil Deeds (the 8th House), the deeds of the native will be coloured in wickedness or vice. He will be inclined to earn his living by having recourse to such antisocial activities as smuggling, theft etc. Rahu is a planet which redoubles the quality of the combination that he joins. Therefore, two fold increase will be there in the doing of evil deeds when Rahu has conjunction with any planet in the 8th House. When the 10th Lord is situated in the 8th House it brings obstructions in the field of earning one's livelihood; there is the fear of governmental punishment. Experience has proved that the combination is auspicious with respect to the leather shoe industry, L.I.C. and Mining industry.

कर्मेशे द्यूनराशिस्थे मन्दभौमसमन्विते ।
द्यूनेशे पापसंयुते शिश्नोदरपरायणः ॥७ ॥

7. If the 10th Lord together with Saturn and Mars has been placed in the 7th House and the 7th Lord himself is with a malefic, the native will be disposed to indulging in carnal pleasures and to filling his belly.

Notes : The Seventh is the House of trade and business. If this house is occupied by a malefic planet, the native will adopt illegal means in his trade, this can be reasonably guessed. The tendency to indulge in unlawful, immoral deeds will be increased when Saturn and Mars will have conjunction with the 10th Lord in the 7th House, the house of trade and business. The aim of such a person's life is nothing. He spends his days of life in gratifying the carnal appetites and physical desires. He is unable to think beyond sense gratification. The Sage has used a very proper word 'शिश्नो दर परायण' or a person engaged in satisfying his desires of food and sex.

तुङ्गराशिं समाश्रित्य कर्मेशे गुरुसंयुते ।
भाग्येशे कर्मराशिस्थे मानैश्वर्यप्रतापवान् ॥८ ॥

लाभेशे कर्मराशिस्थे कर्मेशे लग्नसंयुते ।
तावुभौ केन्द्रगौ वापि सुखजीवनभाग् भवेत् ॥९ ॥
कर्मेशे बलसंयुक्ते मीने गुरुसमन्विते ।
वस्त्राभरणसौख्यादि लभते नात्र संशयः ॥१० ॥

8-10 If in conjunction with Jupiter the 10th Lord be in his exaltation sign and the 9th Lord be in the 10th House, the combination will confer on the native honour, wealth and valour. The native will have happiness as his portion in life when the 11th Lord has gone into the 10th House and the 10th Lord into the Ascendant House or they both have gone into an (angle) sign. There is no doubt in it that the native will have the blessing of having robes, ornaments and happiness should the strong 10th Lord be placed in Pisces in conjunction with Jupiter.

Notes : In these slokas it is confirmed that the 10th Lord and the 10th House are related to the mode of the native's profession or the kinds of actions that he performs. When the 10th Lord along with a benefic and sattwika planet like Jupiter is placed in his exaltation sign, and the 9th Lord, the significator of religion, penance, devotion, charity and alms giving, virtuous and pious deeds is situated in the 10th House, the native will certainly be inclined towards performing auspicious deeds and to deeds due to which he will have in society respect, comforts and a proud name in the real sense. In sloka no. 8 the Sage has explained the strength of the 10th House and the 10th Lord and the benefic influence on them. And in the same way in slokas no. 9 and 10 the benefic influences on the 10th House have been spoken of. Due to such influences the native acquires happiness, wealth, robes and ornaments and leads a really happy life.

लाभस्थानगते सूर्ये राहुभौमसमन्विते ।
रविपुत्रेण संयुक्ते कर्मच्छेत्ता भवेन्नरः ॥११ ॥

11. The Sun in conjunction with Rahu, Mars and Saturn being placed in the 11th House makes the native a failure in the performance of his duties.

Notes : Here the evil influence of the malefic planet due to his conjunction has been shown not on the 10th House but on its

significator, the Sun. He (the Sun) is the significator planet of the mind and soul also. Therefore if he has malefic influences on him there will be in the native the loss of self confidence and will power and as a consequence the powers of performing his duties will also be weakened. Hence his efforts will generally remain incomplete.

मीने जीवे भृगुयुते लग्नेशे बलसंयुते ।
स्वोच्चराशिगते चन्द्रे सम्यग्ज्ञानार्थवान् भवेत् ॥१२ ॥

12. The native will be learned and wealthy when Jupiter and Venus are situated in Pisces and the Ascendant Lord is endowed with strength and the Moon is in her exaltation sign.

Notes : This sloka is of philosophical significance. The sign of Pisces has relation with salvation. According to the sloka Jupiter and Venus should have conjunction of Pisces. Venus is a planet which is connected with enjoyment of physical senses or sensual pleasures. In the company of Jupiter she will indulge in physical pleasures in an enlightened manner. The Moon is the significator of the mind ' चन्द्रमा मनसो जात:' (The Moon is born of the mind). The Moon's being placed in her exaltation sign means there is no layer of sensuality on the mind, there is no knot or complex in the mind, it is pure and clean, the receptivity of the mind and its eligibility are at their most excellent point and the mind is wrapped with knowledge. The situation of Jupiter in his own sign is an indication that the native has self knowledge and that knowledge is of the type which has no special preference or which does not give any special insistence on any ideology, that is the native has got 'सम्यक ज्ञान' or proper knowledge. He does not have extreme views, his is balanced out look. It is such a man who' has been called 'an enlightened one' or Buddha.

कर्मेशे लाभराशिस्थे लाभेशे लग्नसंस्थिते ।
कर्मराशिस्थिते शुक्रे रत्नवान् स नरो भवेत् ॥१३ ॥

13. If the 10th Lord is situated in the 11th House, the 11th Lord in the Ascendant and, Venus in the 10th, the combination makes the native a possessor of precious stones.

केन्द्रत्रिकोणगे कर्मनाथे स्वोच्चसमाश्रिते ।
गुरुणा सहिते दृष्टे . स कर्मसहितो भवेत् ॥१४ ॥

14. The 10th Lord being placed in an angle or a trine in his sign of exaltation and being conjunct with or aspected by Jupiter, the native will be endowed with worthy deeds.

Notes : In this sloka there is an indication towards a man engaged in performing good deeds, a man of action, a 'Karma Yogi' who has an aptitude for doing virtuous deeds and who has no desire of gaining the effects or fruits of his actions and efforts. It is such a person who has been referred to here as 'Karma Sahito'. The Indian Sages call him a "Karma Yogi".

कर्मेशे लग्नभावस्थे लग्नेशेन समन्विते ।
केन्द्रत्रिकोणगे चन्द्रे सत्कर्मनिरतो भवेत् ॥१५ ॥

15. The 10th Lord being gone in the Ascendant House together with the Ascendant Lord and the Moon in an angle or a trine makes the native interested in doing good deeds.

कर्मस्थानगते मन्दे नीचखेचरसंयुते ।
कर्मांशे पापसंयुक्ते कर्महीनो भवेन्नरः ॥१६ ॥

16. It Saturn together with a planet in his debiltation sign occupies the 10th House, and the Navamamsha of the 10th House is also situated with a malefic planet, the native is bereft of actions.

कर्मेशे नाशराशिस्थे रन्ध्रेशे कर्मसंस्थिते ।
पापग्रहेण संयुक्ते दुष्कर्म निरतो भवेत् ॥१७ ॥

17. When the 10th Lord occupies the 8th House and the 8th Lord the 10th House together with a malefic planet, the native will indulge in wicked deeds.

कर्मेशे नीचराशिस्थे कर्मस्थे पापखेचरे ।
कर्मभात्कर्मगे पापे कर्मवैकल्यमादिशेत् ॥१८ ॥

18. In the event of the 10th Lord being in his sign of debilitation and both the 10th House and the 10th from the 10th House (or the 7th House from the Ascendant House) being under the occupation of malefic planets, the native will face obstructions in the accomplishment of his actions.

कर्मस्थानगते चन्द्रे तदीशे तत्त्रिकोणगे।
लग्नेशे केन्द्रभावस्थे सत्कीर्तिसहितो भवेत् ॥१९॥
लाभेशे कर्मभावस्थे कर्मेशे बलसंयुक्ते।
देवेन्द्रगुरुणा दृष्टे सत्कीर्तिसहितो भवेत् ॥२०॥
कर्मस्थानाधिपे भाग्ये लग्नेशे कर्मसंयुते।
लग्नात् पञ्चमगे चन्द्रे ख्यातनामा नरो भवेत् ॥२१॥

19-21 If there is the occupation of the Moon on the 10th House and, from there (from the 10th House) in a trine or in the 5th House from the Ascendant that of the 10th Lord and, in an angle that of the Ascendant Lord, the native will be endowed with fame. Should that 11th Lord be there in the 10th House, the 10th Lord be endowed with strength and, they have the aspect of Jupiter, the combination will give to the native result similar to that in the above sloka. If the 10th Lord is placed in the 9th House and the Ascendant Lord in the 10th House and 5th from the Ascendant is the Moon the native becomes an illustrious person.

इति कर्मफलं प्रोक्तं संक्षेपेण द्विजोत्तम!।
लग्नकर्मेशसम्बन्धादूह्यमन्यदपि स्वयम् ॥२२॥

22. O excellent Brahmin, I have stated briefly in this way the effects of the 10th House. You yourself are to guess the other related effects through the relationship of the 10th and the Ascendant Lord.

अथ लाभभावफलाध्यायः ॥२४ ॥

Chapter 24

Effects of the Eleventh House

लाभभावफलञ्चाथ कथयामि द्विजोत्तम ! ।
श्रूयतां जातको लोके यच्छुभत्वे सदा सुखी ॥१ ॥

1. O excellent Dwija (twice born) listen to me. Now I explain to you the effects related to the 11th House, the auspiciousness of which house will make the native happy at all times.

लाभाधिपो यदा लाभे तिष्ठेत् केन्द्रत्रिकोणयोः ।
बहुलाभं तदा कुर्यादुच्चे सूर्यांशगोऽपि वा ॥२ ॥

2. When the 11th Lord is situated in the 11th House itself or in an angle or in a trine or he is exalted though in combustion, the combination will bring many gains to the native.

Notes : The 11th Lord procures for the native many and special gains when he is situated in the 11th House or in an angle or in a trine from the Ascendant House. If he is exalted, even then the native gets full gains, though he may be in combustion. Here a noteworthy fact has been indicated. 'सूर्यांशगोऽपि' (Suryamshagoapi") may be interpreted as "even if the 11th Lord has gone into the Navamamsha of the Sun." Here the word ऽपि means यद्यपि (eventhough). The word 'अपि' is used to express emphasis. Here also this word has been used for the sake of emphasis. Hence the meaning is : Even though the 11th Lord may be in combustion, in his exaltation sign he will procure for

the native many and full gains.

लाभेशे धनराशिस्थे धनेशे केन्द्रसंस्थिते।
गुरुणा सहिते भावे गुरुलाभं विनिर्दिशत् ॥३॥

3. The situation of the 11th Lord in the sign of Wealth (the 2nd House), that of the 2nd Lord in an angle (from the Ascendant) and, the occupation of the 11th House by Jupiter, indicates that gains will be immense.

लाभेशे विक्रमे भावे शुभग्रहसमन्विते।
षट्त्रिंशे वत्सरे प्राप्ते सहस्रद्वयनिष्कभाक् ॥४॥

4. Should the 11th Lord be in the 3rd House and the 11th House be situated with benefic planets, the native will have a gain of 2000 Nishkas in his 36th year.

Notes : 'Nishka' was the name of an Ancient royal coin, in India. As per **'Leelavati Granatha'** one 'Nishka' was of 16 Drammas. It used to be a gold coin.

In this combination the native earns wealth through his own efforts. He may show any amount of enterprise in order to earn wealth, because according to the sloka the 11th Lord is situated in the 3rd House, the House of Courage and enterprise. The situation of a benefic planet in the 11th House procures for the native the good effects of his efforts.

केन्द्रत्रिकोणगे लाभनाथे शुभसमन्विते।
चत्वारिंशे तु सम्प्राप्ते सहस्रार्धसुनिष्कभाक् ॥५॥

5. The native will have in his 40th year a gain of 500 Nishkas should the 11th Lord together with a benefic planet has occupied an angle or a trine.

लाभस्थाने गुरुयुते धने चन्द्रसमन्विते।
भाग्यस्थानगते शुक्रे षट्सहस्राधिपो भवेत् ॥६॥

6. The native will be a possessor of 6000 Nishkas in case the 11th House is occupied by Jupiter, the 2nd by the Moon and the 9th by Venus.

लाभाच्च लाभगे जीवे बुधचन्द्रसमन्विते।
धनधान्याधिपः श्रीमान्रत्नाद्याभरणैर्युतः ॥७॥

7. If in 11th from the 11th (that is 9th from the Ascendant) is placed Jupiter together with Mercury and the Moon, the native will be gifted with wealth, grains, fortunes, diamonds, ornaments etc.

लाभेशे लग्नभावस्थे लग्नेशे लाभसंयुते ।
त्रयस्त्रिंशे तु सम्प्राप्ते सहस्रनिष्कभाग् भवेत् ॥८ ॥

8. When the 11th Lord is situated in the Ascendant House and the Ascendant Lord in the 11th House the native will gain 1000 Nishkas in his 33rd year.

धनेशे लाभराशिस्थे लाभेशे धनराशिगे ।
विवाहात्परतश्चैव बहुभाग्यं समादिशेत् ॥९ ॥

9. It should be predicted that native will have a great rise in fortunes after marriage, should the 2nd Lord be situated in the 11th House and the 11th Lord in the 2nd House (or should there be the exchange between the 11th and the 2nd Lord).

भ्रातृपे लाभराशिस्थे लाभेशे भ्रातृसंस्थिते ।
भ्रातृभावाद्धनप्राप्तिदिव्याभरणसंयुतः ॥१० ॥

10. Should the 3rd Lord occupy the 11th House and, the 11th Lord the 3rd House, the native will have gains through brothers and will be endowed with divine ornaments.

लाभेशे नीचभेऽस्ते वा त्रिके पापसमन्विते ।
कृते भूरिप्रयत्नेऽपि नैव लाभः कदाचन ॥११ ॥

11. In the event of the 11th Lord being placed in his sign of debilitation, being in combustion or occupying the 6th, 8th or 12th House with a malefic, the native doesnot have any gain inspite of excessive efforts.

अथ व्ययभावफलाध्याय: ॥२५ ॥

Chapter 25

Effects of the Twelfth House

अथाहं व्ययभावस्य कथयामि फलं द्विज! ।
व्ययेशे शुभसंयुक्ते स्वभे स्वोच्चगतेऽपि वा ॥१ ॥
व्यये च शुभसंयुक्ते शुभकार्ये व्ययस्तदा ।
चन्द्रो व्ययाधिपो धर्मलाभमन्त्रेषु संस्थित: ॥२ ॥
स्वोच्चे स्वर्क्षे निजांशे वा लाभधर्मात्मजांशके ।
दिव्यागारादिपर्यंको दिव्यगन्धैक भोगवान् ॥३ ॥
परार्ध्यरमणो दिव्यवस्त्रमाल्यादिभूषण: ।
परार्ध्यवित्तसंयुतो विज्ञो दिनानि नयति प्रभु: ॥४ ॥

1-4 O Brahmin, now I explain to you the effects of the 12th House: If the 12th Lord has a benefic planet with him, is in his own sign or in his sign of exaltation, the native's expenses are made on good accounts. If the Moon happens to be the 12th Lord and is situated in the 9th, 11th or 5th House, in her exaltation sign or own sign or in her own Navamamsha or in the Navamamsha of 11th, 9th or 5th sign, the native will enjoy beautiful houses, beds and superior scented articles. One having these combinations passes his life comfortably as he is endowed with such clothes, beautiful garlands and ornaments. He is gifted with riches and is learned and lordly.

एवं स्वशत्रुनीचांशेऽष्टमांशे वाऽष्टमे रिपौ ।
संस्थित: कुरुते जातं कान्तासुखविवर्जितम् ॥५ ॥
व्ययाधिक्यपरिक्लान्तं दिव्यभोगनिराकृतम् ।
स हि केन्द्रत्रिकोणस्थ: स्वस्त्रियाऽलंकृत: स्वयम् ॥६ ॥

5-6 And in the event of the 12th Lord falling in the Navamamsha of his enemy, the Navamamsha of his debilitation sign or the Navamamsha of the 8th House or in the 6th or 8th House, the native is deprived of happiness through his wife; is troubled by expenses and remains bereft of general happiness. That very 12th Lord being in an angle or a trine, the native will have full happiness of his wife.

Notes : The 12th is the House related to pleasures of the marital bed. For the continuity of the happiness through wife to last, the 12th House plays special role in this respect. One may have thorough marital happiness, for this it is very necessary that the 12th Lord be placed in benefic house, in a benefic Navamamsha and be in conjunction with a benefic planet and the 12th House be occupied by and aspected by a benefic. In reverse conditions, one lacks happiness through wife.

The following birth chart will illustrate this fact :

Date of birth	Time of birth	Place of birth
3-11-1956	6.45 am (I.S.T.)	Hapur

Rah Sat 8
Ven Jup 6
9 Moon
Sun Mer 7
5
10
4
11 Mars
1
3
12
2 Ketu

		Ketu	
Mars			
Moon	Rahu Sat	Lg Sun Mer	Ven Jup

Here the Ascendant is Libra. Venus is placed in the 12th house in her sign of debiltation. The 12th Lord Mercury, though occupies the Ascendant, yet is situated in his debilitated Navamamsha and, secondly, is in conjunction with the Sun in his debilitation sign. The 12th House has the malefic aspect of a malefic planet, Mars. In the 12th House there is Jupiter, the 3rd and the 6th Lord in this horoscope. Therefore, being the Lord of malefic houses, he will also cause harm to the 12th House. The native was married

to two girls at different times. But he has got divorce from both. A few days ago his marriage was proposed with a woman left by her husband. He had been engaged to her. But this engagement too was broken on 25-10-1993.

यथा लग्नात् फलं चैतदात्मनः परिकीर्तितम् ।
एवं भ्रात्रादिभावेषु तत्तत्सर्वं विचारयेत् ॥७॥

7. As these effects have been spoken of from the Ascendant with regard to the native, similar effects are to be known from the third and other Houses with regard to brothers etc.

Notes : The Sage here points out that effects with regard to brothers etc may be predicted by taking the third and other houses as Ascendants. Thus the Third House will be the Ascendant for the brother and will provide information with regard to his physique. The 2nd from the third, that is the 4th House from the Ascendant will indicate the financial condition of the brother etc etc. Similar effects may be known and predicted with regard to the mother, the son, the maternal uncle, the wife etc by taking the 4th, the 5th, 6th, the 7th etc. respectively as Ascendants. As From the first to the Twelfth House in the birth chart of the native are studied to get the knowledge of various matters about him, similar method may be adopted to know these matters with regard to the relative concerned.

दृश्यचक्रार्धगाः खेटाः प्रत्यक्षफलदायकाः ।
अदृश्यार्धगताः खेटाः परोक्षे फलदाः स्मृताः ॥८॥

8. Planets situated in the visible half of the Zodiac give explicit results while the ones in the invisible half are known as giver of secret results.

Notes : The visible half of the Zodiac stretches from the to be covered degrees etc. of the 7th House to the covered degrees of the Ascendant via the 8th, 9th, 10th, 11th, 12th Houses, and, the invisible half of it from the to be covered degrees etc, of the Ascendant to the covered degrees etc. of the 7th House via the 2nd, 3rd, 4th, 5th, 6th, Houses. This visible and invisible half of the Zodiac is based on the Astronomical principle. The planets are endowed with greater strength when they are situated in the visible half than they are when their situation is in the invisible half, and their effect

on human life is relatively greater.

व्ययस्थानगतो: राहुर्भौमार्किरविसंयुत: ।
तदीशेऽप्यर्कसंयुक्ते नरके पतनं भवेत् ॥९ ॥

9. If Rahu along with Mars, Saturn and the Sun has gone into the 12th House, the native will have his fall in hell. The conjunction of the 12th Lord with the Sun will result in similar effect.

व्ययस्थानगते सौम्ये तदीशे स्वोच्चराशिगे ।
शुभयुक्ते शुभैर्दृष्टे मोक्ष: स्यान्नात्र संशय: ॥१० ॥

10. There is no doubt in it that the native will attain final emancipation, should there be a benefic in the 12th House, and the 12th Lord in his sign of exaltation be in conjunction with or aspected by a benefic planet.

व्ययेशे पापसंयुक्ते व्यये पापसमन्विते ।
पापग्रहेण संदृष्टे देशाद्देशान्तरं गत: ॥११ ॥

11. If the 12rh Lord is together with malefic planets, the 12th House is occupied by malefics and these are aspected by malefic, the native wanders from country to country.

व्ययेशे शुभराशिस्थे व्ययर्क्षे शुभसंयुते ।
शुभग्रहेण संदृष्टे स्वदेशात् सञ्चरो भवेत् ॥१२ ॥

12. Should the 12th Lord be situated in a benefic house and the 12th House has benefics in it and these have the aspect of benefics on them, the native will move in his own country.

व्यये मन्दादिसंयुक्ते भूमिजेन समन्विते ।
शुभदृष्टेर्न सम्प्राप्ति: पापमूलाद्धनार्जनम् ॥१३ ॥

13. If Saturn or Mars occupies the 12th House and the house is not aspected by benefics, the earnings will be made through sinful measures.

लग्नेशे व्ययराशिस्थे व्ययेशे लग्नसंयुते ।
भृगुपुत्रेण संयुक्ते धर्ममूलाद्धनव्यय: ॥१४ ॥

14. If the Ascendant Lord is situated in the 12th House and the 12th Lord along with Venus in the Ascendant, the expenses will be on religious grounds.

अथ भावेशफलाध्याय ॥२६ ॥

Chapter 26

Effects of the Bhava Lords

लग्नेशे लग्नगे देहसुखभाग् भुजविक्रमी ।
मनस्वी चञ्चलश्चैव द्विभार्यो परगोऽपि वा ॥१ ॥

1. If the Ascendant Lord has fallen in the Ascendant itself, the native will get physical comforts and physical prowess. He will be thoughtful intelligent, fickle minded, will have two wives and will have sexual relations with other women than his own wife.

Notes : Should the Ascendant Lord be in the Ascendant itself, the native has a grand personality, a healthy body and a great resistance power against diseases. But in case there are evil influences, these qualities of the native will be adversely affected.

लग्नेशे धनगे बालो लाभवान् पण्डितः सुखी ।
सुशीलो धर्मविन्मानी बहुदारो गुणैर्युतः ॥२ ॥

2. When the Lord of the Ascendant has been placed in the 2nd House, the native will be gainful, learned, happy, good natured, religious minded, honourable will have many wives and good qualities.

Notes : When the Ascendant Lord is situated in the Second House it makes the native economic minded. His commercial projects are usually profit giving. He has marvellous foresight. For here the Ascendant Lord is in the House of seeing, therefore, the native is endowed with great power of examination and observation.

His inferences are capable of giving far reaching results. His plans are successful. He has legislative eye because it (the 2nd House) is the House of the right eye.

लग्नेशे सहजे जातः सिंहतुल्य-पराक्रमी ।
सर्वसम्पद्युतो मानी द्विभार्यो मतिमान् सुखी ॥३ ॥

3. Should the Ascendant Lord be placed in the Third House, the native will be equal to lion in valour, will have all kinds of wealth, will be honourable, will have two wives and be intelligent and happy.

Notes : The 3rd is the House of bodily strength and valour. If the Ascendant Lord is in the 3rd House, the native will be marvellously enterprising and will have the courage to face every situation. The façulties of the body become most flourishing in the Third House, and the body is represented by the Ascendant and its Lord. The Ascendant Lord being placed in the Third House, the native will require more nutrition and his diet will be richer. In case the Ascendant is Gemini and the Ascendant Lord has gone in the Third House, the native becomes ascetic towards earning money from the age of 40 or 45. His vitality and strength are decayed. In Aquarius Ascendant also when the Ascendant Lord occupies the Third House Saturn will be in his debilitation sign and opposite effects will be seen.

लग्नेशे सुखगे बालः पितृमातृसुखान्वितः ।
बहुभ्रातृयुतः कामी गुणरूपसमन्वितः ॥४ ॥

4. Should the Ascendant Lord be in the 4th House the native will be blessed with paternal and maternal happiness, many brothers and will be lascivious, virtuous and charming.

Notes : When the Ascendant Lord falls in the Fourth House, the native will not only be lustful, he will also become mentally very sensitive. The Fourth House is related to the mind and psychological effects. The Ascendant is itself the body. The psychology of sex is quite near to the body. Therefore, the native may be lustful. Such a man takes special care of his body. He is always engaged in adorning his body and improving his personality.

The auspicious effects that have been told in this sloka will not be seen when the Ascendants are Aries and Capricorn. In these

Ascendants they will be reversed because in these Ascendants the Ascendant Lord will be in his sign of debilitation when placed in the 4th House.

लग्नेशे सुतगे जन्तोः सुतसौख्यं च मध्यमम्।
प्रथमापत्यनाशः स्यान्मानी क्रोधी नृपप्रियः ॥५॥

5. In case the Ascendant Lord has gone into the 5th House, the native will have mediocre happiness through his sons, the first born will not live, he will be honourable, wrathful and favourite to a king.

Notes : The above mentioned effects are related to progeny. These are found to be true generally in the case of Taurus and Cancer Ascendants because in these Ascendants the Ascendant Lord being placed in the 5th House falls in his sign of debilitation. In Aries, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces Ascendants this effect has been found in those natives in whose horoscopes there was malefic influence of any kind on the 5th House. In the case of Sagittarius and Pisces Ascendants even the least malefic influence gives with certainty the above mentioned effects with regard to progeny The reason is that when these are the Ascendants Jupiter will be situated in the 5th House and it is well known about Jupiter that he is the destroyer of the effects of the House occupied by him "Sthan Haani Karo Jeeva" or Jupiter is the destroyer of (the effects) the house occupied by him.

If Jupiter is situated in the 5th House two factors related to progeny (the fifth House and the significator of the 5th House) Join hands together. Therefore, even the least malefic influence on the 5th House causes harm to these two factors.

लग्नेशे षष्ठगे जातो देहसौख्यविवर्जितः।
पापाढ्ये शत्रुतः पीडा . सौम्यदृष्टिविवर्जितः ॥६॥

6. In the event of the Ascendant Lord having fallen in the 6th House, the native is deprived of bodily pleasures. If he (the Ascendant Lord) is under the influence of a malefic and has no benefic aspect on him, he will be troubled by an enemy.

Notes : If the Ascendant Lord happens to fall in the 6th House, the native remains sickly because in this case the body is

related to diseases. Some Astrologers speak of the 6th House as the House of Health. The saying has some germ of truth in it. It has been found that if the Ascendant Lord when placed in the 6th House, has no malefic influence on him, the native becomes exercise-loving and fond of wrestling, practises yoga so that his body may become strong and may remain healthy. When the Ascendants are Taurus and Scorpio the Ascendant Lords Venus and Mars will be situated in the 6th House. They will be in their own signs and so the native will remain healthy. If the Ascendant is Libra the Ascendant Lord Venus will be exalted in the 6th House. Therefore the native will enjoy the happiness of being healthy.

लग्नेशे सप्तमे पापे भार्या तस्य न जीवति।
शुभेऽटनो दरिद्रो वा विरक्तो वा नृपोऽपि वा ॥७॥

7. If the Ascendant Lord is a malefic and he occupies the 7th House the native's wife will not live. If he (the Ascendant Lord) is a benefic planet, the native is an aimless wanderer, penurious, of ascetic disposition or becomes a king.

लग्नेशेऽष्टमगे जातः सिद्धविद्याविशारदः।
रोगी चौरो महाक्रोधी द्यूती च परदारगः ॥८॥

8. Should the Ascendant Lord occupy the 8th House, the native will be Siddha Vidya Visharada (having the knowledge of occult powers), sickly, thievish, extremely wrathful, a gambler and given to traversing others wives.

Notes : The 8th House is considered to be the House of occult knowledge. It can be said with certainty that the native will have the knowledge of occult powers when the Ascendant Lord will be situated in the 8th House. This is the House of wicked and harmful habits also. Therefore it is also reasonable that the native will be addicted to thieving, gambling and traversing other's wife. The situation of the Ascendant Lord in the 8th House has been considered by all astrologers as very pernicious to health. In the event of Cancer being the Ascendant and the Ascendant Lord going into the 8th House there is the fear of the child's dying in its infancy. Being sickly is a general fact in the case of other Ascendants. In case of Aries and Libra being Ascendants, the Ascendant Lord will

be in his own sign in the 8th House. Therefore, no harm will be done to the native. But if there is the influence of malefic planets the harm will be doubled, because in that case the Ascendant Lord, the 8th House and the 8th Lord will be affected and it will mean specific disease and unnatural death. In the case of Sagittarius as Ascendant, the Ascendant Lord in the 8th House will be in his sign of exaltation, therefore evil effects will be reduced to the minimum.

लग्नेशे भाग्यगे जातो भाग्यवाञ्जनवल्लभः ।
विष्णुभक्तः पटुर्वाग्मी दारपुत्रधनैर्युतः ॥९ ॥

9. If the Ascendant Lord is situated in the 9th House the native will be fortunate, dear to the people, devotee of Lord Vishnu, skilful eloquent speaker and will be endowed with wife, sons and wealth.

Notes : The 9th House is related to sattwika deeds, devotion to God, religion and religious sermons. Therefore when the Ascendant Lord is placed in the 9th House the native will be steeped in sattwika and devotional feelings. He will be the favourite of the people because his moral values will seem proper and acceptable to all. This House gives the native the effects of the deeds of the previous births. In case of Scorpio Ascendant opposite results will be seen because in this Ascendant, the Ascendant Lord will be Mars who will fall in his sign of debilitation. Such Mars will bring to the native bad reputation, unfortunateness, opposition of the people, disease, pessimistic feelings, atheistic thinking etc. When the Ascendants are Leo or Aquarius, the situation will be an excellent one because when the Ascendant Lords in these Ascendants will be situated in the 9th House they will be in their signs of exaltation.

लग्नेशे दशमे जातः पितृसौख्यसमन्वितः ।
नृपमान्यो जने ख्यातः स्वार्जितस्वो न संशयः ॥१० ॥

10. Should the Ascendant Lord be situated in the 10th House, the native will be endowed with paternal happiness, will enjoy royal favour, fame among men and will undoutedly have self earned wealth.

Notes : This combination will be most effective if the Ascendant is Capricorn because in this Ascendant Saturn will have lordship over the Ascendant and the Second House and will be

exalted in the 10th House. The situation will be very auspicious and beneficial for the natives having Aries as their Ascendants; because the Ascendant Lord will be Mars. He will be in his sign of exaltation in the 10th House and will have also directional strength. In case of Gemini Ascendant the effects obtained will be ordinary. These will rather be opposite to being beneficial because the Ascendant Lord Mercury will be debilitated in the 10th House. In case of Virgo and Pisces Ascendants, the Ascendant Lords in the 10th House be in their own houses and so they will certainly show excellent effects. The effects will be ordinary in other Ascendants.

लग्नेशे लाभगे जातः सदा लाभसमन्वितः ।
सुशीलः ख्यातकीर्त्तिश्च बहुदारगुणैर्युतः ॥११ ॥

11. In case the Ascendant Lord has been placed in the 11th House, the native will always have gains, good qualities, fame and many wives.

Notes. In the ancient times in Indian society if a man had many wives it was regarded to be sign of great fame and honour. These effects will be more prominent in the case of Taurus and Cancer Ascendants because in these Ascendants the Ascendant Lord will be in his sign of exaltation in the 11th House while in the case of Pisces as Ascendant, the Ascendant Lord Jupiter will be debilitated in the 11th House and therefore he will give evil effects.

लग्नेशे व्ययभावस्थे देहसौख्यविवर्जितः ।
व्यर्थव्ययी महाक्रोधी शुभदृग्योगवर्जिते ॥१२ ॥

12. In the event of the Ascendant Lord being placed in the 12th House, the native will be benefic of bodily pleasures. If the 12th House is devoid of the conjunction of or the aspect of a benefic planet, he will unfruitfully spend his wealth and will be given to much anger.

Notes : When the Ascendant Lord is placed in the 12th House, one who has Libra Ascendant suffers extremely bad effects. He is deprived of mortal happiness, wealth, family and health. He remains' in the grip of pessimism. It has been seen that such a native has some deficiency or disease in his eye. Though he has the blessing of long life but his death is sudden and he dies away from

home. The native doesnot suffer malefic effect if he is born in the Aquarius Ascendant because in this Ascendant the Ascendant Lord falls in his own sign if he is placed in the 12th House.

धनेशे लग्नगे जातः पुत्रवान् धनसंयुतः ।
कुटुम्बकण्टकः कामी निष्ठुरः परकार्यकृत् ॥१३॥

13. When the 2nd Lord has gone in the Ascendant, the native will be endowed with sons and wealth, will be inimical to his family, lustful, hard hearted and will do other's jobs.

Notes : The inauspicious effects mentioned in the sloka have been seen more particularly in Virgo Ascendant, because in this Ascendant the situation of the 2nd Lord in the Ascendant will be in his sign of debilitation. In the case of Capricorn as Ascendant, the 2nd Lord in the Ascendant will be in his own sign, and therefore, he will mostly give auspicious effects.

धनेशे धनगे जातो धनवान् गर्वसंयुतः ।
द्विभार्यो बहुभार्यो वा सुतहीनः प्रजायते ॥१४॥

14. In case the 2nd Lord is in the 2nd House, the native will be wealthy, proud, will have two or more wives but will have no son.

Notes : The effects of having no son is mostly seen in the case of natives having Aquarius Ascendant. There should be some malefic effect on Jupiter. In the horoscope such a native there is the sign Leo in the 7th House. The 7th House is regarded as the Ascendant of the native's wife. Therefore the wife's Ascendant becomes Leo. From this Ascendant the 5th Lord will be Jupiter. Therefore, even the least malefic effect on Jupiter will not let the native's wife conceive.

धनेशे सहजे जातो विक्रमी मतिमान् गुणी ।
कामी लोभी शुभाढ्ये च पापाढ्ये देवनिन्दकः ॥१५॥

15. If the 2nd Lord is situated in the 3rd House the native will be a man of valour, be wise, virtuous, lustful and miserly. He will have these effects when he (the 2nd Lord) is related to a benefic, if he is related to a malefic the native will be heterodox.

Note : If the 2nd Lord is together with a malefic in the 3rd house and if the 2nd Lord himself is a malefic planet, then the native

has no fear of God, because being placed in the 3rd House, the malefic planets will aspect the 9th house, the House of religion. A malefic planet depends more upon his own valour than upon fate. Due to being a man of valour he does not amass money, rather he invests it in trade for expansion and development. The native having Aries Ascendant often becomes multi-trader because the 3rd House has in it the sign of Gemini, which,symbolizes multiciplity.

धनेशे सुखभावस्थे सर्वसम्पतसमन्वितः ।
गुरुणा संयुते स्वोच्चे राजतुल्यो नरो भवेत् ॥१६ ॥

16. In case the 2nd Lord occupies the 4th House, the native is endowed with all kinds of wealth. If he is in conjunction with Jupiter or is in his exaltation sign, the native will be equal to a king.

Notes : When the 2nd Lord is situated in the 4th House, the native particularly invests his money on articles of pleasure and luxury and therefore he possesses all kinds of wealth. It is only in Libra Ascendant that the 2nd Lord Mars when situated in the 4th House will be in his sign of exaltation. Therefore the native having Libra Ascendant will be a particularly wealthy person. If he (Mars) has conjunction with Jupiter the native has been said to be possessing all kinds of wealth and equal to a king. Though Jupiter in the 4th House in this Ascendant will be in his sign of debilitation, yet there Mars being in his sign of exaltation, the debilitation of Jupiter will be neutralised.

In the Chaukhamba edition the 2nd line of this sloka runs in this way "सगुरो सभृगौ वापि तुङ्गस्थे राज सन्निभः" that is if the 2nd Lord is in conjunction with Jupiter and Venus or in his sign of exaltation in the 4th House, the native will be like a king.

धनेशे सुतभावस्थे जातो धनसमन्वितः ।
धनोपार्जनशीलाश्च जायन्ते तत्सुता अपि ॥१७ ॥

17. If the 2nd Lord is situated in the 5th House the native will be wealthy. His son will also be intent on earning wealth.

Notes : This combination gives special effects in Taurus and Scorpio Ascendants. The Second House is 10th from the 5th House. Therefore it (the 2nd House) will be the House of profession for the son and the House of Wealth for the native. Therefore, the House

of Wealth of the native and the House of Profession of the native's son both happen to be the same house and that house is endowed with strength, because in these Ascendants the second Lord, when occupying the 5th House, becomes exalted and placed in his own sign respectively.

धनेशे रिपुभावस्थे सशुभे शत्रुतो धनम्।
सपापे शत्रुतो हानिर्जङ्घावैकल्यवान् भवेत्॥१८॥

18. Should the 2nd Lord occupy the 6th House and be in conjunction with a benefic, the native will gain wealth through his enemies; if he be with a malefic he (the native), will have loss through his enemies and will be weak thighed.

Notes : The effects mentioned in this sloka will occur in the following way. If the Ascendant be Aries, the 2nd Lord Venus will be 7th Lord also, who being in the 6th place will certainly give loss of wealth even though be may be in conjunction with benefic because Venus is then in her sign of debilitation. Besides this, this combination will cause for the native clash in the family, weakness of wife's health, depression in her, conflict in marital relations, loss of family wealth, loss through a partner and a friend and also deterioration of sexual energy.

In case of Gemini Ascendant also the combination will give loss of wealth. In this Ascendant the native sees financial rise and fall in his very first age. In the Aquarius Ascendant the 2nd Lord Jupiter being placed in the 6th House will be exalted. The native having this combination gets much paternal wealth, but as he grows in age he spends away all his wealth and exhausts it.

In all the Ascendants other general effects will be found such as.

1. Theft of money
2. Losing of valuable articles like jewels
3. Litigation over the paternal property
4. No return of money that was lent out
5. Obstruction in the incoming of wealth
6. Having diseases of nose, teeth and face
7. Fear through water to the spouse and fear of her collapse

of the body during a journey etc.

धनेशे सप्तमे जातः परदाररतो भिषक्।
पापेक्षितयुते तस्य भार्या च व्यभिचारिणी ॥१९॥

19. In the event of the 2nd Lord falling in the 7th House, the native will apt to traverse other's wife and will be a physician. If the 2nd Lord in the 7th House is in conjunction with or is aspected by a malefic his wife will be a harlot.

Notes : The second is the house of attraction. Before falling in love with any woman it is necessary that there is attraction for her. Attraction will take the form of sexual enjoyment only when the second Lord (Lord of the House of attraction) is placed in the 7th House (the House of sexual enjoyment). Therefore, the combination has often been found to be true. The 2nd House is the 8th one from the House of spouse (the 7th House). Therefore this house indicates towards the secret addictions of the spouse. The planet who is the Lord of the House of addictions (The 2nd Lord) when placed in the Ascendant of the wife (the 7th House) will cause the aptitude of the wife towards secret addictions. The conjunction with him or the aspect on him of a malefic will act as stimulant. As a result it is just possible that the spouse will be a woman of questionable character. In harmonious relations and unquietness in the family and ultimate divorce have also been found in this combination. Varied types of experiences have been found in the case of various Ascendants. such as follows :

Aries Ascendant : The 2nd Lord being in the 7th House will be in his own sign. The 7th House is the House of Trade also. Therefore the native will often go on investing his amassed money in business. He will have much property invested in business. He may have love affair with the partner's wife. He will keep an equilibrium in these relations. So his partnership will run successfully. He will have an aptitude of giving presents to women.

Taurus Ascendant : In this Ascendant the love affairs of the native will start right from his college career. He will have special attraction for a woman due to her intellectual abilities. Sexual intercourse will be a compulsory condition in love. He will flirt with many women. He will be willing to help his beloved in her days of

adversity. Due to these illegal relations he may be the father of a bastard or illegal child.

Gemini Ascendant : The native having this Ascendant will have relations with women older than himself. The woman will be one endowed with practical abilities. The beloved may remain faithful only to the native is not always possible.

Cancer Ascendant : The native having this Ascendant will establish relations with women older than himself and of lower caste. The relations will be long termed.

Leo Ascendant : In this Ascendant the native will be very ambitious in love. His ambition will be like that of a boy. He will make relations with many women. There is great possibility of his having second marriage with his beloved. He will certainly beget a child from the beloved.

Virgo Ascendant : In this Ascendant the native will certainly have sexual relations after marriage. The native's wife will be an object of jealousy. Such a native has his rise of fortune after his marriage. There will be intensity in his passion. Such a love relation lasts throughout life.

Libra Ascendant : There is intensity in love in the case of a native born in this Ascendant, Love is inherent disposition in him. He never wants to abandon love making.

Scorpio Ascendant : The native in this Ascendant gets divorced due to his amorous relations. Love develops in the very college career. The beloved practises economic exploitation on him the evil consequence of which has to be born by the native's progeny. The results of love donot turn out to be auspicious.

Sagittarius Ascendant : A native having this Ascendant will have several love relations. The beloved will be younger than the native. Such a native does much help of the beloved and proves of much use in her troubles.

Capricorn Ascendant : Love does not reach beyond the physical level. The beloved will be younger than the native. The native having this Ascendant will love a married woman and she will be addicted to love.

Aquarius Ascendant : In this Ascendant the native will certainly woo in maturity. The love relation will be characterised by

sweetness and gravity. Lust will be negligible. Both may have significant achievement.

Pisces Ascendant : In this Ascendant the native establishes sexual relations with other woman than his wife after marriage. That woman will be extremely bold, such a woman has similar relations with many. Her love relations will generally be secret. Addiction to love making will be a part of her nature : The native himself will have such relations with many such women.

In the event of the conjunction with or aspect of a malefic planet these love relations will face serious crisis. Social prestige is very badly affected particularly in the Virgo and Pisces Ascendants.

धनेशेऽष्टमगे जातो भुरिभूमिधनैर्युतः ।
पत्नीसुखं भवेत स्वल्पं ज्येष्ठभ्रातृसुखं न हि ॥२० ॥

20. Should the 2nd Lord happen to be placed in the 8th House the native is endowed with abundant land wealth, but he will have little marital felicity and be bereft of happiness through elder brother.

Notes : In this combination the native acquires ownership of much land and wealth through testament and inherited property. The combinations of increase in wealth have been seen even after marriage. The Cooperation of the partner etc also helps in making him wealthy.

धनेशे धर्मभावस्थे धनवानुद्यमी पटुः ।
बाल्ये रोगी सुखी पश्चात् तीर्थधर्मव्रतादिकृत् ॥२१ ॥

21. Should the 2nd Lord be placed int he 9th House the native will be wealthy, diligent and skilful. He remains sickly in childhood but happy in the remaining years of life. He visits shrines and observes religious rites etc.

Notes : in the Virgo, Pisces and Scorpio Ascendants the native will have special auspicious effects with regard to wealth, because in these Ascendants the 2nd Lord when placed in the 9th House will be in his own sign and in his sign of exaltation.

धनेशे कर्मगे जातः कामी मानी च पण्डितः ।
बहुदारधनैर्युक्तः किन्तु पुत्रसुखोज्झितः ॥२२॥

22. In case the 2nd Lord is situated in the 10th House, the native will be libidinous, honourable and learned, will have many wives but will be bereft of filial happiness.

धनेशे लाभभावस्थे सर्वलाभसमन्वितः ।
सदोद्योगयुतो मानी कीर्तिमान् जायते नरः ॥२३॥

23. Should the 2nd Lord be in the 11th House the native will enjoy all kinds of wealth and gains, will be ever diligent, honourable and famous.

Notes : In the case of Taurus Ascendant, the effects mentioned in the Sloka will occur in the minimum amount because the 2nd Lord Mercury will be, in the 11th House in his sign of debilitation. On the contrary in the Sagittarius and Pisces Ascendants the 2nd Lord, in the 11th House, will be in his exaltation sign. Therefore, the effects will occur in the maximum amount. In the case of Leo and Aquarius Ascendants the situation of the 2nd Lord in the 11th House will mean that he will be in his own sign. Therefore in these Ascendants also the native will have special gains in excellent amount. In these Ascendants the native generally earns money through the medium of interest because the Lord of Wealth and Gains and Profits becomes one planet alone (Mercury and Jupiter respectively). Therefore the combination of earning profit through money that is earning money through the medium of interest is formed.

धनेशे व्ययभावस्थे साहसी धनवर्जितः ।
परभाग्यरतस्तस्य ज्येष्ठापत्यसुखं नहि ॥२४॥

24. If the 2nd Lord occupies the 12th House the combination makes the native adventurous, devoid of wealth, dependent on others and keeps him bereft of the happiness of the eldest son.

Notes : The 12th is the House of expenses. Therefore, the situation of the Lord of Wealth (the 2nd Lord) in the House of expenses (the 12th House) makes the native spend his wealth. This is the House of foreign also. The native may earn money from a

foreign country also. In the Aries and Gemini Ascendants people have been seen becoming wealthy, money earned from foreign trade. Natives having Aquarius Ascendants have to suffer special losses of wealth from foreign trade. Such natives should not engage themselves in this trade.

लग्नगे सहजाधीशे स्वभुजार्जितवित्तवान्।
सेवाज्ञः साहसी जातो विद्याहीनोऽपि बुद्धिमान्॥२५॥

25. Should the 3rd Lord be situated in the Ascendant the native will have self-made wealth, will be disposed to serve, valorous and intelligent although devoid of learning.

Notes : The third is the house of valour. The Third House gives concrete shape to whatever we think to do or make. The idea to do something makes us valorous, disposed to serve and to earn wealth with our own efforts. If the Third Lord will be in the Ascendant, these qualities will be stamped in the mind of the native.

द्वितीये सहजाधीशे स्थूलो विक्रमवर्जितः।
स्वल्पारम्भी सुखी न स्यात् परस्त्रीधनकामुकः॥२६॥

26. If the 3rd Lord happens to fall in the 2nd House the native will be corpulent, devoid of valour, less disposed to take initiative, unhappy and will have eyes on others' wives and others' wealth.

Notes : In case of the Aries Ascendant this combination is very inauspicious with regard to wealth. The native is apt to usurp other's wealth by various means. In this Ascendant Mercury will be the 3rd and the 6th Lord and so will be extremely malefic. The 6th is the House of lack of Wealth and of Otherness. Therefore, there will be lack of wealth with the native. Mercury being the 3rd Lord, the native will make efforts to earn wealth but these efforts will be earning wealth by evil means, by usurping others' wealth. The significator of deceitfulness is Mercury and tendency to usurp others' wealth, the significator of it is the 6th House. In case of the Cancer Ascendant also the 3rd Lord will be Mercury; but being the Lord of the 12th House he will be inauspicious. A native having this combination talks of great expenses and investment, wants to set up factories, but owing to lack of efforts or less efforts his industry sinks down. The native doesnot get time to manage the factory.

Most of his time is spent in going out due to factory work. Such a native gets greater success in salesmanship. In the Horoscopes of natives having Leo Ascendant also the work of marketing proves to be more suitable. In this Ascendant the efforts of the native with regard to his profession often meet with failure, but he gets success ultimately on economic level because it is the disposition of Venus to give the native economic happiness and comforts and luxuries. In the Leo Ascendant Venus, being the lord of the 10th and the 3rd Houses, becomes the Lord of Profession and Efforts. Therefore, inspite of being in her sign of debilitation, ultimately gives the happiness of wealth. If she is in conjunction with a benefic then such a thing is quite certain. Inauspicious efforts are generally the result in Virgo, Libra, Capricorn and Pisces Ascendants, because in these Ascendants also the Lordship of the 2nd sign is not auspicious. Reverse effects are seen in the case of the native's having Sagittarius Ascendant.

सहजे सहजाधीशे सहोदरसुखान्वितः ।
धनपुत्रयुतो हृष्टो भुनक्ति सुखमद्भुतम् ॥२७॥

27. If the 3rd Lord occupies the 3rd House the native will be endowed with happiness through brothers, will be wealthy, have sons and be cheerful and extremely happy.

सुखस्थे सहजाधीशे सुखी च धनसंयुतः ।
मतिमान् जायते बालो दुष्टभार्यापतिश्च सः ॥२८॥

28. Should the 3rd be situated in the 4th House, the native will be happy, wealthy and intelligent but will acquire a vicious wife.

Notes : The effects of relating to happiness and wealth as described in this sloka are not proved true in the case of Aries and Libra Ascendants. In these Ascendants the 3rd Lords will be respectively Mercury and Jupiter both of whose Lordship is inauspicious. In the Libra Ascendant Jupiter being the 3rd and 6th Lord will be in his sign of debilitation and will be responsible for the death of the native's brother, trouble to his mother, unquiet marital life of his father and mother and mental trouble to himself. The natives of both the Ascendants will have to fight cases relating to immovable property. Such cases and other troubles will be greater

in number on the native having Aries as his Ascendant, as Mercury is the Significator of multiciplity.

The native born in the Cancer or Capricorn Ascendant earns wealth from distant places and causes the purchase and sale of inmovable property in other cities than his own as in these Ascendants the 3rd Lord becomes the 12th Lord also which is the House of distant places and foreignness. In the Virgo and Pisces Ascendants the 3rd Lord being in the 4th House gives addictions only, causes the native to make efforts to acquire knowledge of occult sciences, because in these Ascendants the 3rd Lord becomes the 8th Lord also.

सुतस्थे सहजाधीशे पुत्रवान् गुणसंयुतः ।
भार्या तस्य भवेत् क्रूरा क्रूरग्रहयुतेक्षिते ॥

29. In case the 3rd is placed in the 5th House the native will be blessed with sons and be worthy. If he is in conjunction with or is aspected by a malefic planet the native's wife is of cruel nature.

Notes : In the Gemini and Sagittarius Ascendants the 3rd Lord being situated in the 5th House falls in his sign of debilitation. Therefore, the native's wife is specially of cruel nature, be unreligious. The native doesnot get a son or if he gets he gets one son only who dies. The native gets mental trouble because of his brother. Here worthy should be taken to mean well versed in sculpture or Engineering Education. If the 3rd House is related to the 5th House, the native is accomplished in Physics and Engineering education because these branches of learning are performed by hands and mind and in this combination these two very things have conjunction at one place. Drawing, painting and education in arms and weapons are also the result of this combination.

षष्ठभावे तृतीयेशे भ्रातृशत्रुर्महाधनी ।
मातुलैश्च समं वैरं मातुलानीप्रियो नरः ॥३० ॥

30. If the 3rd Lord happens to be placed in the 6th House, the native will be inimical to his brother, be very wealthy, will have enmity with his maternal uncle and will have love for his maternal aunt.

Notes : The native gets inimical to that relative who is associated with the House whose Lord is situated in the 6th House. Therefore it has been said that if the 3rd Lord (the 3rd House being the House of brothers and sisters) has fallen in the 6th House the combination makes the native have enmity with his brother. The 3rd House and the 3rd Lord are studied to consider the kind of person who gets his own point accepted by the other. The native will get his own point accepted by exerting pressure by that relative in whose house the 3rd Lord is situated. The 6th is the House of the maternal uncle. Therefore this native will exert pressure on him due to which there will emerge differences and enmity with the maternal uncle. But this effect is not seen in the case of Aries and Libra Ascendants because in these Ascendants the 3rd Lord when placed in the 6th House occupies his own sign.

सप्तमे सहजाधीशे राजसेवापरो नरः ।
बाल्ये दुःखी सुखी चान्ते जायते नाऽत्र संशयः ॥३१ ॥

31. Should the 3rd Lord occupy the 7th House the native will have aptitude for serving the king, he will not be happy during childhood but there is no doubt in it that he will get happiness at the end.

अष्टमे सहजाधीशे जातश्चौरो नरो भवेत् ।
दासवृत्त्योपजीवी च राजद्वारे मृतिर्भवेत् ॥३२ ॥

32. In case the 3rd Lord is situated in the 8th House, the native will be a thief, will derive his livilihood from serving others and will be killed by a king.

Notes : In this combination the native himself becomes the cause of his own death. He is given to criminality due to which the king gives him capital punishment. Virgo and Pisces Ascendant may be exceptions to this rule. The natives having Scorpio as their Ascendants hide themselves after committing the crime and are not known. They are proved inborn criminal. They also tend towards suicide, because the 8th House is the House of Secrecy and also the House of longevity. If the malefic 3rd Lord is situated in the 8th House, he functions as an opponent to his own longevity, that is provokes to commit suicide.

नवमे सहजाधीशे पितुः सुखविवर्जितः ।
स्त्रीभिर्भाग्योदयस्तस्य पुत्रादिसुखसंयुतः ॥३३ ॥

33. If the 3rd Lord happens to fall in the 9th House, the native is bereft of paternal happiness, makes fortunes through his wife and enjoys the happiness of having son etc.

दशमे सहजाधीशे जातः सर्वसुखान्वितः ।
स्वभुजार्जितवित्तश्च दुष्टस्त्रीभरणे रतः ॥३४ ॥

34. When the 3rd Lord is placed in the 10th house, the native will have all kinds of happiness, and self made wealth and is apt to nurture wicked females.

लाभगे सहजाधीशे व्यापारे लाभवान् सदा ।
विद्याहीनोऽपि मेधावी साहसी परसेवकः ॥३५ ॥

35. If the 3rd Lord has gone into the 11th House, the native will always gain in trading, will be intelligent inspite of being illiterate, be adventurous and will serve others.

Notes : According to slokas no 27, 30, 34 and 35 the 3rd Lord being placed respectively in the 3rd, 6th, 10th and 11th House secures gains of wealth for the native. This effect has been spoken of in all these four slokas. There is the 'Upchaya Sangya' (Upchaya name) of the 3rd, 6th, 10th and 11th House. 'Up' means near, that is whose dwelling is near, and chaya means collection, heap, mass etc. In a horoscope the 9th House is that of Fortune. It is well known that the 7th House from any house is diametrically opposite to it. Thus the Ascendant is the native himself then the 7th will be his wife. The 4th is the House of the native's mother, then the 10th House will be his father. Therefore the opposite to the 9th House (the House of Fortune) should be the House of Valour, the 3rd House should therefore, be the House of valour. It has been called the House of Physical Strength or Valour. Therefore if the Lord of the House of valour is placed in the House of his own nature, that is, in an 'Upchaya' House, he will.certainly secure special gains of wealth through his own valour. Therefore the 3rd Lord being placed in the 3rd, 6th, 10th and 11th House makes the native's son wealthy.

व्ययस्थे सहजाधीशे कुकार्ये व्ययकृज्जनः ।
पिता तस्य भवेत् क्रूरः स्त्रीभिर्भाग्योदयस्तथा ॥३६ ॥

36. In the event of the 3rd Lord being placed in the 12th House, the native will spend his wealth in evil deeds, his father will be cruel and the native becomes fortunate through his wife.

सुखेशे लग्नगे जातो विद्यागुणविभूषितः ।
भूमि-वाहनसंयुक्तो मातुः सुखसमन्वितः ॥३७ ॥

37. When the 4th Lord is situated in the Ascendant, the native is blessed with learning, virtues, ornaments, lands, conveyances and maternal happiness.

Notes : The 4th Lord will be in his own sign when he is in Ascendant in Gemini and Sagittarius Ascendants. Therefore, excellent effects will be obtained by the native in these Ascendants. The effects will be even more excellent in Libra and Capricorn Ascendants because in them the 4th Lord, being placed in the Ascendant, will be in his sign of exaltation. But in Pisces Ascendant Mercury, being the 4th Lord and occupying the Ascendant, will be debilitated. Therefore, the native will get opposite results to those described in the sloka.

सुखेशे धनगे जातो भोगी सर्वधनान्वितः ।
कुटुम्बसहितो मानी साहसी कुहकान्वितः ॥३८ ॥

38. Should the 4th Lord occupy the 2nd House (the House of Wealth) the native will enjoy pleasures, be blessed with all kinds of wealth, family life and honour and be adventurous. He will be cunning and deceptive in disposition.

Notes : In Aries and Taurus Ascendants the 4th Lord, being placed in the 2nd House will be in his sign of exaltation and therefore the effects described in the sloka will be seen more prominently. In Sagittarius Ascendant the 4th Lord Jupiter, being in the 2nd House, will be in his sign of debilitation. Therefore, the native will be troubled by family dissension, mental tension, loss of wealth, paternal property, loss of maternal happiness and disputes regarding property on a large scale. In other Ascendants ordinary effects will be seen.

सुखेशे सहजे जातो विक्रमी भृत्यसंयुतः ।
उदारोऽरुग् गुणी दाता स्वभुजार्जितवित्तवान् ॥३९ ॥

39. If the 4th Lord be placed in the 3rd House, the native will be valorous, will have servants, be liberal virtuous and charitable and will have self earned wealths and be free from diseases.

Notes : In the Cancer Ascendant the native will not be able to enjoy much the effects mentioned in this combination because the 4th Lord, Venus, being placed in the 3rd House, will be debilitated. In Scorpio Ascendant the 4th Lord Saturn being in the 3rd House will be in his own sign, therefore will bring excellent effects.

सुखेशे सुखभावस्थे मन्त्री सर्वधनान्वितः ।
चतुरः शीलवान् मानी ज्ञानवान् स्त्रीप्रियः सुखी ॥४० ॥

40. In case the 4th Lord occupies the 4th House, the native will rise to the ministership, will possess all kinds of wealths, he will be skilful, virtuous, honourable, learned, happy and be well disposed to his wife.

सुखेशे पुत्रभावस्थे सुखी सर्वजनप्रियः ।
विष्णुभक्तो गुणी मानी स्वभुजार्जितवित्तवान् ॥४१ ॥

41. If the 4th Lord is situated in the 5th House, the native will be happy, be favourite of all, devotee of Lord Vishnu, virtuous, honourable and will possess self earned wealth.

सुखेशे रिपुभावस्थे मातुः सुखविवर्जितः ।
क्रोधी चोरोऽभिचारी च स्वेच्छाचारश्च दुर्मनाः ॥४२ ॥

42. In the event of the 4th Lord falling in the 6th House (the House of Enemies) the native will be devoid of maternal happiness. He will be given to wrath, be a thief and a man of questionable character, self willed and vicious.

Notes : When the 4th Lord is situated in the 6th House, extremely malefic effects are to be seen, whatever may be the Ascendant. The native has to fight disputes with regard to Land. He is involved in quarrel with the tenant living in his house. Popularity gets affected; the native is bound to be subjected to an accident by

a vehicle. Natives in this combination are generally adopted by others. In case the Ascendant be Taurus, the 4th Lord in the 6th House will be debilitated. Therefore, there is great lack of happiness, the native remains dejected, his mother is not well disposed and he becomes sickly. In the Scorpio Ascendant, the situation of Saturn happens to be like the Sun of Taurus Ascendant. Saturn is the significator of misery and unhappiness. Therefore, the native has to suffer great trouble and sad consequences. In Leo Ascendant, Mars, being situated in the 6th House, will be exalted. Other writers on Astrology have greatly eulogised to Mars of the 6th House.

सुखेशे सप्तमे जातो बहुविद्यासमन्वितः ।
पित्रार्जितधनत्यागी सभायां मूकवद् भवेत् ॥४३ ॥

43. If the 4th Lord has gone in the 7th House the native will be highly learned in various branches of knowledge, will be apt to leave his paternal property, and will be akin to the dumb in an assembly.

Notes : Such a native lacks the capability of expressing his feelings and ideas, Particularly in assemblies etc. he finds himself unable to express his ideas. He does not have the greed of paternal property. He can gladly leave it if he has to leave it in the interest of a member of his family. He finds some person that can bear the responsibility of his family. He (that person) may be the native's father or brother. In the Libra and Capricorn Ascendants, being in the 7th House, the 4th Lords falls in his sign of debilitation. Natives having these Ascendants lead an unquiet married life. Before marriage there is the breaking of the engagement and after marriage, there comes the possibility of getting divorce. The native gets some disease relating to the urinary tract or his kidney may become sickly.

सुखेशे रन्ध्रभावस्थे गृहादिसुखवर्जितः ।
पित्रोः सुखं भवेदल्पं जातः क्लीबसमो भवेत् ॥४४ ॥

44. When the 4th Lord happens to be placed in the 8th House, the native will be devoid of domestic and other comforts, will not get much paternal happiness and be equal to a neuter.

Notes : When the 4th Lord is situated in the 8th House he separates the native from the place of his birth. For sometime the native remains hidden because the 8th House is the House of Secrecy. The native has aptitude for occult Sciences like Astrology, tantra mantra siddhi etc. The 8th is the House of addictions also and the 4th is the House of the mind. Therefore the native becomes addicted. His conveyance is certainly stolen and it is badly damaged in an accident. The native lacks popularity. If the Ascendant is Aries the native is subject to several evil effects. He gets addicted to some evil habit. There is the flow in him of inauspicious ideas; because the 4th Lord in this Ascendant will be the Moon who is the significator of the mind and being in the 8th House she will be debilitated. There will be the same situation in the Aquarius Ascendant also. The native gets several rises and falls in this life because the 4th Lord Venus becomes the Lord of the 9th House (the House of Fortune) also. In both the Ascendants (Aries and Aquarius) this combination drives the native away from logical and reasonable attitudes and makes him selfish. Such natives do not have any regard for social codes.

सुखेशे भाग्यभावस्थे जातः सर्वजनप्रियः ।
देवभक्तो गुणी मानी भवेत् सर्वसुखान्वितः ।।४५ ।।

45. If the 4th Lord is situated in the 9th House, the native will be loved by one and all, be a devotee of God, Virtuous, honourable and blessed with every kind of happiness.

Notes : A Lord of Kendra (angle) being placed in the principal trikona (trine) will certainly confer auspicious effects on the native. The 9th House is studied to know the natives aptitude towards God's devotion. Therefore the native's mind tends to lean towards the devotion of God. He is also a devoted disciple. In the Cancer Ascendant the 4th Lord being, situated in the 9th House, will be in his sign of exaltation. Therefore, the native in this Ascendant will be very popular, endowed with conveyances, all kinds of comforts and beautiful house. He will have his residental house near temple of some god (this effect will be had in all Ascendants) . The native will get excellent effects in the Leo Ascendant.

सुखेशे कर्मभावस्थे राजमान्यो नरो भवेत् ।
रसायनी महाहृष्टो सुखभोगी जितेन्द्रियः ।।४६ ।।

46. Should the 4th Lord occupy the 10th house, the native will enjoy royal honours, be an alchemist, be extremely pleased, will have pleasures and will be conqueror of his five senses.

Notes:- A native having this combination in his horoscope will do trade in things related to the 4th House and his trade is highly successful also. Following are the trades or professions related to the 4th House : Dairy farm, piggery, automobile, building construction, building material, civil engineering and agriculture etc. The natives having Gemini Ascendant will experience some difficulties in their profession because in this Ascendant the 4th Lord being placed in the 10th House, will be debilitated.

सुखेशे लाभगे जातो गुप्तरोगभयान्वितः ।
उदारो गुणवान् दाता परोपकरणे रतः ।।४७ ।।

47. In case the 4th Lord has gone in the 11th House, the native will be obsessed with fear of secret disease, be liberal, virtuous, charitable and helpful to others.

सुखेशे व्ययभावस्थे गृहादिसुखवर्जितः ।
जातो दुर्व्यसनी मूढः सदाऽऽलस्यसमन्वितः ।।४८ ।।

48. If the 4th Lord is situated in the 12th House, the native will be devoid of domestic and other comforts, will have vices and be foolish and indolent.

Notes:- The 12th is the House of foreignness of living away from one's native place in other city or country. The 4th is the House of one's native land . The planet relating to one's native land is placed in the House of foreign land means that the native will leave his native land and will certainly live in some other city or country. Therefore he will not have the happiness of living in his own house in his native land. It is in this combination that the native purchases land and house over a place other than his own native land. The experience with the persons having Leo Ascendant is not happy. Such natives donot find a foreign country to their liking and remain not in their spirits there. If they leave their native country and live in

some other country, they will have to remove themselves from there one day or the other because the 4th Lord Mars here is in his sign of debilitation.

सुतेशे लग्नगे जातो विद्वान् पुत्रसुखान्वितः ॥
कदर्यो वक्रचित्तश्च परद्रव्यापहारकः ॥४९ ॥

49. Should the 5th Lord occupy the Ascendant, the native will be Schorlarly, be blessed with progenic happiness, be miserly, crooked and stealer of other's wealth.

Notes : In the case of Aries Ascendant the 5th Lord,. placed in the Ascendant, will be exalted. In this Ascendant the 5th Lord will be the Sun. He has naturally the sense of giving. And he has been called the father of the world. "Paati iti Pita" that is, "One who brings up is father". Therefore, the effects of miserliness cannot be attributed to the native in this Ascendant. The Sun gives the world energy, light and gives creative power. Diametrically opposed to the Sun is Saturn. In Libra Ascendant Saturn, the 5th Lord, being placed in the Ascendant, will be in his sign of exaltation. But even then, there will be miserliness in the native, there will be crookedness also in him. This effect will be seen in the Cancer Ascendant as well, because Mars, the 5th Lord, being placed in the Ascendant, will be in his debilitation sign. Mars has been spoken of even a planet of retrograde motion. In Virgo Ascendant Saturn will be the 5th and the 6th Lord. Therefore, being placed in the Ascendant he will give disease also. This combination inspires the native towards teaching line.

सुतेशे धनगे जातो बहुपुत्रो धनान्वितः ।
कुटुम्बपोषको मानी स्त्रीप्रियः सुयशा भुवि ॥५० ॥

50. If the 5th Lord occupies the 2nd House the native will have the blessing of having many sons and wealth. He will be supporter of his family, honourable, be attached to his wife and be famous in the world.

Notes : The 5th is the House of intellect. The Second is the House of Wealth and family. Therefore it is quite natural that the 5th Lord, being placed in the 2nd House, will make the mind bend towards earning money and wealth and supporting the family. In the

Taurus and Scorpio Ascendants, the Lordship of these two houses (the 2nd the 5th House) will remain respectively with Mercury and Jupiter. Therefore, in these Ascendants the effects will specially occur. In case the Ascendant is Virgo the 5th Lord Saturn, being placed in the 2nd House, will be in his sign of exaltation, but being the Lord of the 6th House, the house of disputes and fights, will raise disputes and quarrels in the family and ultimately he will be responsible for separating the native from his family. Saturn will also cause loss of wealth. In the Sagittarius Ascendant the 5th Lord Mars, being the Lord of the 12th House also will be in his sign of exaltation in the 2nd House. Therefore, the native in this Ascendant will earn much wealth from foreign countries and the effects described in the sloka will be pre-eminently seen. There will be reverse situation in the Aquarius Ascendant because the 5th Lord Mercury, being the 8th Lord, will be in his sign of debilitation in the 2nd House. Then Mercury will cause loss of wealth and paternal property and will make the native addicted to vices and earn wealth through illegal means. This native will be shortlived also because Mercury is the significator of age also. In every Ascendant the native will be prompted to study Economics or Mathematics. It has been cent per cent experienced as the 2nd House is the House of Wealth and Statistics.

सुतेशे सहजे भावे जायते सोदरप्रियः ।
पिशुनश्च कदर्यश्च स्वकार्यनिरतः सदा ॥५१॥

51. In case the 5th Lord is situated in the 3rd House, the native will be dear to his brothers, be a tale bearer and miserly and is always interested in his own work.

Notes : If the 5th Lord is situated in the 3rd House, the native is prompted to study Drawing, Painting, Military Science, Physics, Engineering and journalism. All these subjects are the gifts of the 3rd House. Bearing the news from one place to another is also the effects of this House. Therefore, the native in the lack of the education of Journalism, becomes a tale bearer. Some learned astrologers have interpreted स्वकार्य निरतः "interested in own work" as "self centred" or "selfish". But we think that the meaning "interested in his own work" will be more proper. The 3rd House is the House

of Valour. Therefore, the native will always think of doing something. It cannot be called selfishness. Very excellent effects will be gained in the Capricorn and Pisces Ascendant. The native having Scorpio Ascendant is not dear to brothers. On the other hand, he has to bear some trouble or the other due to his brothers and due to this the combination causing loss of wealth is also formed because the 5th Lord, being placed in the 3rd House, in this Ascendant will fall in his sign of debilitation.

सुतेशे सुखभावस्थे सुखी मातृसुखान्वितः ।
लक्ष्मीयुक्तः सुबुद्धिश्च राज्ञोऽमात्योऽथवा गुरुः ॥५२ ॥

52. If the 5th Lord occupies the 4th House the native will be happy, having the blessing of maternal happiness, wealth and intelligence and be a king or a minister or a preceptor.

Notes: When the 5th Lord occupies the 4th House, it means the Lord of trine is situated in an angle. Which is very auspicious situation and therefore will bring auspicious effects. In Libra Ascendant the 5th Lord Saturn will be the 4th Lord also and therefore this combination will be significator of Raaj Yoga (governmental favour). Being placed in the 4th House, Saturn will be in his own sign and therefore the native will get good effects. But there will be contrary effects in the Gemini Ascendant because Venus being the 5th Lord will be in his sign of debilitation in the 4th House. In the Gemini Ascendant it has been seen that the native gets separated from his father. The native himself becomes pleasure-loving and doesnot adopt healthy means of recreation. His progeny has to suffer hardships and trouble. He does not talk of reason. He is not worthy to be a preceptor; he gets obstacles in getting education. His experiences of living abroad are not happy. His father is a person of questionable character. In the Virgo Ascendant the native is prompted to get medical education or to study chemistry because in this Ascendant the 5th Lord becomes the 6th Lord also.

सुतेशे सुतभावस्थे शुभाढ्ये पुत्रवान् नरः ।
पापाढ्येऽपत्यहीनोऽसौ गुणवान् मित्रवत्सलः ॥५३ ॥

53. Should the 5th Lord be placed in the 5th House and be in conjunction with a benefic, the native will be blessed with sons;

he will have no issues, but will be virtuous and dear to friends in case the 5th Lord in the 5th Houses is together with a malefic.

सुतेशे रिपुभावस्थे पुत्रः शत्रुसमो भवेत् ।
मृतापत्योऽथवा जातो दत्तक्रीतसुतोऽथवा ॥५४ ॥

54. In the event of the 5th Lord being relegated to the 6th House, the native's sons will be equal to his enemies or he will die or the naitve will acquire an adopted or purchased son.

Notes : The 6th is the House of enmity. The native gets enmity with that relative of his the Lord of which House happens to be placed in the 6th House. Therefore, the Sage has said that in the event of the 5th Lord falling in the 6th House, the native's son himself begins to treat his father as if he were his enemy. The 6th is the House of Diseases also. The situation of the 5th Lord in the 6th House shows that the native will encounter obstacles in getting issues. These obstacles will be created by disease. If the 5th Lord has other malefic effects also then there will be no issues. Even if the native gets issues they will die due to being infected with diseases because the Lord of the House of Progeny will be in his House of Death. The 6th House is 2nd from the 5th and due to being 2nd it will be the House of Death of the issues. In the Leo Ascendant this effect is very cruelly felt, because in this Ascendant the 5th Lord Jupiter becomes the 5th Lord (the Lord of the House of Progeny), he also becomes the Significator of Progeny and being placed in the 6th House he will be in the sign of Capricorn and thus he will be situated in his sign of debilitation.

The 6th House is the House of otherness. It is the House of others. The situation of the Lord of the House of Progeny makes this possibility that the native will adopt another's son.

सुतेशे सप्तमे मानी सर्वधर्मसमन्वितः ।
पुत्रादिसुखयुक्तश्च परोपकरणे रतः ॥५५ ॥

55. If the 5th Lord is situated in the 7th House, the native will be tolerant of all religions and very religious, endowed with progenic happiness and be helpful to others.

Notes : The 5th is the House of education also. Therefore, during the native's academic career his other activities are also studied from this House. The 7th House is the House of opposite sex. Therefore, the situation of the 5th Lord in the 7th House begets the aptitude in the native towards the opposite sex and he develops love affairs. The native makes efforts to get education upto B.A. or M.A. The effects described in the sloka will not be obtained in the Libra and Aries Ascendants. It is rather the opposite effects that the native will obtain because in these Ascendants the 5th Lords will be respectively the Sun and Saturn and in the 7th House they both will be debilitated. In the Capricorn and Cancer Ascendants the 5th Lords will be respectively Venus and Mars, they will be exalted and therefore the effects described in the sloka will be intenser.

सुतेशे रन्ध्रभावस्थे स्वल्पपुत्रसुखान्वितः ।
कासश्वाससमायुक्तः क्रोधी च सुखवर्जितः ॥५६ ॥

56. In the event of the 5th Lord being relegated to the 8th House, the native will have less progenic happiness; will be troubled by cough and pulmonary or respiratory diseases, be given to anger and be devoid of happiness.

सुतेशे भाग्यगे पुत्रो भूपो वा तत्समो भवेत् ।
स्वयं वा ग्रन्थकर्ता च विख्यातः कुलदीपकः ॥५७ ॥

57. Should the 5th Lord be placed in the 9th House the native will be prince or equal to prince, be an illustrious author and be illustrious in his family.

Notes : The situation of the 5th Lord in the 9th House confers on the native learning, fame, wealth and honour. The native's sons also are endowed with the authority of a prince.

Here is the horoscope of Shri Bhawani Singh, a King of Jaipur State (in Rajasthan, India). He had love of learning, was very wealthy and his sons were also endowed with royal authority.

Sat 9
Sun Mer Ven 7
10
Mars 8
6 Ket
Moon 11
5
12 Rahu
2
4 Jup
1
3

Rahu			
Moon			Jup
Sat	Mars Lg	Sun Mer Ven	Ketu

The second horoscope is that of Late Mr. Sampoorna Nanda, a sometime governor of U.P. State in India. He was an illustrious Hindi writer. In this Horoscope of Aries Ascendant, the 5th Lord Sun is placed in the 9th House.

2
12
3 Rahu
1 Moon
11
4
10 Mer
5 Sat
7 Mars
Jup 9 Sun Ket Ven
6
8

	Lg Moon		Rahu
Mer			Sat
Jup Sun Ketu Ven		Mars	

In the Pisces Ascendant the 5th Lord Moon, being situated in the 9th House, will not make a favourable combination. In the case of Capricorn Ascendant also the 5th Lord Venus, being placed in the 9th House, will be debilitated. Therefore, if other auspicious combinations are not formed, the native cannot get the effects described in the sloka in both these Ascendants.

सुतेशे राज्यभावस्थे राजयोगो हि जायते ।
अनेकसुखभोगी च ख्यातकीर्तिर्नरो भवेत् ॥५८ ॥

58. Should the 5th Lord occupy the 10th House the native will be blessed with Raj yoga (governmental favour) and various

pleasures and be very illustrious.

Notes : If the 5th Lord is situated in the 10th House, it will relate the Lord of a trine to the predominant angle. It will therefore, be the best situation of the 5th Lord. This relation is also formed when the 5th Lord is placed in the Ascendant, the 7th House and the 4th House. But the 10th House is predominant among the Angles. It is only the Gemini Ascendant in which the 5th Lord, being placed in the 10th House, will be in his exaltation sign. In the case of Cancer and Capricorn Ascendants the 5th Lord will be in his own sign. Therefore, excellent effects will be obtained by the native in these Ascendants, although for the attainment of excellent effects the relations of an angle and a trine are of the utmost importance.

4
Mars 2
5 Jup
Ketu 3
1 Moon
6
12 Ven
7
9
11
6 Sat
Sun Rah Mer 10

Ven	Moon	Mars	Lg Ketu
Sun Rehu Mer			Jup
	Sat		

In the given horoscope the Ascendant is Gemini. Here the 5th Lord Venus is placed in the 10th House and is in her sign of exaltation. The horoscope is of late Dr. Zakir Hussain, the some time President of the Indian Republic.

10 Rahu
8
11
9
7
12
6 Mars
1 Jup
3 Ven Sat
5 Moon
2
4 Ketu Sun Mer

	Jup		Ven Sat
			Ketu Sun Mer
Rehu			Moon
Lg			Mars

The Second horoscope is of Mr. Mohan Lal Sukhadia. He remained the chief minister of Rajasthan, a state in the Indian Republic, for 16 years. Here the 5th Lord Mars is placed in the 10th House.

सुतेशे लाभगे जातो विद्यावान् जनवल्लभः ।
ग्रन्थकर्ता महादक्षो बहुपुत्रधनान्वितः ॥५९ ॥

59. In case the 5th Lord occupies the 11th House, the native will be learned, be dear to the people, be an illustrious author, be very skilful and be endowed with many sons and wealth.

Notes : The 11th House is the House of gains. The 5th Lord (the Lord of the House of education) being placed in the 11th House, makes the native well versed in the education of commerce. But in the case of Taurus Ascendant the 5th Lord will be Mercury who will be in his sign of debilitation in the 11th House. Therefore the effects described in the Sloka will be obtained in less amount.

सुतेशे व्ययभावस्थे जातः पुत्रसुखोज्झितः ।
दत्तपुत्रयुतो वाऽसौ क्रीतपुत्रान्वितोऽथवा ॥६० ॥

60. In the event of the 5th Lord having fallen in the 12th House, the native is bereft of the happiness of having his own sons. He will have an adopted or purchased son.

षष्ठेशे लग्नगे जातो रोगवान् कीर्तिसंयुतः ।
आत्मशत्रुर्धनी मानी साहसी गुणवान् नरः ॥६१ ॥

61. If the 6th Lord is situated in the Ascendant, the native will be sickly, famous, inimical to his relatives, adventurous and virtuous.

Notes : In this combination the native will generally remain sickly, though the disease will not be serious and intense. If the Ascendant too is very weak the native becomes permanently invalid and maimed. He is inimical to his relatives; it means that he will be inimical to his immediate relatives like his uncles, brothers, sister in law, nephew, etc. and not to his distant relatives because the Ascendant is the House of the surroundings at the time of birth of the home and the family. The House of other relatives is the 12th

House. If the 6th Lord occupying the Ascendant is in his sign of exaltation or in his own sign or if he is benefic, the native loves exercise and is not sickly. Such a native is related to reality and is not a day dreamer. He earns money by dint of his hard work. Therefore he is wealthy and honourable. The Ascendant is the House of reality.

षष्ठेशे धनभावस्थे साहसी कुलविश्रुतः ।
परदेशी सुखी वक्ता स्वकर्मनिरतः सदा ॥६२ ॥

62. In case the 6th Lord has fallen in the 2nd House, the native will be adventurous, illustrious in his family and he will live in alien countries or foreign lands, be happy, be a good speaker and be always interested in his own work.

Notes : The 6th is the House of obstructions. There come obstacles now and then in the financial progress of the native; his money is lent out and hardly returns. The natives having Gemini Ascendant have to face particular financial problems because the 6th Lord Mars being placed in the 2nd House, is in his sign of debilitation. Mars becomes the 11th Lord (the Lord of the House of Gains) also in this Ascendant. The Lord of wealth and that of gains falling in the 6th House doesnot indicate good income. If Saturn, being the 6th Lord, is placed in the 2nd House, the native cannot be a good speaker. Contrary to it the flow of his speech becomes obstructed and he speaks haltingly or stammeringly. If he (Saturn) is situated in the sign of Mercury, the native develops the habit of repeating himself and doesnot get good flow in his speech because Mercury is the significator of speech.

षष्ठेशे सहजे जातः क्रोधी विक्रमवर्जितः ।
भ्राता शत्रुसमस्तस्य भृत्यश्चोत्तरदायकः ॥६३ ॥

63. If the 6th Lord is situated in the 3rd House, the native will be given to anger, be bereft of courage, inimical to all his brothers and will have disobedient Servants.

Notes : In the Aries and Libra Ascendants the 6th Lords Mercury and Jupiter respectively will be Lord of the 3rd House also. The Sage has pointed out that the effect of the 3rd Lord occupying the 3rd House is very excellent. Therefore, in these Ascendants

these effects will be very excellent.

षष्ठेशे सुखभावस्थे मातुः सुखविवर्जितः ।
मनस्वी पिशुनो द्वेषी चलचित्तोऽतिवित्तवान् ॥६४ ॥

64. In case the 6th Lord is situated in the 4th House the native will be devoid of maternal happiness, be intelligent, be a talebearer, be jealous, fickleminded and very rich.

Notes : A native having this combination has the fear of having accident by vehicle. Disputes may arise on the immovable property. There is always some or the other dispute over property. The native has to be involved in some social dispute. The natives having Libra Ascendant get inauspicious or malefic effects with regard to maternal property. Some accident is a certainty.

षष्ठेशः सुतगो यस्य चलं तस्य धनादिकम् ।
शुत्रता पुत्रमित्रैश्च सुखी स्वार्थी दयान्वितः ॥६५ ॥

65. In the event of the 6th Lord occupying the 5th House, the native's wealth will be always fluctuating, he will contract enmity with his son and friend, be happy, selfish and kind.

षष्ठेशे रिपुभावस्थे वैरं स्वस्त्रज्ञातिमण्डलात् ।
अन्यैः सह भवेन् मैत्री सुखं मध्यं धनादिकम् ॥६६ ॥

66. If the 6th Lord is situated in the 6th House the naitve will have enmity with his own kinsmen and friendship with others and will have only mediocre happiness in matters like wealth.

Notes: The 6th is the House of other people than the people of one's own caste. Therefore, when the 6th Lord is situated in the 6th House itself,that is in his own sign, the native will be friendly to others. Besides this he will possess sound health, he will like to take exercise and will be hard working and valorous.

षष्ठेशे दारभावस्थे जातो दारसुखोज्झितः ।
कीर्तिमान् गुणवान् मानी साहसी धनसंयुतः ॥६७ ॥

67. In case the 6th Lord is situated in the 7th House the native will be devoid of happiness through wedlock, be famous, virtuous honourable, adventurous and wealthy.

Notes. : If the 6th Lord is placed in the 7th House, it means

that the native and his spouse will not have smooth relations between them and they remian in constant tension, quarrelling and fighting. As a consequence their married life becomes hellish. In the Aries and Libra Ascendants it is the errors of the native himself which cause disharmony in relations because in these Ascendants the 6th Lord will become the 3rd Lord also due to which the native will tend to do deeds of enmity deliberately.

षष्ठेशेऽष्टमगे जातो रोगी शत्रुर्मनीषिणाम् ।
परद्रव्याभिलाषी च परदाररतोऽशुचिः ॥६८ ॥

68. In the event of the 6th Lord falling in the 8th House, the native will be sickly, inimical to the learned and the wise, will desire others' wealth be interested in others' wives and be impure.

Notes : The situation of the 6th Lord in the 8th House gives such disease to the native as would remain life long and ultimately becomes the cause of his death also. The conjunction of the 6th Lord with the 8th Lord and Saturn will be still more malefic. The 6th Lord is the indicator of inauspicious effects. When he is situated in the 8th House there will be the destruction of these inauspicious effects and there will be the formation of Vipreet Rajyoga which will confer on the native wealth, property and other auspicious effects.

षष्ठेशे भाग्यगे जातः काष्ठपाषाणविक्रयी ।
व्यवहारे क्वचिद्धानिः क्वचिद्वृद्धिश्च जायते ॥६९ ॥

69. If the 6th Lord is situated in the 9th House, the native will trade in wood and stones and will confront fluctuations in trade.

Notes: Whenever the 6th and 9th are related in any way with each other, rise and fall in fortune are frequent in the native's destiny as the 6th House is the House of calamities and the 9th that of the rise of fortune.

षष्ठेशे दशमे भावे मानवः कुलविश्रुतः ।
अभक्तश्च पितुर्वक्ता विदेशे च सुखी भवेत् ॥७० ॥

70. Should the 6th Lord occupy the 10th House the native will be illustrious in his family, will not be a devoted son, be a gifted speaker, and be happy in foreign countries.

Notes : The 6th is the House which represents chemistry,

enemies, quarrels and fights and diseases. Therefore the relation of the 6th and the 10th House will make the native study chemistry, military science, law and medicine etc. and will give him professions related to these subjects.

षष्ठेशे लाभगे जातः शत्रुतो धनमाप्नुयात्।
गुणवान् साहसी मानी किन्तु पुत्रसुखोज्झितः ॥७१॥

71. Should the 6th Lord occupy the 11th House, the native will gain from his enemies, be virtuous, adventurous, honourable but be bereft of progenic happiness.

Notes : If the 6th Lord occupies the 11th House, the native earns wealth through medicines. But sometimes he confronts difficulties in the fulfilment of his ambitions, gets enmity with his elder brother and gets progeny after medical treatment.

षष्ठेशे व्ययभावस्थे व्यसने व्ययकृत् सदा।
विद्वद्द्वेषी भवेज्जातो जीवहिंसासु तत्परः ॥७२॥

72. In case the 6th Lord is placed in the 12th House the money is spenton vices and the native is inimical to the learned and does violence to animals.

Notes : The situation of the 6th Lord in the 12th House will be very auspicious for the natives haivng Aries Ascendant, because in this Ascendant Mercury is the giver of malefic effects and he, being placed in the 12th House, will be in his sign of debilitation and thus will be extremely weakened as if his malefic nature and powers of doing harm were completely destroyed. Therefore, his malefic effects are completely neutralised. In all Ascendants the native will be of questionable character and will ever be intent on traversing other people's wives.

दारेशे लग्नेशे जातः परदारेषु लम्पटः।
दुष्टो विचक्षणोऽधीरो जनो वातरुजान्वितः ॥७३॥

73. In case the 7th Lord happens to fall in the Ascendant, the native will traverse other people's wives, be wicked, skilful, be devoid of fortitude and will be afflicted by windy diseases.

Notes : In the Pisces Ascendant the 7th Lord will be Mercury who will be in his sign of debilitation in the Ascendant. Therefore, in this Ascendant the native will get the malefic effects described in the sloka in greater amount. The effect of being a patient of windy diseases will be got only in the case of Capricorn and Aquarius Ascendents because in these Ascendants the 7th Lords will be respectively the Moon and the Sun who will be the Lords of the 7th House only. Being Lords of only one sign each they cannot exert their authority on other Houses. The Seventh House has wind as its preponderating element. The sign occupying the Ascendant is either Capricorn or Aquarius both lorded by Saturn who is himself windy by nature and has wind as his preponderating element. Therefore in these Ascendants the 7th Lords, being placed in the Ascendant, will become the cause of giving windly disposition to the native's body and consequently due to the preponderance of the element of wind the native will be afflicted with windy diseases. The Moon and the Sun, due to being the 7th Lords will be conductors of the element of Wind. If the 7th Lord (sex) is placed in the Ascendant (the whole body), this can be concluded that the native has greater desire for sex, but the native should form relation with other's spouse is hardly understandable. But this combination has been found to be occurring in very many cases. As a mater of fact it occurs due to the other sign of the 7th Lord. The second sign of those planets who are lords of two signs will be certainly placed in such a House that compels the native to traverse other's wives. In Capricorn and Aquarius Ascendants, if other combination of traversing other's wife is not formed, then this effect will remain absent; because the 7th Lord of these Ascendant will be the Lord of only one House. Natives having these Ascendants may be sexy but they will not be intent on traversing others' wives.

दारेशे धनगे जातो बहुस्त्रीभिः समन्वितः ।
दारयोगाद्धनाप्तिश्च दीर्घसूत्री च मानवः ॥७४ ॥

74. If the 7th Lord is placed in the 2nd House the native will have many wives, will gain wealth through his wife and will be of procastinating nature.

दारेशे सहजे जातो मृतापत्यो हि मानवः ।
कदाचिन्जायते पुत्री यत्नात् पुत्रोऽपि जीवति ॥७५ ॥

75. If the 7th Lord is situated in the 3rd House, the issue of the native are subjected to (early) death. Sometimes a daughter is born and a son may also remain living with great difficulty.

Notes : This effect occurs with great cruelty in the case of Taurus Ascendant. The main reason for this is the sickness of the spouse, and the native himself due to sexual perversity etc gets his sexual capacity decayed. This effect is not found in the case of Leo and Aquarius Ascendants because in these Ascendants the 7th Lord will be exalted in the 3rd House.

दारेशे सुखभावस्थे जाया नास्य वशे सदा।
स्वयं सत्यप्रियो धीमान् धर्मात्मा दन्तरोगयुक् ॥७६॥

76. In case the 7th Lord is situated in the 4th House, the wife of the native will not remain under his control. He will himself be truthful, intelligent and religious and he will suffer from dental diseases.

दारेशे पञ्चमे जातो मानी सर्वगुणान्वितः।
सर्वदा हर्षयुक्तश्च तथा सर्वधनाधिपः ॥७७॥

77. Should the 7th Lord occupy the 5th House the native will be a man of honour, gifted with all the virtues, always delighted and endowed with all kinds of wealth.

Notes : A native in this Ascendant is prompted to get the training of M.B.A. or the education of obstetrics (branch of medicine connected with child birth, its antecedents and sequels). If the 7th Lord in the 5th House is in a fixed sign, the native's marriage is delayed. This effect has been particularly seen in the Cancer Ascendant because the 7th Lord Saturn in this Ascendant is also the significator of delays. During the educational career love affairs have also been seen in the college.

दारेशे रिपुभावस्थे भार्या तस्य रुजान्विता।
स्त्रिया सहाऽथ वा वैरं स्वयं क्रोधी सुखोज्झितः ॥७८॥

78. If the 7th Lord is placed in the 6th House, the native's wife will be sickly or the native is inimical towards her, he is himself given to anger and remains devoid of happiness.

Notes : In case the 7th Lord is situated in the 6th House or is in conjunction with the 6th Lord, the native generally gets divorced from his spouse. In this situation wife and husband remain in great tension. If the intermediaries in the marriage were maternal uncle or aunt, then this situation doesnot arise. In the Aries Ascendant the effect of divorce is fructified very soon.

Here are some examples to prove the truth spoken of in the sloka and the notes :

Date of birth : 16-9-1955 Time of birth : IST 8.30 P.M. Place of birth : Delhi

Here the Ascendant is Aries. The 7th Lord Venus is in her sign of debilitation. The 6th Lord is also present in the 6th House. The result of this combination was divorce only after a year.

2
12
3
Ket
1
11
4
Jup
10
Mars
Sun
5
Sat
7
9
Rahu
Moon
Ven 6 Mer
8

	Lg		Ket
			Jup
			Mars Sun
Rahu		Sat	Moon Ven Mer

The Second example is that of Taurus Ascendant. Date of

Rah
3
1
Moon
4
2
Jup
12
5
11
Sun
6
Mer
8
10
Sat
7
Mars Ven
9
Ket

Jup		Lg	Rahu
			Moon
Sat			
Ketu		Mars Ven	Sun Mer

birth: 10-10-1963 Time of birth: IST 9.05 P.M. Place of birth: Hapur Lat: 28°-43 Long 77°-55. There is the same situation in this horoscope also. The 7th Lord occupies the 6th House. The 6th Lord Venus is also situated in the 6th House. Consequently divorce was obtained within two years of the marriage.

Moon 4
5
3
2
1
Rahu 6
Ketu 12
7 Ven
9 Sat Sun
11
8 Mars Jup Mer
10

Ketu			Lg
			Moon
Sat Sun	Mer Mars Jup	Ven	Rahu

The 3rd example is of Gemini Ascendant. Date of birth 19-12-1959. Time of birth IST 6.05 P.M. Lat. 29°-01 Long 77.13. Here the 7th Lord Jupiter is placed in the 6th House with the 6th Lord. There fore, the result was divorce.

This situation is undesirable in all the Ascendants. It is not formed in the Leo Ascendant because in this Ascendant the 7th Lord falls in his own sign in the 6th House.

दारेशे सप्तमे भावे जातो दारसुखान्वितः ।
धीरो विचक्षणो धीमान् केवलं वातरोगवान् ॥७९ ॥

79. Should the 7th Lord occupy the 7th House the native will be endowed with happiness through wife, be courageous, skilful and intelligent but only afflicted by windy diseases.

दारेशे मृत्युभावस्थे जातो दारसुखोज्झितः ।
भार्याऽपि रोगयुक्ताऽस्य दुःशीलाऽपि न चानुगा ॥८० ॥

80. In case the 7th Lord happens to fall in the 8th House, the native will be bereft of marital happiness. His wife also will be afflicted by diseases, bad-natured and will not remain obedient to the native.

Notes : The native born in Gemini Ascendant will certainly get the effects described in the sloka. Here is an example:

Date of birth: 17-1-1962, Time of birth: IST 3.40 P.M., Lat. $29^{\circ}.1$, Long. $77^{\circ}.13$.

Rahu 4
Moon 2
5
3
1
6
12
7
9 Mars
11
10 JupSun VenSatMerKetu
8

		Moon	Lg
			Rahu
Jup Sun Ven Sat Mer Ketu			
Mars			

In this horoscope the Ascendant is Gemini. The 7th Lord, being placed in the 8th House is situated in his sign of debilitation. This is the horoscope of a woman whose virginity was violated by her teacher. After marriage she was divorced by her husband. The marital life could not be happy even after contracting another marriage. She was divorced again within a year of the 2nd marriage.

दारेशे धर्मभावस्थे नानास्त्रीभिः समागमः ।
जायाहृतमना जातो वह्वारम्भकरो नरः ॥८१ ॥

81. It the 7th Lord is situated in the 9th House, the native will have union with many women, be well disposed to his own wife, and will initiate a number of deeds.

Notes : In this combination the native's relations with many women are formed after marriage. The 9th House is the 3rd from the 7th House. On this ground it may be said that the 9th House is the House of the wife's younger sisters. Younger than wife will be all those women with whom the native contracts union, after marriage because the married wife has been acquired before all of them and thus she will remain senior to them all. Here all the women, whether they are older or younger than the wife, will be considered

as junior to her irrespective of their age. If the Ascendant is Leo and the 7th Lord Saturn is situated in the 9th House, the native is defamed after having sexual intercourse with other woman than his wife. The same thing will happen in the Aquarius Ascendant because in both the Ascendants the 7th Lord will be in his sign of debilitation in the 9th House and they will cause harm to this House of Fame.

दारेशे कर्मभावस्थे नास्य जाया वशानुगा।
स्वयं धर्मरतो जातो धनपुत्रादिसंयुतः ॥८२॥

82. In the event of the 7th Lord being placed in the 10th House, the native's wife will not remain under his control. The native himself will be religious and be gifted with Wealth, sons etc.

दारेशे लाभभावस्थे दारैरर्थसमागमः।
पुत्रादिसुखमल्पं च जनः कन्याप्रजो भवेत् ॥८३॥

83. If the 7th Lord occupies the 11th House the native will gain wealth through his wife, will get less happiness from his sons and will have more daughters (than sons).

दारेशे व्ययगे जातो दरिद्रः कृपणोऽपि वा।
भार्याऽपि व्ययशीलाऽस्य वस्त्राजीवी नरो भवेत् ॥८४॥

84. If the 7th Lord is gone in the 12th House, the native will be penurious, miserly, and his wife will be spendthrift. He will earn his livelihood by trading in Clothes(textiles/garments etc).

अष्टमेशे तनौ जातस्तनुसौख्यविवर्जितः।
देवानां ब्राह्मणानां च निन्दको व्रणसंयुतः ॥८५॥

85. If the 8th Lord happens to be placed in the Ascendant the native will be bereft of bodily pleasures, be detractor of gods and Brahmins and will have wounds.

Notes : The situation of the 8th Lord has not been regarded as of benefic effects in any House. He (the 8th Lord) can give benefic effects only when he is placed in the 8th or 11th House and is in conjunction with a benefic planet. In the Libra and Aries Ascendents, the native does not get the effects described in the sloka because in these Ascendants Venus and Mars, respectively, become the 8th

Lord and their mooltrikona sign is in the Ascendant. Therefore, in these Ascendants the 8th Lord (Venus and Mars) being placed in the Ascendant gives only auspicious effects; In the Pisces Ascendant the 8th Lord Venus will be in her sign of exaltation in the Ascendant. The native having this Ascendant will have good health but he will be detractor of gods and Brahmins.

अष्टमेशे धने बाहुबलहीनः प्रजायते।
धनं तस्य भवेत् स्वल्पं नष्ट वित्तं न लभ्यते॥८६॥

86. If the 8th Lord is placed in the 2nd House, the native will be devoid of physical vigour will possess little weallth and will not regain lost wealth.

रन्ध्रेशे सहजे भावे भ्रातृसौख्यं न जायते।
सालस्यो भृत्यहीनश्च जायते बलवर्जितः॥८७॥

87. In case the 8th Lord is gone in the 3rd House, the native will be devoid of fraternal happiness, be indolent, devoid of vigour and without servants.

रन्ध्रेशे सुखभावस्थे मातृहीनो भवेच्छिशुः।
गृहभूमिसुखैर्हीनो मित्रद्रोही न संशयः॥८८॥

88 When the 8th Lord occupies the 4th House the native will be deprived of his mother and there can be no doubt in it that he will be devoid of a house, lands and, happiness and will be a betrayer of friends.

रन्ध्रेशे सुतभावस्थे जडबुद्धिः प्रजायते।
स्वल्पप्रज्ञो भवेज्जातो दीर्घायुश्च धनान्वितः॥८९॥

89. If the 8th Lord happens to fall in the 5th House the native will be dull witted. He will have a few children and be longlived and wealthy.

Notes : The native having this combination will be prompted to study History, ancient languages like Hebrew, Latin, Greek, Sanskrit, Apabhransha, Pali etc because the 8th House is the House of dead objects and the 5th House is the House of Study. In Gemini and Virgo Ascendants, the 8th Lord, being placed in the 5th House, will be in his sign of exaltation. In the Leo and Aquarius Ascendants, the 8th Lord, being placed in the 5th House, will be in his own sign.

Therefore, benefic effects will be gained in these Ascendants. In Pisces Ascendant this very combination makes the native a mining engineer.

Here are some examples to demonstrate the truth of the above Statements :

I Horoscope : Date of birth 2-7-1954

Time of birth : IST 12.40 Night

Place of birth : Delhi

1
11
2
12
10
3 Ket Sun Mer Jup
9 Mars Rahu
4 Ven Moon
6
8
5
7 Sat

Lg			Ketu Sun Mer Jup
			Ven Moon
Mars Rahu		Sat	

II Horoscope Date of birth : 6.9.1961

Time of birth : IST 7.50 P.M.

Place of birth : Madras.

1
Ket 11
2
12
Sat 10 Jup
3
9
Ven 4 Moon
Mer 6 Mars
8
5 Rahu Sun
7

Lg			
Ket			Ven Moon
Sat Jup			Rahu Sun
			Mer Mars

Both the Horoscopes are of the Pisces Ascendant and in them Venus, being the 8th Lord, is situated in the 5th House. Both

the Natives are mining engineers. For this effect the relation of the 3rd Lord brings certainity in the combination.

रन्ध्रेशे रिपुभावस्थे शत्रुजेता भवेज्जनः ।
रोगयुक्तशरीरश्च बाल्ये सर्पजलाद् भयम् ॥९० ॥

90. In case the 8th Lord is gone in the 6th House, the native will win over his opponents, will have a diseased body and in childhood he will fear danger through Snakes and water.

Notes : The native having Gemini Ascendant will have fear of death through Snakes in childhood and particularly when Rahu is also in conjunction with the 8th Lord and is placed in the 6th House. Here is an example to prove it

Date of birth : 29.11.55

Time of birth : IST 8.45 P.M.

Lat. 28$^{o\cdot}$ 43' Long. 77^{o}. 55'

4
Moon Ket
2
Jup
5
3
1
6
12
Mars
7
Ven
9
11
8
10
Sun Rahu Sat Mer

		Moon Ketu	Lg
			Jup
Ven	Sun Rahu Sat Mer	Mars	

In this horoscope the Ascendant is Gemini. Here the 8th Lord Saturn is placed in the 6th House in the sign Scorpio. The 8th Lord is in conjunction with Rahu in the 6th House. This combination became the cause of his death by snake bite. The native died in his infancy by snake bite in the lawn of a hospital.

The same event has been experienced in Aquarius Ascendant. Here in an example :

Date of birth : 19.8.80
Time of birth : IST 7.45 P.M.

12
10 Ket
1
11
9
2
8 Moon
3 Veen
5 Sun Jup
7
4 Rahu Mer
6 Mars Sat

			Ven
Lg			Rahu Mer
Katu			Sun Jup
	Moon		Mars Sat

Lat 28°. 43' Long. 77°. 55'. The horoscope is of a child who died of snake bite. The 8th Lord Mercury is in conjunction with Rahu in the 6th House. As a matter of fact Rahu is the significator of snake bite. The signs Scorpio and Cancer are significators of insects like Scorpio snake and water etc. The 6th House is the House of Calamities and also of poison or Venom. Therefore the situation of the 8th Lord in the 6th House and particularly in Cancer and Scorpio signs is dangerous for age and longevity. Besides snake bite this combination is responsible for and may cause any kind of infection, medicine reaction and poisoning etc. The condition of death may be completed if the 8th House or the Ascendant or the 8th Lord or the Ascendant lord are badly afflicted by some malefic.

रन्ध्रेशे दारभावस्थे तस्य भार्याद्वयं भवेत्।
व्यापारे च भवेद्हानिस्तस्मिन् पापयुते ध्रुवम्॥९१॥

91. If the 8th Lord is placed in the 7th House, the native will have two wives and if he is in conjunction with a malefic planet also, there will certainly be loss in his trade.

Notes : The native's having two wives, is mostly found in Pisces Ascendant because the 8th Lord Venus, being placed in the 7th House, is situated in her sign of debilitation in this Ascendant. In Virgo Ascendant the 8th Lord Mars becomes the 3rd Lord also due to which he becomes specially malefic. Therefore in Virgo

Ascendant the situation of Mars in the 7th House may be the cause of two wives: The 7th House is the House of trade also. Whoever may be the 8th Lord, he has certainly malefic nature. When he is situated in the 7th House in conjunction with any malefic planet, the presence of two malefic planets in the House of trade will be there which will cause loss in trade.

रन्ध्रेशे मृत्युभावस्थे जातो दीर्घायुषा युतः ।
निर्बले मध्यमायुः स्याच्चौरो निन्द्योऽन्यनिन्दकः ॥९२ ॥

92. Should the 8th Lord occupy the 8th House, the native will be long lived. If he (the 8th Lord) is weak, longevity will be medium and the native will be a thief, be blameworthy himself and will blame others as well.

Notes : The situation of the 8th Lord in the 8th House, that is his situation in his own House in not sufficient, he must be endowed with strength in shadabala. If he be weak in shadabala the longevity will be medium (32 to 64 years).

अष्टमेशे तपःस्थाने धर्मद्रोही च नास्तिकः ।
दुष्टभार्यापतिश्चैव परद्रव्यापहारकः ॥९३ ॥

93. If the 8th Lord is situated in the 9th House, the native will be a betrayer of his religion and a heterodox; he will be the husband of a wicked wife and will steal other's wealth.

Notes : The 9th House is the House of religious belief. If the 8th Lord is situated in the 9th House, the native's reverence for religion is destroyed. Generally he engages himself in the devotion of gods of lower order, ghost, pishacha, jinha (Kinds of ghosts) etc, as the House of ghost/ pishacha etc. dead spirits is the 8th House. The native who has lost his morality may be the stealer of other's wealth. In the Taurus Ascendant the 8th Lord will be Jupiter who will be in his sign of debilitation in the 9th House. Jupiter is himself a significator of religious devotion. In this Ascendant both the significator and the House of religious devotion will be badly afflicted. Therefore, it has been found that the native having this combination shall have atheistical or heterodoxical leanings, although he is born in a family having a higher degree of religious reverence and he may even be a Brahmin by Caste. He will eat substances that are prohibted for his caste (Thus in India Brahmins must be vegetarians and should not eat flesh, onions etc. and

should not cousume wine and other narcotics. The use of these things is prohibited to them)

रन्ध्रेशे कर्मभावस्थे पितृसौख्यविवर्जितः ।
पिशुनः कर्महीनश्च यदि नैव शुभेक्षिते ॥९४॥

94. If the 8th Lord occupies the 10th House the native will not have paternal bliss, will be a talebearer and be bereft of livelihood. If there is an aspect in the process from a benefic, then these evils will not mature.

Notes : The 8th is the House of things almost dead. Therefore, the 8th Lord will be regarded as the significator of these things. The relation of the 8th lord with the 10th House or the 10th Lord will make the native deal in scraps. If there is Raj Yoga in the horoscope the native gets job in Life Insurance Corporation (LIC) Archaelogical Department etc. The 8th House has been referred to as "Koop" or well. It means that those things that are mined out of the earth like coal, metals, minerals etc. are to be related to the 8th House. Therefore the 8th lord being placed in the 10th House will give a profession related to these things.

रन्ध्रेशे लाभभावस्थे सपापे धनवर्जितः ।
बाल्ये दुःखी सुखी पश्चात् दीर्घायुश्च शुभान्विते ॥९५॥

95. Should the 8th lord be placed in the 11th House, the native will be devoid of wealth, be miserable in boyhood, but happy in later life, and if the 8th lord be in conjunction with a benefic, be long lived.

रन्ध्रेशे व्ययभावस्थे कुकार्ये व्ययकृत सदा ।
अल्पायुश्च भवेज्जातः सपापे च विशेषतः ॥९६॥

96. If the 8th Lord be situated in the 12th House the native will squander his wealth on evil deeds, be short lived; more so if he in is in conjunction with a malefic planet.

भाग्येशे लग्नगे जातो भाग्यवान् भूपवन्दितः ।
सुशीलश्च सुरूपश्च विद्यावान् जनपूजितः ॥९७॥

97. If the 9th Lord is placed in the Ascendant, the native will be fortunate, prosperous, be honoured by the king (or government), good natured, charming and be honoured by the people.

Notes : In Taurus Ascendant, Saturn, being the 9th and 10th Lord, also becomes the lord of a trine and an angle. Therefore

Saturn in this Ascendant will be specially auspicious. In being situated in a benefic house like the Ascendant his auspiciousness will be reserved. Being situated in the Ascendant, he will aspect the 10th House also which is his Mooltrikona sign. The House will be even stronger. Therefore, the native will get the effects described in the sloka in great plenty.

The situation will be still more excellent in the Cancer Ascendant, because in this Ascendant the 9th Lord will be Jupiter who, being placed in the Ascendant, will be in his sign of exaltation. Therefore, the native will be fortunate, charming, self respecting, highly educated and honoured by all. Though Jupiter will be the 6th Lord also. But it is said about Jupiter that being situated in the Ascendant, he removes a thousand defects in the horoscope.

In Virgo and Scorpio Ascendants, the 9th Lords will be respectively Venus and the Moon who will be in their debilitation sign in the Ascendant. Therefore, it is doubtful that the natives in these Ascendants will get the effects described in the sloka.

In all the other Ascendants the natives will get auspicious effects, if there are benefic conjunctions.

भाग्येशे धनभावस्थे पण्डितो जनवल्लभः ।
जायते धनवान् कामी स्त्रीपुत्रादिसुखान्वितः ॥९८ ॥

98. Should the 9th Lord be situated in the 2nd House, the native will be learned, popular, wealthy, lustful, and be blessed with happiness through sons and wife.

Notes : In the Aquarius Ascendant, the 9th Lord will be Venus who will be the 4th Lord also. Therefore, in this Ascendant Venus, being a significator of Raj Yoga will have great importance and if she is situated in the 2nd House, then being in her sign of exaltation, she will be extremely auspicious and benefic and will give excellent effects. A native having this combination in his horoscope, will certainly be honourable, popular wealthy and learned etc.

In Virgo and Pisces Ascendants the 9th Lords will be respectively Venus and Mars who, being situated in the 2nd House, will be in their own signs because the 2nd sign of these planets falls in the 2nd House. Therefore, in both these Ascendants also the native will get excellent effects.

In all the Ascendants the native will get good effects because none of the 9th Lord will be in his sign of debilitation in

the 2nd House.

भाग्येशे भ्रातृभावस्थे जातो भ्रातृसुखान्वितः ॥
धनवान् गुणवांश्चापि रूपशीलसमन्वितः ॥९९ ॥

99. If the 9th Lord is placed in the 3rd House, the native will be blessed with fraternal bliss, be wealthy, virtuous and charming.

Notes : In the event of the Ascendant being Capricorn, the 9th Lord in the 3rd will be in his sign of debilitation. Therefore this Ascendant will be an exception to this rule.

भाग्येशे तुर्यभावस्थे गृहयानसुखान्वितः ।
सर्वसम्पत्तियुक्तश्च मातृभक्तो भवेन्नरः ॥१०० ॥

100. If the 9th Lord is situated in the 4th House, the native will be endowed with the happiness of having houses and conveyances, will have all kinds of Wealth and be devoted to his mother.

भाग्येशे सुतभावस्थे सुतभाग्यसमन्वितः ।
गुरुभक्तिरतो धीरो धर्मात्मा पण्डितो नरः ॥१०१ ॥

101. Should the 9th Lord be placed in the 5th House, the native will have the blessing of sons and good fortune. He will be devoted to his elders or teachers, will have fortitude, be religious and charitable and learned.

भाग्येशे रिपुभावस्थे स्वल्पभाग्यो भवेन्नरः ।
मातुलादिसुखैर्हीनः शत्रुभिः पीड़ितः सदा ॥१०२ ॥

102. If the 9th Lord is in the 6th House, the native will be less fortunate, be deviod of happiness from maternal uncle etc. and be troubled by enemies.

भाग्येशे दारभावस्थे दारयोगात् सुखोदयः ।
गुणवान् कीर्तिमांश्चापि जायते द्विजसत्तमः ॥१०३ ॥

103. O excellent of the Brahmins, if the 9th Lord is placed in the 7th House the, native will get happiness through his wife. He will be virtuous and famous.

Notes : If the Ascendent is Cancer, Jupiter will be placed in the 7th House and the native will get opposite effects. His difficulties and hardships will be multiplied after marriage. In case the

Ascendant is Scorpio or Virgo, the 9th Lord, being placed in the 7th House, will be in his sign of exaltation in both the cases, and the native will get excellent effects.

भाग्येशे मृत्युभावस्थे भाग्यहीनो नरो भवेत्।
ज्येष्ठभ्रातृसुखं नैव तस्य जातस्य जायते ॥१०४॥

104. If the 9th Lord is gone in the 8th House the native will be devoid of fortune, and he will not have the happiness of an elder brother.

Notes : This condition does not arise in the Gemini Ascendant because the 9th Lord Saturn will be in his own sign in the 8th House. Such a Saturn is bound to confer happiness on the native in the latter half of a man's life. In the Aquarius Ascendant the 9th Lord Venus will be in her sign of debilitation in the 8th House, therefore, the native will get very inauspicious effects.

भाग्येशे भाग्यभावस्थे बहुभाग्यसमन्वितः।
गुणसौन्दर्यसम्पन्नो सहजेभ्यः सुखं बहु ॥१०५॥

105. If the 9th Lord is situated in the 9th House, the native will be endowed with abundant fortunes, be vrituous, handsome and will enjoy happiness from his brothers.

भाग्येशे कर्मभावस्थे जातो राजाऽथ तत्समः।
मन्त्री सेनापतिर्वाऽपि गुणवान् जनपूजितः ॥१०६॥

106. If the 9th Lord is placed in the 10th House, the native will be a king or equal to a King, or be a minister or an army chief, be virtuous and be worshipped by all.

भाग्येशे लाभभावस्थे धनलाभो दिने दिने।
भक्तो गुरुजनानां च गुणवान् पुण्यवानपि ॥१०७॥

107. Should the 9th Lord be situated in the 11th House, the native will have financial gains day by day, be devoted to his teachers, virtuous and be doer of charitable deeds.

भाग्येशो व्ययभावस्थो भाग्यहानिकरो नृणाम्।
शुभकार्ये व्ययो नित्यं निर्धनोऽतिथिसङ्गमात् ॥१०८॥

108. If the 9th Lord is situated in the 12th House, the native will incur loss of fortunes, will always spend his money on auspicious acts and will become poor because of spending money

on entertaining guests.

Notes : The 12th Lord of native's having Aries Asecendant will be Jupiter. The planet Jupiter is representative of magnanimity and generosity. Therefore, the native having this Ascendant will spend much money. When he spends money he has a desire of earning fame. Due to his sense of self respecf he spends lavishly in entertaining the guests and does not care of his finances.

कर्मेशे लग्नगे जातो विद्वान ख्यातो धनी कविः।
बाल्ये रोगी सुखी पश्चाद् धनवृद्धिर्दिने दिने ॥१०९॥

109. Should the 10th Lord be situated in the Ascendant; the native will be learned, famous, be a poet, will incur diseases in childhood, be happy later on and his wealth will increase day by day.

Notes: In Aries Ascendant the 10th Lord will be Satum and he will be in his sign of debilitation in the Ascendant and will have adverse effect on the native's health. He will be specially troubled by headache and there will be diminuition of his longevity, while the 10th Lord in the Cancer Ascendant Mars will also be in his sign of debilitation in the Ascendant. But he will not have so much adverse effect. In the first place, Mars is the significator of Raj Yoga in the Cancer Ascendant. Secondly, he (Mars) will be both in an angle and a trine with his two signs (Aries and Scorpio). This is a very auspicious situation. Therefore, lowliness in status and financial position-this Mars will never confer on the native, while the Saturn of natives having Aries Ascendent will be 11th Lord also and therefore being placed in his sign of debilitaton, he will diminish the amount of gains of wealth.The native born in the Cancer Ascendant may be troubled by blood disorders. In Virgo and Pisces Ascendants the situation will specially bring auspicious effects, because in these Ascendants the 10th Lords will be in their own signs in the Ascendant.

राज्येशे धनभावस्थे धनवान् गुणसंयुतः।
राजमान्यो वदान्यश्च पित्रादिसुखसंयुतः ॥११०॥

110. If the 10th Lord occupies the 2nd House the native will be wealthy, virtuous, honoured by the King (or the Government) charitable and endowed with paternal and other bliss.

Notes : If the Ascendant is Gemini and the 10th Lord Jupiter

occupies the 2nd House, the native gets excellent effects because Jupiter will be in his sign of exaltation. Natives having this combination are generally high officials in banks, finance ministers or persons having special governmental authority. The native in it is also endowed with abundant wealth. He is successful in his profession and his status is that of upper class.

In case the Ascendant is Leo, the 10th Lord Venus, being placed in the 2nd House, gets debilitated. The native having this combination may get special rise on financial or political level, but he does not remain on the political post or high class governmental post for long. There are fluctuations in his profession also. The same situation will be formed in the Libra Ascendant.

कर्मेशे सहजे जातो भ्रातृभृत्यसुखान्वितः ।
विक्रमी गुणसम्पन्नः वाग्मी सत्यरतो नरः ॥१११ ॥

111. If the 10th Lord is situated in the 3rd House, the native will enjoy happiness from brothers and servants, be valorous, virtuous eloquent and truthful.

Notes : In the Capricorn Ascendant this combination prompts the native to become an engineer.

कर्मेशे सुखभावस्थे सुखी मातृहिते रतः ।
यान-भूमि-गृहाधीशो गुणवान् धनवानपि ॥११२ ॥

112. Should the 10th Lord be situated in the 4th House, the native will enjoy happiness, be devoted to his mother, and be interested in her welfare, will have conveyances, lands and houses, be virtuous and wealthy.

Notes : In this combination the native mostly adopts a profession relating to automobiles, building material, agriculture, dairy etc.

कर्मेशे सुतभावस्थे सर्वविद्यासमन्वितः ।
सर्वदा हर्षसंयुक्तो धनवान् पुत्रवानपि ॥११३ ॥

113. In the event of the 10th Lord being placed in the 5th House the native will be endowed with all kinds of learning, be always cheerful, wealthy and be blessed with sons.

Notes : According to this sloka an angle, the 10th House, gets related to a trine, the 5th House. This combination, therefore, is specially auspicious. In it the native earns great fame on the basis

of his intellectual powers and is very successful in his field of action. This combination is generally found in the horoscopes of wise statesmen, scholars, professors, writers, educationists, actors etc. In the Pisces Ascendant, the effects described in the sloka are obtained, by the native in their highest degree. Here is an example to prove the truth. The present Horoscope is of the world famous poet, Ravindra Nath Tagore, who got the famous nobel prize on his book 'Gitanjali' (A Garland of Songs). In this horoscope of Pisces Ascendant the 10th Lord Jupiter, being placed in the 5th House, is in his sign of exaltation. The fifth Lord, the Moon has exchange also with the Ascendant Lord Jupiter. Which very greatly increases the auspicious nature of this horoscope.

Sun Mer 1 Ven
2
12 Moon
11
10
Ket 3 Mars
9 Rahu
Jup 4
5 Sat
6
8
7

Lg Moon	Sun Mer Ven		Ketu Mars
			Jup
			Sat
Rahu			

The Second Horoscope is of Shivaji Ganeshan, a famous Indian Film Actor. He has been famous due to his art of acting. Here the 10th Lord Mars is situated in the 5th House.

12
10 Moon
1 Jup
11
9
2 Rahu
Ket 8 Sat
3 Mars
5
7 Mer Ven
4
6 Sun

	Jup	Rahu	Mars
Lg			
Moon			
	Ketu Sat	Mer Ven	Sun

कर्मेशे रिपुभावस्थे पितृसौख्यविवर्जितः ।
चतुरोऽपि धनैर्हीनः शत्रुभिः परिपीडितः ॥११४ ॥

114. In case the 10th Lord is fallen in the 6th House, the native will be bereft of paternal bliss, be bereft of wealth and be troubled by enemies, inspite of being skilful.

Notes : This combination is auspicious only for Doctors and lawyers. In the case of men of other professions, many fluctuations are experienced and the natives in this combination encounter many obstacles.

राज्येशे दारभावस्थे जातो दारसुखान्वितः ।
मनस्वी गुणवान् वाग्मी सत्यधर्मरतः सदा ॥११५ ॥

115. If the 10th Lord occupies the 7th House the native will get happiness through wife, be intelligent, virtuous, eloquent, truthful and devoted to religion.

कर्मेशे रन्ध्रभावस्थे कर्महीनो भवेन्नरः ।
दीर्घायुरप्यसौ जातः परनिन्दापरायणः ॥११६ ॥

116. In case the 10th Lord is a posited in the 8th House, the native will be devoid of good acts, long lived and intent on blaming others.

Notes : If the native adopts the profession of dealing in scraps, mineral substances, L.I.C., leather goods, etc. he will get special success, otherwise he fails badly in his profession. Some natives have been found to be engaged in immoral professions also

राज्येशे भाग्यभे जातो राजा राजकुलोद्भवः ।
तत्समोऽन्यकुलोत्पन्नो धनपुत्रादिसंयुतः ॥११७ ॥

117. Should the 10th Lord occupy the 9th House, the native is born in a royal family and becomes a king while as an ordinary person he will be equal to a king. This combination confers on him wealth and progenic happiness.

Notes : This combination gives specially auspicious effects. In case the 10th Lord is situated in the 9th House, the native is endowed with royal or governmental powers and is successful in his profession. In it a relation of an angle and a trine is formed. The effects described in the Sloka are seen in the case of nearly all Ascendants. It is only in the Capricorn Ascendant that the effects suffer some diminuition. Here is a horoscope to prove the, truth of

this fact.

The given horoscope is of John Kennedy, a post President of the U.S.A. Here the 10th Lord Mercury is situated in the 9th House, Venus, the 9th Lord is also situated in her own house, the 9th House. The Conjunction in the Ninth House of the 10th and 9th Lord makes Rajyoga in the horoscope; although the presence of Jupiter in the 9th House is also auspicious.

7
5 Moon
8
6
4 Sat
9 Rahu
3 Ket
10
12
2 Sun Jup Ven 'Mer
1 Mars
11

	Mars	Sun Jup Ven Mer	Ketu
			Sat
			Moon
Rahu			Lg

कर्मेशे राज्यभावस्थे सर्वकर्मपुटः सुखी ।
विक्रमी सत्यवक्ता च गुरुभक्तिरतो नरः ॥११८ ॥

118. Should the 10th Lord be placed in the 10th House, the native will be skilful in all jobs, be valorous, truthful and devoted to his teachers and elders.

राज्येशे लाभभावस्थे जातो धनसुतान्वितः ।
हर्षवान् गुणवांश्चापि सत्यवक्ता सदा सुखी ॥११९ ॥

119. If the 10th Lord is situated in the 11th House, the native is blessed with wealth and, sons. He will enjoy happiness, be truthful, be always delighted and be virtuous

राज्येशे व्ययभावस्थे तस्य राजगृहे व्ययः ।
शत्रुतोऽपि भयं नित्यं चतुरश्चापि चिन्तितः ॥१२० ॥

120. If the 10th Lord is placed in the 12th House, the native will spend in royal courts. He will also have fear from enemies and will be worried inspite of being skilful.

Notes : When the 10th Lord happens to fall in the 6th, 8th and 12th House, the native mostly gets troubles from the royal side. In case the 10th Lord is fallen in the 12th House, the native has to

spend much money on the king or for the state. This effect is generally seen in greater degree in the case of natives having Taurus and Scorpio Ascendants.

लाभेशे लग्नगे जातः सात्त्विको धनवान् सुखी।
समदृष्टिः कविर्वाग्मी सदा लाभ-समन्वितः ॥१२१॥

121. If the 11th Lord is placed in the Ascendant the native will be of Sattwika nature, be rich, happy, even sighted, a poet, eloquent in speech and be always endowed with gains.

लाभेशे धनभावस्थे जातः सर्वधनान्वितः।
सर्वसिद्धियुतो दाता धार्मिकश्च सुखी सदा ॥१२२॥

122. Should the 11th Lord be placed in the 2nd House, the native will be endowed with all kinds of wealth and all kinds of accomplishments, be charitable, religious and always happy.

लाभेशे सहजे जातः कुशलः सर्वकर्मसु।
धनी भ्रातृसुखोपेतः शूलरोगभयं क्वचित् ॥१२३॥

123. If the 11th Lord be situated in the 3rd House, the native will be skilful in all jobs, wealthy, be blessed with fraternal bliss and sometimes may, incur gout pains.

लाभेशे सुखभावस्थे लाभो मातृकुलाद् भवेत्।
तीर्थयात्राकरो जातो गृहभूमिसुखान्वितः ॥१२४॥

124. In case the 11th Lord is situated in the 4th House, the native will have gains from maternal relatives, will make pilgrimages and will possess happiness of house and lands.

Notes : A native having this combination will earn wealth through the sale and purchase of lands, transport, agriculture, Nursery etc.

लाभेशे सुतभावस्थे भवन्ति सुखिनः सुताः।
विद्यवन्तोऽपि सच्छीलाः स्वयं धर्मरतः सुखी ॥१२५॥

125. If the 11th Lord is placed in the 5th House, the native's children will be happy, educated and virtuous. He himself will be religious and happy.

Notes : A native having this combination in his horoscope studies Commerce and makes great progress in his studies. The effects described in the sloka will not be obtained in the Scorpio Ascendant because in the 5th house, the 11th Lord Mercury will be

debilitated.

लाभेशे रोगभावस्थे जातो रोगसमन्वितः ।
क्रूरबुद्धिः प्रवासी च शत्रुभि परिपीड़ितः ॥१२६ ॥

126. In case the 11th Lord is posited in the 6th House, the native will generally remain sickly. He will be cruel, living in foregin places and is troubled by enemies.

In the Gemini Ascendant, the 11th Lord will be Mars who will also be the 6th Lord and he will be in his own sign here. A native having this combination may have to confront enemies but he will not be troubled by them.

लाभेशे दारभावस्थे लाभो दारकुलात् सदा ।
उदारश्च गुणी कामी जनो भार्यावशानुगः ॥१२७ ॥

127. If the 11th Lord is situated in the 7th House, the native always gains through his wife's relatives. He will be liberal, virtuous, sensual and will remain at the command of his wife.

Notes : If the Ascendants are Aries and Libra, the 11th Lords will be respectively Saturn and the Sun. Being placed in the 7th House both they will be in their signs of exaltation. Therefore, the native will have special gains from his wife's relatives. Such a native is generally married in a rich family. In the Gemini Ascendant the 11th Lord Mars will be the 6th Lord also. The 6th House is the House of enemies, oppositions and disputes. Therefore, a native having this combination will certainly face opposition from his wife. One of the reasons of opposition between wife and husband may be relating to dowry.

In the Leo and Aquarius Ascendants the 11th Lords will be respectively Mercury and Jupiter. They will be the Second Lords also. Therefore, both the planets who are the representatives of value will be in the 2nd and 11th House which also represent value. A native having this combination in his horoscope has special gains of wealth from his wife's relatives. His wealth increases greatly after marriage.

In the Capricorn Ascendant the native doesnot get happiness through his wife for a long time because in this Ascendant the 11th Lord Mars will be debilitated in the 7th House and he will soon cause the death of the native's wife. Some natives get their engagements broken.

लाभेशे रन्ध्रभावस्थे हानिः कार्येषु जायते ।
तस्यायुश्च भवेद्दीर्घं प्रथमं मरणं स्त्रियः ॥१२८ ॥

128. If the 11th Lord is fallen in the 8th House, the native will suffer losses in his undertakings. He will be long lived while his wife will die before him.

Notes : The 11th House is studied to know whether the ambition of the native will remain unfulfilled or will be fulfilled, his actions will be completed or will remain incomplete. The 8th House is called the House of Destruction as Well. Therefore, the situation of the 11th Lord in the 8th House, will become the cause of losses in the native's undertaking. The Sage Parasara has declared the 11th Lord a malefic planet. Therefore whan he will aspect the 2nd House from the 8th House, he will cause loss to the wife's age and longevity as the 2nd House is the House of the wife's age. In the case of natives having Leo and Aquarius Ascendants, there will be special losses relating to interest etc. sometime or the other. There will be gains in the dealings of scrap, leather, and mineral substances in all the Ascendants. It will not be proper to predict long life for the natives having Aries Ascendant, because in that case the 11th Lord Mercury will be in his sign of debilitation in the 8th House. The natives having Gemini and Pisces Ascendants will have combinations which will confer upon the natives special longevity because in these Ascendants the 11th Lords, being placed in the 8th House, will be exalted.

लाभेशे भाग्यभावस्थे भाग्यवान् जायते नरः ।
चतुरः सत्यवादी च राजपूज्यो धनाधिपः ॥१२९ ॥

129. If the 11th Lord happens to be placed in the 9th House, the native will be fortunate, skilful, truthful, honoured by the King and wealthy.

Notes : A native born in this yoga has not to make effort to earn wealth, because the 9th House is the House of fortune, therefore, the native acquires wealth by his good luck and he gets success in his undertakings. Many natives have been found to be getting wealth through shares, lottery and speculation.

लाभेशे कर्मभावस्थे भूपवन्द्यो गुणान्वितः ।
निजधर्मरतो धीमान् सत्यवादी जितेन्द्रिय ॥१३० ॥

130. Should the 11th Lord be situated in the 10th House, the

native will be honoured by the king, be virtuous, devoted to his religion, truthful and subdue his senses.

Notes : In Aries Ascendant, the 11th Lord Saturn will be in his own sign in the 10th House. Therefore, the native will often get success in his undertaking, though it (Success) will be delayed because Saturn is significator of delay. Such a native makes special progress in maturer age, although he adopts a right path in relation to his profession. He always has gains in his field of action or profession. The 10th House is the House of religious rites. Therefore, the natives having this Ascendant have belief in doing religious rites as described in the ancient religious books. They believe in getting success through occult practices. Such a native acquires wealth through shares, through an employee of the Income Tax Deptt or through the Advocate related to this Department.

In the Taurus Ascendant the 11th Lord Jupiter will be the 8th Lord also. A native born in this Ascendant and having this combination will not consider over fair or foul means in relation to making income in his profession. The samething will hold true in the case of a native born in the Scorpio Ascendant. The native born in the Gemini Ascendant may be an advocate of Income Tax or in a Criminal Court or a doctor. The same thing will be said with regard to a native born in the Sagittarius Ascendant: But the special thing in this Ascendant will be this that in it the 11th Lord Venus will be in her sign of debilitation in the 10th House. Due to the debilitation of the 11th Lord in the 10th House, the natives have been found to be earning their livelihood through such lower grade professions as clerks to some advocates, lower employees in the Courts or in the hospitals. The natives born in the Cancer Ascendant have gains of wealth through dealing in automobiles, having dairy or transport business etc. The native born in Leo and Aquarius Ascendants have been found to be employed as C.A., employees in Banks, Sales Tax offices or Income Tax offices or to be doing trade. The natives born in Virgo and Libra Ascendants have interest in shares; those born in Capricorn Ascendant adopt the work of dealing in building material or the sale and purchase of land and property and, those born in the Pisces Ascendant have gains of wealth from foreign countries.

लाभेशे लाभभावस्थे लाभः सर्वेषु कर्मसु।
पाण्डित्यं च सुखं तस्य वर्द्धते च दिने दिने ॥१३१॥

131. In case the 11th Lord is situated in the 11th House, the native will have gains in all his undertakings. His learning and happiness will be on the increase day by day.

लाभेशे व्ययभावस्थे सत्कार्येषु व्ययः सदा।
कामुको बहुपत्नीको म्लेच्छसंसर्गकारकः ॥१३२॥

132. Should the 11th Lord occupy the 12th House, the native will always expend on good deeds, be sensual, will have many wives and will have friendship with barbarians or foreigners in general.

व्ययेशे लग्नगे जातो व्ययशीलो जनो भवेत्।
दुर्बलः कफरोगी च धनविद्याविवर्जितः ॥१३३॥

133. If the 12th Lord is situated in the Ascendant the native will be a spendthrift,be weak in constitution, will suffer from phlegmatic disorders and be devoid of wealth and learning.

Notes : The situation of the 12th Lord in the Ascendant is unsuitable for health because the 12th House is the House of Destruction for the Ascendant House. Such a native is not disposed to avarice or greed.

व्ययेशे धनभावस्थे शुभकार्ये व्ययः सदा।
धार्मिकः प्रियवादी च गुणसौख्यसमन्वित ॥१३४॥

134. Should the 12th Lord be situated in the 2nd House, the native will always spend money on auspicious deeds, be religious, will speak sweetly and be blessed with virtues and happiness.

Notes : Money will be spent on auspicious deeds only when the 2nd sign of the 12th Lord will be in a benefic House. Thus in Aries and Libra Ascendants the same planet becomes the 9th and the 12th Lord simultaneously. Therefore the native will spend money on auspicious deeds. The native born in Sagittarius and Gemini Ascendants will also spend his money on auspicious deeds because in these Ascendants the 12th Lord will be the 5th Lord also. The native born in the Taurus or Scorpio Ascendants spends his money on women because of being in the grip of his lustful desires because in these Ascendants the 12th Lords become the Lords of the House of Lust, the 7th House. In the Pisces Ascendant the 12th

Lord Saturn, being placed in the 2nd House, will be in his sign of debilitation and therefore auspicious effects will not be produced.

व्ययेशे सहजे जातो भ्रातृसौख्यविवर्जितः ।
भवेदन्यजनद्वेषी स्वशरीरस्य पोषकः ॥१३५ ॥

135. If the 12th Lord is placed in the 3rd House, the native will be devoid of fraternal bliss, will have hatred for other people and will promote self nourishment or will be self centred.

व्ययेशे सुखभावस्थे मातुः सुखविवर्जितः ।
भूमियानगृहादीनां हानिस्तस्य दिने-दिने ॥१३६ ॥

136. In the event of the 12th Lord being placed in the 4th House, the native will be devoid of maternal happiness and will day by day have losses in respect of lands, conveyances and houses.

Notes : A native having this combination often sells his lands, conveyances and houses in order to accomplish his deed in relation to earning wealth. Therefore it has been said that if the 12th Lord is situated in the 4th House the native will have day by day losses in respect of lands, conveyances and houses. It is the natives having Gemini and Leo Ascendants who are devoid of maternal bliss because in these Ascendants the 12th Lord will be debilitated in the 4th House. The natives born in the Aries and Scorpio Ascendants will have special maternal bliss because in these Ascendants the 12th Lords will be exalted in the 4th House.

व्ययेशे सुतभावस्थे सुतविद्याविवर्जितः ।
पुत्रार्थे च व्ययस्तस्य तीर्थाटनपरो नरः ॥१३७ ॥

137. Should the 12th Lord occupy the 5th House, the native will be bereft of sons and learning. He will spend money and also make pilgrimages to beget a son.

Notes : According to this rule, the 12th House or the House of Foreign Countries gets related to the 5th House, the House of Learning. Therefore, such a native often gets education in foreign countries which makes him spend much money. If the 12th Lord is weakened he gets education in his own country living in a hostel. We give here two examples to illustrate it.

Date of birth : 5.5.1958

Time of birth : IST 8.15 P.M.

Place of birth : Lat. 28°. 43 Long. 77°.55

In this Horoscope of Scorpio Ascendant the 12th Lord is situated in the 5th House who is exalted there. This native got medical education in a foreign country and is now engaged in practice in his native country. In this Horoscope the 5th Lord is also situated in the 12th House, the House of foreign country. Therefore, both the 5th and the 12th Lords have exchange with each other.Though Mercury in the 5th House is in his sign of debilitation, but in the same House the planet Venus is in her sign of exaltation and therefore the debilitation of Mercury is broken (Neecha Bhanga).

Sat 9
Rahu Jup 7
10
8 Moon
6
11 Mars
5
12 Ven Mer
2
4
1 Sun Ketu
3

Ven Mer	Ket Sun		
Mars			
Sat	Lg Moon	Rahu Jup	

The native got the education of engineering in a foreign country and then returned to his native country India.

Date of birth : 11.5.1953

Time of birth : IST 11.55 P.M.

Lat, 28°.43' Long. 77°.55

11
9
12 Ven
10 Rahu
8
1 Mer Sun Moon
7
2 Mars Jup
4 Ket
6 Sat
7
5

Ven	Mer Sun Moon	Mars Jup	
			Ketu
Lg Rahu			
			Sat

In this Horoscope also the 12th Lord Jupiter is situated in the 5th House in the sign of Taurus. The Fifth Lord Venus is in her sign

of exaltation in a sign of Jupiter (3rd House). In this combination the special point is that the 5th Lord and the 5th House should be endowed with strength

व्ययेशे रिपुभावस्थे जातः स्वजनवैरकृत् ।
क्रोधी पापी च दुःखी च परजायारतो नरः ॥१३८ ॥

138. If the 12th Lord is fallen in the 6th House, the native will incur enmity with his own men, be given to anger, be sinful, miserable, and will traverse others' wives.

व्ययेशे दारभावस्थे व्ययो दारकृतः सदा ।
तस्य भार्यासुखं नैव बल-विद्याविवर्जितः ॥१३९ ॥

139. Should the 12th Lord occupy the 7th House, the native will always expend on account of his wife, will not enjoy conjugal bliss and will be bereft of learning and strength.

व्ययेशे मृत्युभावस्थे जातो लाभान्वितः सदा ।
प्रियवाङ् मध्यमायुश्च सम्पूर्णगुणसंयुतः ॥१४० ॥

140. In case the 12th Lord is gone in the 8th House, the native will always have gains, will speak affably, will enjoy a medium span of life and he will be endowed with all good qualities.

Notes : When the 12th Lord is situated in the 8th House, it will form Vipreeta Raj Yoga. Therefore, the 12th House,which is the House of the Destruction of Wealth and of evil qualities etc. will have special losses, and losses to the 12th House means the gains of wealth and endowment of all good qualities.

व्ययेशे भाग्यभावस्थे गुरुद्वेषी भवेन्नरः ।
मित्रैरपि भवेद्वैरं स्वार्थसाधनतत्परः ॥१४१ ॥

141. Should the 12th Lord occupy the 9th House, the native will dishonour his teachers, be inimical even to his friends and be always intent on achieving his own ends.

व्ययेशे राज्यभावस्थे व्ययो राजकुलाद्भवेत् ।
पितृतोऽपि सुखं तस्य स्वल्पमेव हि जायते ॥१४२ ॥

142. If the 12th Lord is situated in the 10th House, the native will rise through royal persons and will enjoy only moderate paternal bliss.

व्ययेशे लाभभावस्थे लाभे हानिः प्रजायते ।
परेण रक्षितं द्रव्यं कदाचिल्लभते नरः ।१४३ ॥

143. In case the 12th Lord is placed in the 11th House the native will incur losses. inspite of having a combination of gains and sometimes has meagre gains through other's wealth.

Notes : It is stated in the sloka that if the 12th Lord be situated in the 11th House, the native gets losses inspite of the combination of gains. It means that many times the native has full hope that with the completion of this undertaking or in this trade gains of wealth is a certainty, but he is shocked to know that he got no gains. Sometimes it happens that the native has full hope that some action will be completed but he finds in the end that it doesnot happen.

व्ययेशे व्ययभावस्थे व्ययाधिक्यं हि जायते।
न शरीरसुखं तस्य क्रोधी द्वेषपरो नृणाम्॥१४४॥

144. In case the 12th Lord in situated in the 12th House, the native expends heavily. He will not have physical felicity, will be irritable and spiteful.

इति ते कथितं विप्र! भावेशानां च यत् फलम्।
बलाऽबलविवेकेन सर्वेषां तत्समादिशेत्॥१४५॥
द्विराशीशस्य खेटस्य विदित्वोभयथा फलम्।
विरोधे तुल्यफलयोर्द्वयोर्नाशः प्रजायते॥१४६॥
विभिन्नयोस्तु फलयोर्द्वयोः प्राप्तिर्भवेद्ध्रुवम्।
ग्रहे पूर्णबले पूर्णमर्धमर्धबले फलम्॥१४७॥
पादं हीनबले खेटे ज्ञेयमित्थं बुधैरिति।
उक्तं भावस्थितानां ते भावेशानां फलं मया॥१४८॥

145-148. O Brahmin, the effects of the Lords of the Houses which have been told to you are to be deduced considering their strengths and weaknesses. The effects of the planet owning two signs are to be deduced based on his two lordships. If in this way contrary effects are indicated it means the effects will be nullified. On the contrary, if effects are of varied nature, these will be obtained. If the strength of the planet is full, it is to be predicted by the learned astrologer that he will yield full effect, he will yield half and one fourth effect in case the strength is half and one fourth respectively. Thus I have told you the effects due to Bhava Lords (Lords of the Houses) in various houses.

Notes : The Sage has given clear instructions that in case a planet has lordship over two Houses, it is necessary to give proper consideration to his lordship over both the Houses if his effects in

a given house are to be predicted precisely. If there is auspicious effect according to his lordship over one House and inauspicious one according to his lordship over the other House, then both the effects will be nullified. On the contary, if varied effects are obtained according to the two Houses, the native will get the effects of the two Houses.

The planets Sun and Moon will not respond to this rule as they have lordship only over one House each.

This rule may be understood by examples that are given below:

Suppose the Ascendant is Aries. In this Ascendant Jupiter, for example, has lordship over the 9th and the 12th House. The Sage has referred to the effects of the 9th House as auspicious or benefic and those of the 12th House as inauspicious or malefic. Thus, according to shloka no 97, if the 9th Lord occupies the Ascendant, the native will be fortunate, honoured by the King (the Government), good mannered, charming, learned and adored by the people. And if the 12th Lord occupies the Ascendant, the effect of this combination have been spoken of in Sloka no. 133 as follows:

"If the 12th Lord is situated in the Ascendant the native will be a spendthrift, be weak in constitution, will suffer from phlegmatic disorders and be devoid of wealth and learning". Here the effects given by the two House Lords are contrary and the Lord of both the House is Jupiter. Therefore, being placed in the Ascendant in the case of Aries Ascendant he will nullify the effects of both the Houses or the effects will be obtained in insignificant amount. Besides this, the strength of the planet has also an important role to play in giving the effects. If the planet is endowed with Shada Bala etc. (all the 6 strengths) he will yield his full effect. He will yield half and one fourth of the effects if he has half and one fourth strength respectively. Now, in the horoscope of Aries Ascendant, if Jupiter is situated in the Ascendant, he will have his full aspect also on the 9th House. The 9th House is his own House. Therefore, the auspicious effect or the aspect of Jupiter will be obtained by the 9th House. Therefore, on the basis of the lordship of Jupiter on both the Houses, the effects will be predicted in the following words. "The native will be fortunate, honoured by the king (Government), charming and adored by the people, but he will have physical weakness, will suffer from ear trouble and sometimes he will dishonour the learned and due to his spendthrift nature will generally have lack of finances".

अथाऽप्रकाशग्रहफलाध्यायः ॥२७॥

Chapter 27

Effects of Non Luminous Planets :

रव्यादिसप्तखेटानां प्रोक्तं भावफलं मया।
अप्रकाशग्रहाणां च फलानि कथयाम्यहम् ॥१॥

1. I explained to you the effects of the Seven planets viz. the Sun etc. Now I tell you of the effects of the non luminous planets.

Notes : The method of knowing the non luminous planets has been explained in the 3rd Chapter. Their own signs, exaltation signs and debilitation signs have also been explained there.

Effects of Dhuma in Various Houses :

शूरो विमलनेत्रांशः सुस्तब्धो निर्घृणः खलः।
मूर्तिस्थे धूमसंज्ञे च गाढरोषो नरः सदा ॥२॥

2. If Dhuma is situated in the Ascendant, the native will be valiant, endowed with charming eyes, stupefied in nature, unkind, vicious and highly short tempered.

Notes : Dhuma has been described as the significator of malefic effects. Sage Parasara, in Chapter 3 Sloka 65, has spoken the situation of Dhuma in the Ascendant as the destroyer of the native's race (family), longevity and knowledge. The conjunction of these non luminous planets with the Moon or the Sun has also been regarded as inauspicious or malefic. The planet Dhuma has been regarded as exalted in the sign Leo, debilitated in that of Aquarius

and of his own sign in that of Capricorn. Therefore, if the sign of Aquarius is that of the Ascendant, then Dhuma being placed in the Ascendant will be the significator of highly malefic effects.

The effect of these non luminous planets is seen in the life of the native in that period when there is the Dasa and Antardasa of their dispositors. Suppose Dhuma is situated in Mars's sign Aries. Then the effects of Dhuma will be seen in the Dasa and Antar dasa of Mars.

रोगी धनी तु हीनाङ्गो राज्यापहृतमानसः ।
धूमे द्वितीये संप्राप्ते मन्दप्रज्ञो नपुंसकः ॥३ ॥

3. If Dhuma is situated in the 2nd House, the native will be sickly, wealthy, devoid of limb, will incur humiliation at royal level, be dull witted and be a eunuch.

Notes : Such a native has been seen to have become a eunuch (unable to enjoy sexual intercourse) in the Dasa and Antar dasa period of the 2nd lord. In this combination the native loses facial brilliance and incurs some disease of the mouth.

मतिमान् शौर्यसम्पन्न इष्टचित्तः प्रियंवदः ।
धूमे सहजभावस्थे धनाढ्यो धनवान् भवेत् ॥४ ॥

4. If Dhuma happens to be placed in the 3rd House, the native will be intelligent, full of valour, delighted eloquent, and be endowed with means and wealth.

Notes : In the '**Chaukhamba**' edition of '**Brihat Parasara Hora Sastra**' there is the term इष्टवित्त in place of इष्टचित्त.इष्टवित्त means one endowed with as much wealth as one desires. इष्टचित्त means one remains delighted and also one who has got all the desires of heart fulfilled and one who has noble feeling for everyone.

कलत्राङ्गपरित्यक्तो नित्यं मनसि दुःखितः ।
धूमे चतुर्थे सम्प्राप्ते सर्वशास्त्रार्थचिन्तकः ॥५ ॥

5. In case Dhuma be placed in the 4th House, the native will always remain mentally troubled because of being given up by his wife but he will be learned in all the Sastras.

Notes : In case the Dhuma planet is fallen in the 4th House, the native's will power and mental felicity are weakened, particularly

when Dhuma is in conjunction with the Sun and the Moon respectively in the 4th House. The native remains mentally disturbed also because of the environment surrounding his house. The wife cannot remain cheerfully in the native's company. she feels that she is two much under servitude and too much scolded by her husband to lead a cheerful life. Consequently she gets divorce from him and leaves him.

स्वल्पापत्यो धनैर्हीनो धूमे पञ्चमसंस्थिते ।
गुरुता सर्वभक्षं च सुहृन्मन्त्रविवर्जित: ॥६ ॥

6. If Dhuma is situated in the 5th House the native will have limited progeny, be devoid of wealth, be endowed with greatness, be omnivora and be bereft of friend's Counsel.

बलवाञ्छत्रुवधको धूमे च रिपुभावगे ।
बहुतेजोयुत: ख्यात: सदा रोगविवर्जित: ॥७ ॥

7. Should Dhuma be placed in the 6th House, the native will be strong, will conquer his enemies, be very brilliant, famous and free from diseases.

निर्धन: सततं कामी परदारेषु कोविद: ।
धूमे सप्तमगे जातो निस्तेजा: सर्वदा भवेत् ॥८ ॥

8. In case the Dhuma planet is gone in the 7th House, the native will be poor, be always sensual, skilful in going to others' females and be always devoid of brilliance.

विक्रमेण परित्यक्त: सोत्साहो सत्यसङ्गर: ।
अप्रियो निष्ठुर: स्वार्थी धूमे मृत्युगते सति ॥९ ॥

9. If Dhuma is placed in the 8th House, the native will be bereft of strength but full of enthusiasm, be truthful, disagreeable, hard hearted and selfish.

सुतसौभाग्यसम्पन्नो धनो मानी दयान्वित: ।
धर्मस्थाने स्थिते धूमे धर्मवान् बन्धुवत्सल: ॥१० ॥

10. If Dhuma is placed in the 9th House the native will be blessed with sons and fortunes, be wealthy, honourable, kind religious and well disposed to his relatives.

सुतसौभाग्यसंयुक्तः सन्तोषी मतिमान् सुखी।
कर्मस्थे मानवो नित्यं धूमे सत्यपदस्थितः ॥११॥

11. If Dhuma is placed in the 10th House, the native will be blessed with sons and fortunes, be contented, intelligent, happy and ever truthful.

Notes : The most excellent effect of the planet Dhuma is obtained by the native in whose horoscope the Ascendant is Scorpio and Dhuma is placed in the 10th House. A native in this combination becomes an adored and honoured political leader of the people. He is equally dear to all classes of people and is the defender of all. He is endowed with sense of justice. He does not lose his original cheerful disposition even in the hardest circumstances and he has always in his nature an aptitude of giving to others. The natives having Taurus Ascendant behave in a time serving way or they are opportunists. It should be said that their values morality and principles are ruled by their own selfish ends and not by the moral codes of their times. Dhuma being placed in the 10th House in the Aries Ascendant makes the native very valiant, brilliant, enthusiastic and energetic and these qualities of the native last till his old age: The natives born in Aquarius Ascendant are endowed with marvellous ability of arranging the affairs of a big establishment. This ability is there in the natives born in the Leo Ascendant also but they feel disturbed when the circumstances are challenging.

धनधान्यहिरण्याढ्यो रूपवांश्च कलान्वितः।
धूमे लाभगते चैव विनीतो गीतकोविदः ॥१२॥

12. If Dhuma is situated in the 11th House, the native will be endowed with wealth, grains and gold, be handsome, will have knowledge of arts, be humble and be skilful in singing.

पतितः पापकर्मा च धूमे द्वादशसङ्गते।
परदारेषु संसक्तो व्यसनी निर्घृणः शठः ॥१३॥

13. If Dhuma is placed in the 12th House, the native will be morally degraded, will indulge in sinful acts, be interested in other peoples wives, hard hearted and crafty.

EFFECTS OF VYATI PATA IN VARIOUS HOUSES :

लग्ने पाते च सम्प्राप्ते जातको दुःखपीड़ितः ।
क्रूरो घातकरो मूर्खो द्वेषी बन्धुजनस्य च ॥१४॥

14. If Vyatipata (or Pata) is placed in the Ascendant, the native will be troubled by miseries. He will be hard hearted, violent, foolish and be ill disposed to his relatives.

Notes : Vyatipata is also called 'Pata'. In Gemini Ascendant,'Pata' is regarded to be in his own sign, to be in his sign of exaltation and debilitation in Scorpio and Taurus Ascendants respectively.

जिह्मोऽतिपित्तवान् भोगी धनस्थे पातसंज्ञके ।
निर्घृणश्चाऽकृतज्ञश्च दुष्टात्मा पापकृत्तथा ॥१५॥

15. If Vyatipata is placed in the 2nd House, the native will be morally crooked, be bilious, will enjoy pleasures, be hard hearted, ungrateful, wicked and sinful.

Notes : In the Taurus and Leo Ascendants the situation of Vyatipata in the 2nd House, makes the natives very tactful. Such natives always talk of reason. They make use of the various tasty foods in their meal. They always gain more than the labour put by them in their efforts.

स्थिरप्रज्ञो रणी दाता धनाढ्यो राजवल्लभः ।
सम्प्राप्ते सहजे पाते सेनाधीशो भवेन्नरः ॥१६॥

16. If Vyatipata falls in the 3rd House, the native will be stable minded, be a warrior, be charitable, wealthy, dear to the king and be head of an army.

बन्धव्याधिसमायुक्तः सुतसौभाग्यवर्जितः ।
चतुर्थगो यदा पातस्तदा स्यान्मनुजश्च सः ॥१७॥

17. If Vyatipata is placed in the 4th House, the native will be a slave to others, sickly and be devoid of sons and fortunes.

दरिद्रो रूपसंयुक्तः पाते पञ्चमगे सति ।
कफपित्तानिलैयुक्तो निष्ठुरो निरपत्रपः ॥१८॥

18. In case Vyatipata is situated in the 5th House, the native will be poor, be charming in appearance, will have imbalances of phlegm, bile and wind, be cruel and shameless.

शत्रुहन्ता सुपुष्टश्च सर्वास्त्राणां च चालकः ।
कलासु निपुणः शान्तः पाते शत्रुगते सति ॥१९ ॥

19. If Vyatipata is gone in the 6th House, the native will destroy his enemies. be physically strong, skilful in the use of all kinds of weapons and in arts, and be peaceful in disposition

धनदारसुतैस्त्यक्तः स्त्रीजितो दुःखसंयुतः ।
पाते कलत्रगे कामी निर्लज्जः परसौहृदः ॥२० ॥

20. If Vyatipata occupies the 7th House, the native will be bereft of wealth, wife and sons, or will be governed by his wife, be miserable, shameless and friendly to others.

विकलाक्षो विरूपश्च दुर्भगो द्विजनिन्दकः ।
मृत्युस्थाने स्थिते पाते रक्तपीडापरिप्लुतः ॥२१ ॥

21. If Vyatipata is fallen in the 8th House, the native will have deformed eyes, be ugly, unfortunate, spiteful to Brahmins and be troubled by disorders of blood.

बहुव्यापारको नित्यं बहुमित्रो बहुश्रुतः ।
धर्मभे पातखेटे च स्त्रीप्रियश्च प्रियंवदः ॥२२ ॥

22. If Vyatipata is situated in the 9th House, the native will have many kinds of business, many friends, be very learned, well disposed to his wife and be eloquent.

स-श्रीको धर्मकृच्छान्तो धर्मकार्येषु कोविदः ।
कर्मस्थे पातसंज्ञे हि महाप्राज्ञो विचक्षणः ॥२३ ॥

23. If Vyatipata has been placed in the 10th House, the native will be rich, religious, will take great interest in religious acts, be very wise and intelligent and far-sighted.

प्रभूतधनवान् मानी सत्यवादी दृढव्रतः ।
अश्वाढ्यो गीतसंसक्तः पाते लाभगते सति ॥२४ ॥

24. If Vyatipata is placed in the 11th House, the native will be very wealthy, be honourable, truthful, firm in policy, endowed with many horses, and be interested in singing.

कोपी च बहुकर्माढ्यो व्यंगो धर्मस्य दूषकः ।
व्ययस्थाने गते पाते विद्वेषी निजबन्धुषु ॥२५ ॥

25. If Vyatipata is placed in the 12th House, the native will be given to anger, will do many activities, be disabled, irreligious, and will hate his own relatives.

EFFECTS OF PARIDHI IN VARIOUS HOUSES :

विद्वान् सत्यरतः शान्तो धनवान् पुत्रवाञ्छुचिः ।
परिधौ तनुगे दाता जायते गुरुवत्सलः ॥२६ ॥

26. If Paridhi is situated in the Ascendant, the native will be learned, truthful, peaceful, wealthy, endowed with sons, pure, charitable and devoted to his teachers.

Notes : PARIDHI is called Parivesha also. He is counted among extremely benefic non luminous planets. He is regarded exalted in Gemini and debilitated in Sagittarius. Nothing is known about his own sign. Some learned astrologers regard the sign of Sagittarius as his own sign.

ईश्वरो रूपवान् भोगी सुखी धर्मपरायणः ।
धनस्थे परिधौ जातः प्रभुर्भवति मानवः ॥२७ ॥

27. When Paridhi is placed in the 2nd House, the native will be extremely wealthy, charming, will enjoy pleasures, be happy, very religious and be a King.

स्त्रीवल्लभः सुरूपांगो देवस्वजनसंगतः ।
तृतीये परिधौ भृत्यो गुरुभक्तिसमन्वितः ॥२८ ॥

28. If Paridhi is situated in the 3rd House, the native will be dear to his wife, will have charming personality, be devotee of Gods and well disposed to his elders, be a servant and be respectful of his elders.

परिधौ सुखभावस्थे विस्मितं त्वरिमंगलम् ।
अक्रूरं त्वथ सम्पूर्ण कुरुते गीतकोविदम् ॥२९ ॥

29 If Paridhi is placed in the 4th House, the native will be wonderstruck, well wisher of enemies as well, kind hearted, endowed with everything and skilful in singing.

लक्ष्मीवान् शीलवान् कान्तःप्रियवान् धर्मवत्सलः ।
पञ्चमे परिधौ जातः स्त्रीणां भवति वल्लभः ॥३० ॥

30. If Paridhi is placed in the 5th House, the native will be endowed with wealth, virtue, splendour, be dear to people, religious and dear to his wife.

व्यक्तोऽर्थपुत्रवान् भोगी सर्वसत्त्वहिते रतः ।
परिधौ रिपुभावस्थे शत्रुहा जायते नरः ॥३१ ॥

31. If Paridhi is situated in the 6th House, the native will be very famous, wealthy, endowed with sons, will enjoy pleasures, be helpful to all and will conquer his enemies.

स्वल्पापत्यः सुखैर्हीनो मन्दप्रज्ञः सुनिष्ठुरः ।
परिधौ द्यूनभावस्थे स्त्रीणां व्याधिश्च जायते ॥३२ ॥

32. In case Paridhi is placed in the 7th House, the native will have a few children, be devoid of happiness, be of mediocre intelligence, very hard hearted, and will have a sickly wife.

अध्यात्मचिन्तकः शान्तो दृढकायो दृढव्रतः ।
धर्मवांश्च ससत्त्वश्च परिधौ रन्ध्रसंस्थिते ॥३३ ॥

33. If Paridhi is situated in the 8th House, the native will be spiritually disposed, peaceful, strong bodied, firm in decision, religious and powerful.

पुत्रान्वितः सुखी कान्तो धनाढ्यो लौल्यवर्जितः ।
परिधौ धर्मगे मानी स्वल्पसन्तुष्टमानसः ॥३४ ॥

34. If Paridhi is placed in the 9th House, the native will be endowed with sons, be happy, brilliant, very affluent, stable minded, honourable and be happy even with an iota.

कलाभिज्ञस्तथा भोगी दृढकायो ह्यमत्सरः ।
परिधौ दशमे प्राप्ते सर्वशास्त्रार्थपारगः ॥३५ ॥

35. If Paridhi is placed in the 10th House, the native will be well versed in arts , will enjoy pleasures, be strong bodied, and be learned in all Shastras.

स्त्रीभोगी गुणवांश्चैव मतिमान् स्वजनप्रियः ।
लाभगे परिधौ जातो मन्दाग्निरुपद्यते ॥३६ ॥

36. If Paridhi is placed in the 11th House, the native will enjoy sexual pleasures, be virtuous, intelligent, dear to his people and will suffer disorders of digestive fire.

व्ययस्थे परिधौ जातो व्ययकृत् मानवः सदा ।
दुःखभाग् दुष्टबुद्धिश्च गुरुनिन्दापरायणः ॥३७ ॥

37. If Paridhi is situated in the 12th House, the native will always be a spendthrift, be miserable, evilminded and will dishonour teachers.

EFFECTS OF CHAAPA IN VARIOUS HOUSES

धनधान्यहिरण्याढ्यः कृतज्ञः सम्मतः सताम् ।
सर्वदोषपरित्यक्तश्चापे तनुगते नरः ॥३८ ॥

38. If Chaapa is gone in the Ascendant,the native will be blessed with wealth, grains and gold, be grateful, agreeable to the searchers of truth and free from all defects.

Notes : Chaapa is called Indra dhanusa, Indra Chaapa or Kodanda also. Sagittarius and Gemini are his signs of exaltation and debilitation respectively and he is in his own sign in Cancer.

प्रियंवदः प्रगल्भाढ्यो विनीतो विद्ययाऽन्वितः ।
धनस्थे चापखेटे च रूपवान धर्मतत्परः ॥३९ ॥

39. If Chaapa is placed in the 2nd House,the native will be sweet spoken, be bold or confident, will behave resolutely, be wealthy, humble, learned, charming and religious.

कृपणोऽतिकलाभिज्ञश्चौर्यकर्मरतः सदा ।
सहजे धनुषि प्राप्ते हीनाङ्गो गतसौहृदः ॥४० ॥

40. If Chaapa is situated in the 3rd House, the native will be a miser, be well versed in various arts, be given to thieving, be devoid of some limb and be unfriendly.

सुखी गोधनधान्याद्यै राजसन्मानपूजितः ।
कार्मुके सुखसंस्थे तु नीरोगो तनु जायते ॥४१ ॥

41. If Chaapa is situated in the 4th House, the native will be happy, be endowed with Cows wealth, grains etc, be honoured by the king and be immuned from diseases.

रुचिमान् दीर्घदर्शी च देवभक्तः प्रियंवदः ।
चापे पञ्चमगे जातो विवृद्धः सर्वकर्मसु ॥४२ ॥

42. If Chaapa is gone in the 5th House, the native will have brilliance, be far-sighted, devotee of gods, sweet spoken and will acquire prosperity in all his undertakings.

शत्रुहन्ताऽतिधूर्तश्च सुखी प्रीतिरुचिः शुचिः ।
षष्ठस्थानगते चापे सर्वकर्मसमृद्धिभाक् ॥४३ ॥

43. In case Chaapa is gone in the 6th House, the native will destroy all his enemies, be extremely wicked, be happy, affectionate, pure and will be prosperous in all his undertakings.

ईश्वरो गुणसम्पूर्णः शास्त्रविद्धार्मिकः प्रियः ।
चापे सप्तमभावस्थे भवतीति न संशयः ॥४४ ॥

44. If Chaapa is placed in the 7th House, the native will be endowed with, all kinds of splendour and wealth, will have virtues, be learned in Shastras, religious and agreeable, there is no doubt in it.

परकर्मरतः क्रूरः परदारपरायणः ।
अष्टमस्थानगे चापे जायते विकलांगकः ॥४५ ॥

45. In case Chaapa is gone in the 8th House, the native will be interested in other's jobs, be cruel, will traverse others' wives and will be defective limbed.

तपस्वी व्रतचर्यासु निरतो विद्ययाऽधिकः ।
धर्मस्थे जायते चापे मानवो लोकविश्रुतः ॥४६ ॥

46. If Chaapa is situated in the 9th House, the native will perform penance, will take to religious observations, be highly learned and be renowned among men.

बहुपुत्रधनैश्चर्यो गोमहिष्यादिमान् भवेत् ।
कर्मभे चापसंयुक्ते जायते लोकविश्रुतः ॥४७ ॥

47. In case the 10th House is situated with Chaapa, the native will be endowed with many sons, abundant wealth, cows, buffaloes, etc and will be famous among men.

लाभगे चापखेटे च लाभयुक्तो भवेन्नरः ।
निरोगो दृढकोपाग्निर्मन्त्रस्त्रीपरमास्त्रवित् ॥४८ ॥

48. Chaapa having gone in the 11th House the native will get profit, be free from diseases, be of very angry nature, affectionate to his wife and will have knowledge of mantras and be skilful in the use of arms.

खलोऽतिमानी दुर्बुद्धिर्निर्लज्जो व्ययसंस्थिते ।
चापे परस्त्रीसंयुक्तो जायते निर्धनः सदा ॥४९ ॥

49. If Chaapa is placed in the 12th House, the native will be very wicked, given to much pride, evil minded, shameless, will traverse other's wife and be penniless.

EFFECTS OF SIKHI IN VARIOUS HOUSES :

कुशलः सर्वविद्यासु सुखी वाङ्निपुणः प्रियः ।
तनौ शिखिनि सञ्जातः सर्वकामान्वितो भवेत् ॥५० ॥

50. If Sikhi is placed in the Ascendant, the native will be well versed in all branches of knowledge, be happy, efficient in speech, agreeable and will have all his desires fulfilled.

Notes : Sikhi is called Dhwaja and up Ketu also. If Sikhi is situated in benefic houses, he gives specially auspicious effects. His sign of exaltation is Aquarius, sign of debilitation Leo and his own sign Cancer.

वक्ता प्रियंवदः कान्तो धनस्थानगते ध्वजे ।
काव्यकृत् पण्डितो मानी विनीतो वाहनान्वितः ॥५१ ॥

51. If Sikhi is situated in the 2nd House, the native will be an eloquent speaker, sweet spoken, will have brilliance, will write poetry, be scholarly, honourable, humble and endowed with conveyances.

कदर्यः क्रूरकर्ता च कृशाङ्गो धनवर्जितः ।
सहजस्थे तु शिखिनि तीव्ररोगी प्रजायते ॥५२ ॥

52. If sikhi is situated in the 3rd House, the native will be miserly, cruel in acts, thin bodied, poor and will contract severe diseases.

रूपवान् गुणसम्पन्नः सात्त्विकोऽपि श्रुतिप्रियः ।
सुखसंस्थे तु शिखिनि सदा भवति सौख्यभाक् ॥५३ ॥

53. If sikhi is placed in the 4th House, the native will be charming, endowed with all virtues, be of sattwika disposition, be interested in the Vedas and be always happy.

सुखी भोगी कलाविच्च पञ्चमस्थानगे ध्वजे ।
युक्तिज्ञो मतिमान् वाग्मी गुरुभक्तिसमन्वित ॥५४ ॥

54. In case Dhwaja is gone into the 5th House, the native will be happy, will enjoy pleasures, be well versed in arts, skilled in expedients, intelligent, eloquent and will respect teachers.

मातृपक्षक्षयकरः शत्रुहा बहुबान्धवः ।
रिपुस्थाने ध्वजे प्राप्ते शूरः कान्ते विचक्षणः ॥५५ ॥

55. In case Dhwaja having gone·in the 6th House, the native will be ominous for maternal relatives, will destroy his enemies, will have many relatives, be valiant, will have brilliance and be skilful.

द्यूतक्रीडाष्वभिरतः कामी भोगसमन्वितः ।
ध्वजे तु सप्तमस्थाने वेश्यासु कृतसौहृदः ॥५६ ॥

56. If Dhwaja is placed in the 7th House, the native will be interested in gambling, be sensual, will enjoy pleasures and will befriend prostitutes.

नीचकर्मरतः पापो निर्लज्जो निन्दकः सदा ।
मृत्युस्थाने ध्वजे प्राप्ते गतस्त्र्यपरपक्षकः ॥५७ ॥

57. If Dhwaja is gone in the 8th House, the native will engage, himself in base acts, be sinful, shameless will blame others, be devoid of marital happiness and will take other's side.

लिङ्गधारी प्रसन्नात्मा सर्वभूतहिते रतः ।
धर्मभे शिखिनि प्राप्ते धर्मकार्येषु कोविदः ॥५८ ॥

58. In the case of Sikhi being placed in the 9th House, the native will wear religious badges, be delighted, be well wisher of all and be skilled in religious deeds.

सुखसौभाग्यसम्पन्नः कामिनीनां च वल्लभः ।
दाता द्विजैः समायुक्तः कर्मस्थे शिखिनि द्विज ॥५९ ॥

59. O Brahmin, if Dhwaja is situated in the 10th House, the native will be endowed with happiness and fortune, be dear to beautiful women, be charitable and will have contact with Brahmins.

नित्यलाभः सुधर्मी च लाभे शिखिनि पूजितः ।
धनाढ्यः सुभगः शूरः सुयज्ञज्ञाति कोविदः ॥६० ॥

60. If Sikhini is gone in the 11th House, the native will aways get profit, be very religious, honourable, affluent, fortunate, valiant and skilled in sacrificial rites.

पापकर्मरतः शूरः श्रद्धाहीनोऽघृणो नरः ।
परदाररतो रौद्रः शिखिनि व्ययगे सति ॥६१ ॥

61. In the case of Sikhini being gone in the 12th House, the native will be interested in sinful acts, be valiant, be without reverence, cruel, interested in other people's wives and very short tempered.

EFFECTS OF GULIKA IN VARIOUS HOUSES :

रोगार्त्तः सततं कामी पापात्माधिगतः शठः ।
तनुस्थे गुलिके जातः खलभावोऽतिदुःखितः ॥६२ ॥

62. If Gulika is situated in the Ascendant the native will be afflicted by diseases, will always have lustful desires, be sinful, crafty, vicious and very miserable.

Notes : Gulika is called Mandi also. He is giver of extremely malefic effects. In **Predictive Astrology** Gulika requires that great consideration should be given to him while making predictions. He is of use in the rectification of the time of the native's birth. He has been regarded in his own sign in Aquarius. No mention has been

made of the exaltation and debilitation signs of Gulika.

Learned Astrologers have pointed out another effect also of Gulika when he is placed in the Ascendant, such as the native becomes addicted to thieving, gets impudent, dishonours the knowledge of Vedas and other scriptures, gets some disease in the brain, has limited progeny, is dull witted, is a glutton and is devoid of virtues. Gulika in the Ascendant shortens life.

विकृतो दुःखितः क्षुद्रो व्यसनी च गतत्रपः ।
धनस्थे गुलिके जाते निःस्वो भवति मानवः ॥६३ ॥

63. When Gulika is situated in the 2nd House, the native will be unsightly in appearance, miserable, mean, given to vices, shameless, and penniless.

Notes : Gulika being gone in the 2nd House has other effects besides those described in the sloka. A native having Gulika in the 2nd House will be given to quarrels, be harsh spoken, will be averse to the members of his family, will not keep promises, will indulge in sexual pleasures, will talk nonsense and will contract some eye disease. In the antardasa of the 2nd Lord the native's money will be spent on diseases. The native has fear of his money's being stolen by some servant or by some low class person. It has also been found that the things that were kept with the greatest care were consumed away by moth or rust.

चार्वङ्गो ग्रामपः पुण्यसंयुक्तः सज्जनप्रियः ।
सहजे गुलिके जातो मानवो राजपूजितः ॥६४ ॥

64. Should Gulika be situated in the 3rd House, the native will be charming in appearance, will head a village, be virtuous, be dear to the good and is honoured by the king.

Notes : When Gulika is in the 3rd House the native gets extremely self confident and self praising. He is engaged in earning money in any way and is quite fearless and careless.

रोगी सुखपरित्यक्तः सदा भवति पापकृत् ।
गुलिके सुखभावस्थे वातपित्ताधिको भवेत् ॥६५ ॥

65 If Gulika is situated in the 4th House, the native will be sickly, will be renounced by happiness, always engaged in sinful acts, and is afflicted by windy and bilious disorders.

विस्तुतिर्विधनोऽल्पायुर्द्वेषी क्षुद्रो नपुंसकः ।
गुलिके सुताभावस्थे स्त्रीजितो नास्तिको भवेत् ॥६६ ॥

66. In case Gulika is situated in the 5th House, the native will not be praiseworthy, be poor, short-lived, spiteful, mean, be a eunuch, be subdued by his wife and be a heterodox or atheist.

Notes : The native having Gulika in the 5th House in his Horoscope, becomes very volatile. He is illmannered and immoral, has limited progeny or is childless and blames others. Such a native has to face many difficulties in his educational period and he suffers from mental lethargy.

वीतशत्रुः सुपुष्टाङ्गे रिपुस्थाने यमात्मजे ।
सुदीप्तः सम्मतः स्त्रीणां सोत्साहः सुदृढो हितः ॥६७ ॥

67. When Yama's son (Gulika) is situated in the 6th House, the native will have no enemies, be strong-limbed, endowed with brilliance, be dear to his wife, enthusiastic, be of fixed mind and be helpful to the people.

Notes : Gulika in the 6th House has been found to be securing victory in litigation. The native gets the friendship of lawyers and magistrates and justices; he is well versed in necromancy (science of Calling Up of spirits); has knowledge of a few tantras and earns his livelihood as well as serves the world with his skill in necromancy and Knowledge of Tantras; Can practice Yoga exercises; he begets worthy sons and; he generally remains healthy.

स्त्रीजितः पापकृज्जारः कृशाङ्गो गतसौहृदः ।
जीवितः स्त्रीधनेनैव गुलिके सप्तमस्थिते ॥६८ ॥

68. In case Gulika is situated in the 7th House, the native will be subdued by his wife, be extremely sinful, will go to others' females, be emaciated, devoid of friendship, and will live on wife's wealth.

Notes : Gulika placed in the 7th House makes the life of the native prosaic and joyless. It has been found that the native's marriage was delayed. Some natives have married twice. The wife of such a native is generally an employee and is in job or she comes

from a well to do family.

क्षुधालुर्दु:खित: क्रूरस्तीक्ष्णरोषोऽतिनिर्घृण: ।
रन्ध्रगे गुलिके नि:स्वो जायते गुणवर्जित: ॥६९ ॥

69 If Gulika is gone in the 8th House, the native will be troubled by hunger, be miserable, cruel, be extremely given to anger, very unkind, poor and bereft of good qualities.

Notes : Gulika being placed in the 8th House, the native loses all facial brilliance and his face goes ugly and is overshadowed by blackness or he contracts some eye disease like cataract

There is deficiency of Calcium in the body, the native is troubled by chronic constipation and consequently becomes a victim of piles. After the death of the father he practises dishonesty in connection with paternal property.

बहुक्लेश: कृशतनुर्दुष्टकर्मातिनिर्घृण: ।
गुलिके धर्मगे मन्द: पिशुनो बहिराकृति: ॥७० ॥

70. If Gulika is gone in the 9th House, the native will face many hardships, be emaciated, will do evil deeds, be very unkind, dull witted and be a tale bearer.

Notes : Such a native does no honour to teachers and elders; does not perform religious rites to his forefathers. Misfortune overcomes him in a number of ways. He doesnot get paternal happiness. His sons neglect him.

पुत्रान्वित: सुखी भोक्ता देवाग्न्यर्चनवत्सल: ।
दशमे गुलिके जातो योगधर्माश्रित: सुखी ॥७१ ॥

71. If Gulika is situated in the 10th House, the native will be endowed with sons, be happy, will enjoy many things, will be a devotee to gods and fire and will practice Yoga or meditation and seek shelter in Dharma or religion.

Notes : Due to the situation of Gulika in the 10th House, the native takes great interest in meditation, worship and religious performances. He makes deep study of philosophy. There is some originality in his philosophical thinking and due to this people begin to take him as an atheist.

सुस्त्री-भोगी प्रजाध्यक्षो बन्धूनां च हिते रतः ।
लाभस्थे गुलिके जातो नीचाङ्ग सार्वभौमकः ॥७२ ॥

72. If Gulika is situated in the 11th House the native will enjoy sexual intercourse with women of class, be a leader of men, be engaged in the well being of his relatives, be short statured and an emperor.

Notes : Besides these effects, the native acquires brilliance, he is talented, mighty, leader, wealthy and is endowed with all kinds of pleasures. The relations of the native with his elder brother get strained and bitter. He is extremely ambitious. He establishes sexual relations with several women after his marriage.

नीचकर्माश्रितः पापो हीनाङ्गो दुर्भगोऽलसः ।
व्ययगे गुलिके जातो नीचेषु कुरुते रतिम् ॥७३ ॥

73. In case Gulika is gone in the 12th House, the native will indulge in base deeds, be sinful, handicapped, unfortunate, indolent, and will copulate with a base woman.

Notes : The native generally suffers losses in his economic level. He is unable to get special profit in his profession. He is disposed to excitability and irritability. His wife remains sickly. His heels are chopped.

EFFECTS OF PRANAPADA IN VARIOUS HOUSES.

लग्ने प्राणपदे क्षीणो रोगी भवति मानवः ।
मूकोन्मत्तो जडाङ्गस्तु हीनाङ्गो दुःखितः कृशः ॥७४ ॥

74. If Pranapada is situated in the Ascendant, the native will be frequently ill, dumb, lunatic, dull witted, defective limbed, miserable and emaciated.

Notes : Pranapada is also regarded as a special Ascendant. Its use is made in Ishta (The time of birth) Shodhana or rectification of the time of birth.

बहुधान्यो बहुधनो बहुभृत्यो बहुप्रजः ।
धनस्थानस्थिते प्राणे सुभगो जायते नरः ॥७५ ॥

75. Should Pranapada be situated in the 2nd House, the native will be endowed with abundant wealth and grains, many servants, many children and be very fortunate.

हिंस्रो गर्वसमायुक्तो निष्ठुरोऽतिमलिम्लुचः ।
तृतीयगे प्राणपदे गुरुभक्तिविवर्जितः ॥७६ ॥

76. If Pranapada is gone in the 3rd House, the native will be violent, proud, hard hearted, very dirty and devoid of devotion to his teachers.

सुखस्थे तु सुखी कान्तः सुहृद्रामासु वल्लभः ।
गुरौ परायणः शीतः प्राणे वै सत्यतत्परः ॥७७ ॥

77. If Pranapada is situated in the 4th House, the native will be happy, will have brilliance, be very soft hearted, dear to his friends.

सुखभाक् सुक्रियोपेतस्त्वपचारदयान्वितः ।
पञ्चमस्थे प्राणपदे सर्वकामसमन्वितः ॥७८ ॥

78. If Pranapada is situated in the 5th House, the native will be happy, be engaged in doing good deeds, be kind and will fulfil all his desires and aspirations.

बन्धुशत्रुवशस्तीक्ष्णो मन्दाग्निर्निर्दयः खलः ।
षष्ठे प्राणपदे रोगी वित्तपोऽल्पायुरेव च ॥७९ ॥

79. In case Pranapada is gone in the 6th House, the native will be subdued by his relatives and enemies, will have defective digestive fire, be unkind, wicked, sickly, affluent and shortlived.

ईर्ष्यालुः सततं कामी तीव्ररौद्रवपुर्नरः ।
सप्तमस्थे प्राणपदे दुराराध्यः कुबुद्धिमान् ॥८० ॥

80. If Pranapada is situated in the 7th House, the native will be greeneyed, be ever libidinous, be given to fierce anger, will be appeased with great difficulty and be evil minded.

रोगसन्तापिताङ्गश्च प्राणपादेऽष्टमे सति ।
पीडितः पार्थिवैर्दुःखैर्भृत्यबन्धुसुतोद्भवैः ॥८१ ॥

81. If Pranapada is gone in the 8th House, the native will be afflicted by diseases in his various organs, be miserable through the king and through relatives, servants and even sons.

पुत्रवान् धनसम्पन्नः सुभगः प्रियदर्शनः ।
प्राणे धर्मस्थिते भृत्यः सदाऽदुष्टो विचक्षणः ॥८२ ॥

82. In case Pranapada be situated in the 9th House the native will be endowed with sons and wealth, be fortunate, charming, will serve others, be not vicious and be skilful.

वीर्यवान् मतिवान् दक्षो नृपकार्येषु कोविदः ।
दशमे वै प्राणपदे देवार्चनपरायणः ॥८३ ॥

83. If Pranapada is gone in the 10th House the native will possess great strength, be intelligent, skilful, be an expert in carrying out royal orders and will worship gods.

विख्यातो गुणवान् प्राज्ञो भोगी धनसमन्वितः ।
लाभस्थानस्थिते प्राणे गौराङ्गो मातृवत्सलः ॥८४ ॥

84. If Pranapada is situated in the 11th House, the native will earn great renown, be virtuous, learned, will enjoy pleasures, be endowed with wealth, be fair complexioned and dear to mother.

क्षुद्रो दुष्टस्तु हीनाङ्गो विद्वेषी द्विजबन्धुषु ।
व्यये प्राणे नेत्ररोगी काणो वा जायते नरः ॥८५ ॥

85. If Pranapada is gone in the 12th House the native will be mean, vicious, defective limbed, will hate Brahmins and relatives, will have eye disease and be one eyed.

इत्यप्रकाशखेटानां फलान्युक्तानि भूसुर ! ।
तथा यानि प्रकाशानां सूर्यादीनां खचारिणाम् ॥८६ ॥
तानि स्थितिवशात्तेषां स्फुटदृष्टिवशात् तथा ।
बलाऽबलविवेकेन वक्तव्यानि शरीरिणाम् ॥८७ ॥

86-87. O Brahmin, I have explained to you the effects of the Non luminous planets in the above manner. And whatever other luminous planets like the Sun etc. are there, their effects with regard to the native are to be predicted considering their positions, their aspects and their strengths and weaknesses.

अथ ग्रहस्फुटदृष्टिकथनाध्यायः ॥२८ ॥

Chapter 28

Evaluation of Planetary Aspects:

भगवन्! कतिधा दृष्टिर्बलं कतिविधं तथा।
इति मे संशयो जातस्तं भवान् छेत्तुमर्हति ॥१ ॥

1. (Maitreya asks Sage Parasara) O Bhagawan (Godlike) how many kinds are there of the aspects of the planets and how are these found out? This doubt has arisen in my mind and it is you who can remove it.

एका राशिवशाद् दृष्टिः पूर्वमुक्ता च या द्विज।
अन्या खेटस्वभावोत्था स्फुटा तां कथयाम्यहम् ॥२ ॥
त्रिदशे च त्रिकोणे च चतुरस्रे च सप्तमे।
पादवृद्ध्या प्रपश्यन्ति प्रयच्छन्ति फलं तथा ॥३ ॥
पूर्णं च सप्तमं सर्वे, शनि-जीव-कुजाः पुनः।
विशेषतश्च त्रिदश-त्रिकोण-चतुरष्टमान् ॥४ ॥
इति सामान्यतः पूर्वैराचार्यैः प्रतिपादिता।
स्फुटान्तरवशाद्या च दृष्टिः साऽतिस्फुटा यथा ॥५ ॥

2-5. O Brahmin, aspect of signs has been explained before. The other kind of aspect is born out of the nature of planets, that I tell you now clearly. 3rd and 10th, 5th and 9th, 4th and 8th and 7th--(these Houses) are aspected by the planets and the aspects increase respectively by quarters, and the effects are also given accordingly. All the planets have their full aspect on the 7th House,

and again, Saturn, Jupiter and Mars have their full aspects respectively on 3rd and 10th Houses, 5th and 9th Houses,and, 4th and 8th Houses. These are the aspects of the planets which were explained ordinarily by the ancient preceptors. The aspect which is based on the planetary position etc. that (aspect) is called the "Ati Sphuta" aspect.

Notes : It is well known that every planet has his full aspect on the 7th House from the House in which he happens to be placed; the aspect is reduced to half and a quarter on the 5th and 9th House, and the 3rd and the 10th Houses respectively. But Saturn, besides the above aspects, has his full aspect on the 3rd and 10th Houses also and similarly Jupiter has his full aspect on the 5th and 9th Houses and Mars on the 4th and 8th House as well. These aspects are ordinary. Aspects based on subtle mathematical calculations have also been explained by the Sage. These are called "Sphuta Drishtis" and it is these that are explained in this chapter.

दृश्याद् विशोध्य द्रष्टारं षड्राशिभ्योऽधिकान्तरम् ।
दिग्भ्यः संशोध्य तद्भागा द्विभक्ता दृक् स्फुटा भवेत् ॥६ ॥
पञ्चाधिके विना राशिं भागा द्विघ्नाश्च दृक् स्फुटा ।
वेदाधिके त्यजेद् भूताद् भागा दृष्टिः, त्रिभाधिके ॥७ ॥
विशोध्यार्णवतो द्वाभ्यां लब्धं त्रिंशद्युतं च दृक् ।
द्व्यधिके तु विना राशिं भागास्तिथियुतास्तथा ॥८ ॥

6-8. Deduct the longitude of the aspected House from that of the aspecting planet. If what comes after deducting is more than 6, deduct if from 10 and the accruing figure is to be changed into degrees and divided by two. The resultant will be the Sphuta- Drishti. If the difference is more than 5 signs then signs are ignored and only degees etc. are multiplied by 2 and it will give the Sphuta Drishti. If it is more than 4 signs, deduct it from 5 signs then the resultant degrees etc are Sphuta Drishti. If it is more than 3 signs, deduct it from 4 and halve the resultant and add it in 30 and it will be the Sphuta Drishti. If it is more than 2 signs, then ignore the signs, add the degrees to 15 and it will be the Sphuta Drishti. If it is more than 1 sign, then ignore the sign and divide the degrees etc. by 2 and the

resultant will be the Sphuta Drishti.

Notes : Sphuta Drishti means.

The planet who aspects is called the aspecting planet and the planet which is aspected by him is called the aspected planet. If the difference is more than 10 signs and is less than 1 sign, then the aspect should be taken as zero.

According to Parasara in order to know the aspectual value of a planet, first of all the aspector planet is deducted from the aspected planet or sign (The longitude of the aspected planet or sign). After deducting if the resultant is more than 1 sign and less than 2 signs (or between 30 degrees to 60 degrees) then the sign is ignored and the degrees etc. are divided by 2.This quotient is the aspectual value of the aspecting planet or the aspector.

If after deducting the aspector from the aspected the resultant figure comes to be more than 2 but less than 3 signs (i.e. the difference between the two is between 60° to 90°) then 60 degrees are deducted from the difference i.e. signs are ignored and 15 is added to the degrees etc. and in this way aspectual value is obtained.

If the difference is more than 3 and less than 4 signs i.e. (between 90° and 120° degrees) then this difference along with the sign is deducted from 4 signs. The resultant is halved and 30 is added to it.

If the difference in more than 4 and less than 5 signs then it is deducted from 5 signs and it will be the aspectual value.

If the difference between the aspected and the aspector is more then 5 signs, then the sign is ignored and degrees etc. are doubled and thus is obtained the aspectual value.

If the difference is more than 6 but less than 10 signs (i.e. it is between 180° and 300° degrees) then it is deducted from 10 signs and the remaining is halved and the figure obtained in this way will be the aspectual value.

In Chapter 5 an example was given to know the longitude of the Ascendant and of the planets. In this example we found out the longitude of the Ascendant. The longitude of the planets of that

example are as follows:

The Sun	1-18°-8'-22"
The Moon	0-26°-47'-25"
Mars	1-14°-28-1"
Mercury	1-1°-5'-7"
Jupiter	11-16°-19'-53"
Venus	3-2°-39'-37"
Saturn	5-3°-16'-14"
Rahu	10-23°-35'-22"
Ketu	4-23°-35'-22"

Lagna Spashta (longitude of the Ascendant) was 9-19°-4'-42". The position of the remainning planets may be found out. The horoscope will be the following:

Suppose we have to know the Sphuta Drishti (Aspectual Value) of the Moon on other planets and Houses, then according to Parasara its mathematical calculations will be as follows:

Rahu 11
9
Jup 12
10
8
1 Moon
7
2 Sun Mer Mars
Ven 4
6 Sat
3
5 Kat

Jup	Moon	Sun Mer Mars	
Rahu			Ven
Lg			Ketu
			Sat

The aspect of the Moon who is situated in the 4th House on the Sun who is in the 5th House

The Sun = 1-18°-8'-22"
The Moon (-) 0-26°-47'-25"
0-21°-20'-57"

Here the remaining figure is less than I. Therefore, the Aspectual value will be Zero. Her (of the Moon) aspect on Mars.

Mars 1-14°-28'-1"
The Moon (-) 0-26°-47-25"

0-17°-40'-36"

Here also the difference is less than one sign therefore, the Aspectual value is Zero.

Aspect on Mercury

Mercury		1- 1°- 5'- 7"
The Moon (-)		0-26o-47'-25"
		0-04°-17'-42"

Here the difference is less than 1, therefore, the aspectual value is Zero.

Aspect on Venus

Venus	3- 2°-39'-37"
The Moon (-)	0-26°-47'-25"
	2-5°-52'-12"

Here the difference is more than 2 signs and less than 3 signs. Therefore 15 is added to degrees etc.

	5°-52'-12"	
+	15°- 0'- 0"	
	20°-52'-12"	Aspectual Value

Aspect on Ketu:

Ketu	4-23°-35'-22"
The Moon	-0-26°-47'-25"
	3-26°-47'-57"

Here the difference is more than 3 signs and less than 4 signs. Therefore

	4- 0°- 0'- 0"
(-)	3-26°-47'-57"
	0- 3°-12'- 3"

3°-12'-3" ÷ 2 = 1° - 36' - 1" - 30'''

+ 30°

31° - 36' - 1" - 30''' Aspectual Value

Aspect on Saturn

Saturn	5'-3°-16'-14"
The Moon (-)	0-26°-47'-25"
	4-6°-28'-49"

Here the difference is more than 4 signs and less than 5 signs. Therefore

5-0°-0'-0"
- 4-6°-28'-49"
0-23°-31'-11" Aspectual Value

Aspect on Rahu

Rahu	10-23°-35'-22"
The Moon (-)	0-26°-47-25
	9-26°-47'-57"

Here the difference is more than 9 signs and less than 10 signs, Therefore

10- 0°- 0'- 0"
(-) 9-26°-47'-57"
0- 3°-12'- 3"

3°-12'-3" ÷ 2 = 1°-36'-1"-30"' Aspectual Value

Aspect on Jupiter

Jupiter	11-16°-19'-53
The Moon (-)	0-26°-47-25"
	10-19°-32'-28"

Here the difference is more than 10 signs therefore the Aspectual value is Zero.

The Aspect of the Moon on the Houses:

Aspect on the Ascendant:

The Ascendant		9-19°-4'-43"
The Moon	(-)	0-26°-47'25"
		8-22°-17'-18"

Here the difference is less than 9 and more than 8 signs

10- 0°- 0'- 0"
(-) 8-22°-17'-18"
1-7°-42'-42"

The remaining figure is converted into degrees etc. = 37°-42'-42"

It is halved 37°-42'-42" ÷ 2 = 18°-51'-21"Aspectual Value

The aspect of the Moon on the 2nd House :

The 2nd House:		10-23°-57'-47"-40"'
The Moon	(-)	0-26°-47'-25"
		9-27°-10'22"-40"

Here the difference is more than 9. So

$$\begin{array}{r} 10\text{-}\ 0^{o}\text{-}\ 0'\text{-}\ 0''\text{-}\ 0''' \\ -\ 9\ \text{-}27^{o}\text{-}10'\text{-}22''\text{-}40'' \\ \hline 0\text{-}2^{o}\text{-}49'\text{-}37''\text{-}20''' \end{array}$$

It is converted into degrees

32^{o}-49'-37''-20'''

It is divided by 2, 32^{o}-49'-37''-20''' ÷ 2 = 16^{o}-24'-48''-40'''

Aspect on the 3rd House:

The 3rd House		11-28^{o}-50'-53''-20'''
The Moon	(-)	0-26^{o}-47'-25''- 0'''
		11– 2^{o}–3'–28''–20'''

Here the remaining figure is more than 10. Therefore the Aspectual Value is Zero

Aspect on the 4th House:

The 4th House:		1- 3^{o}-43'-59''
The Moon:	(-)	0-26^{o}-47'-25''
		0- 6^{o}- 56'-34''

Here the difference is less than 1 sign. Therefore the Aspectual Value is Zero

Aspect on the 5th House:

The 5th House:		1-28^{o}-50'-53''
The Moon:	(-)	0-26^{o}-47'-25''
		1- 2^{o}- 3'-28''

Here the difference is more than 1 sign.

Therefore 2^{o}-3'-28' ÷ 2 = 1^{o}-1'44'' Aspectual Value

Aspect on the 6th House

The 6th House:		2-23^{o}-57'-47''
The Moon	(-)	0-26^{o}-47'25''
		1-27^{o}-10'-22

Here the difference is more than 1 sign .Therefore 27^{o}-10'-22'' ÷2 = 13^{o}-35'-11'' Aspectual Value

Aspect on the 7th House:

The 7th House		3-19^{o}-4'-42''
The Moon	(-)	0-26^{o}-47'-25''
		2-22^{o}-17'-17''

Here the difference is more than 2 signs

Therefore 22°-17'-17"
+ 15
37°-17'-17" Aspectual Value

Aspect on the 8th House

The 8th House: 4-23°-57'47"-40'''
The Moon (-) 0-26°-47'-25"
3-27°-10'-22"-40'''

Here the difference is less than 4 signs

4
(-) 3-27°-10'-22"-40'''
0- 2°-49'-39"-20'''

This is halved: 0-2°-49'-39"-20''' ÷ 2 = 0-1°-24'-49'-40'''

30° is added to the Quotient:

0- 1°-24'-49"-40'''
+ 30
31-24'-49"-40''' Aspectual Value

Aspect on the 9th House:

The 9th House 5-28°-50'-53"-20'''
The Moon (-) 0-26°-47'-25"-0'''
5-2°-3'-28"-20'''

Here the difference is more than 5 and less than 6. Therefore degrees etc are multiplied by 2: (2°-3"-28") 2 = 4°-6'-56" Aspectual Value.

Aspect on the 10th House:

The 10th House 7- 3°-43'-59"
The Moon (-) 0-26°-47'-25"
6- 6°-56'-34"

Here the difference is more than 6 and less than 10 signs

Therefore it is deducted from 10

10- 0- 0- 0
(-) 6- 6'-56'-34"
3-23°-3'-26"

It is converted into degrees etc 3 x 30 + 23°-3'-26" = 90° + 23°- 3-26" = 113-3-26

It is halved $\frac{113^{\circ}\text{-}3'\text{-}26''}{2}$ = 56°-31'-44" Aspectual Value

Aspect on the 11th House:

The 11th House 7-28°-50'-53"-20'"
The Moon (-) 0-26°-47"-25"
7- 2°- 3'-28"-20'"

Here the difference is more than 6 and less 10 signs

10- 0°- 0'- 0"- 0'"
(-) 7- 2'- 3'-28"-20'"
2-27°-56'-31"-40'"

It is converted into degrees etc

2 x 30 = 60°
+ 27°-56'-31"-40'"
87°-56'-31"-40'"

It is divided by 2

87°-56'-31"-40'" ÷ 2 = 43°-58'-15"-50'" Aspectual Value

Aspect on the 12th House

The 12th House 8-23°-57'-47"-40'"
The Moon 0-26°-47'-25"-0"
7-27°-10'-22"-40'"

The difference is less than 10 and more than 6 signs. Therefore

10- 0- 0- 0- 0
- 7-27°-10'-22"-40'"
2- 2°-49'-37"-20"

It is converted into degrees etc 2 x30 = 60 + 2° - 49' - 37" - 20'" = 62°-49'-37"- 20'"

It is divided by 2 62°-49'-37"-20'" ÷ 2 = 31°-24'-48"-40'" Aspectual Value.

रूपाधिके विना राशिं भागा द्व्याप्ताश्च दृग् भवेत्।
एवं राश्यादिके शेषे शनौ द्रष्टरि भो द्विज! ॥९॥
एकभे नवभे भागा भुक्ता भोग्या द्विसंगुणाः।
द्विर्भेऽशार्धोनिताः षष्टिरष्टभे खाग्नियुग् लवाः ॥१०॥

9-10. O Brahmin, if Saturn is the aspecting planet, find out the difference between him and the aspected planet. If the difference is above one sign, then (ignoring the sign) multiply the degrees etc by 2 and thus is obtained the Sphuta-Drishti. If the difference is above 9 signs then ignoring the signs, the degrees etc

are doubled to get the Sphuta Drishti. If the difference is above 2 signs then the degrees are halved and the quotient is deducted from 60 to get the Sphuta Drishti. And if the difference exceeds 8 signs, then, ignoring the signs, add the degrees etc to 30 and the sum will be the Sphuta Drishti. If the difference is some other figure the Spuhta Drishti is obtained by the process explained above.

Notes : In order to find out the Sphuta Drishti (Aspectual Value) of Saturn a slightly different mathematical calculation is required.

Rule 1.

If after deducting the longitude of Saturn from that of the aspected planet the difference is more than one sign but less than 2, then the aspectual value is the double of the degrees etc. (ignoring the sign).

Rule 2.

If the difference is more than 9 and less than 10 signs, then the sign in ignored, and the degrees etc are deducted from 30 and the remaining amount is doubled to get the Aspectual Value.

Rule 3.

If the difference is more than 2 and less than 3 signs, then the signs are ignored, the degrees etc are deducted from 60 to get the Aspectual Value.

Rule 4.

If the difference is more than 8 signs and less than 9 signs, then ignoring the signs, the degrees etc are added to 30 to get the Aspectual Value.

Rule 5.

If the difference happens to be some other figure, then the process explained above should be adopted to get the Aspectual Value.

The Aspect of Saturn on Various Houses

1 Aspect on the Ascendant:

The Ascendant:		9-19°- 4'-42"
Saturn:	(-)	5- 3°-16'-14"
		4-15°-48'-28"

Here the difference is less than 5 but more than 4 signs Therefore

$$\begin{array}{rl} & 5\text{-}\ 0^{\circ}\text{-}\ 0'\text{-}\ 0'' \\ (-) & \underline{4\text{-}15^{\circ}\text{-}48'\text{-}28''} \\ & 0\text{-}14^{\circ}\text{-}11'\text{-}32'' \end{array}$$

2. Aspect on the 2nd House

The 2nd House		10-23°-57'-47"
Saturn	(-)	5- 3°-16'-14"
		5-20°-41'-33"

Here the difference is less than 6 and more than 5 signs. Therefore (20°-41'-33')2

= 40°-82'-66"

= 41°-23'-6" Aspectual Value

3. Aspect on the 3rd House.

The 3rd House		11-28°-50'53"
Saturn	(-)	5- 3°-16'-14"
		6-25°-34'-39"

Here the difference is less than 10 and more than 6 signs.

Therefore 10- 0°- 0'- 0"

- 6-25°-34'-39"

3- 4°-25'-21"

The difference is converted into degrees etc.

(3 x 30) + 4-25-21

= 94°-25'-21"

It is halved

94°-25'-21"÷2 = 47°-12'-40"-30"' Aspectual Value

4. Aspect on the 4th House:

The 4th House :		1-3°-43'-59"
Saturn	(-)	5-3°-16'-14"
		8-0°-27'-45"

Here the difference is more than 6 and less than 10 signs.

Therefore, 10- 0°- 0'- 0'

- 8- 0°-27'-45"

1-29°-32'-15"

It is converted into degrees etc

1 x 30 + 29°-32'-15" = 59°-32'-15"

It is halved $\frac{59^{\circ} - 32' - 15''}{2}$ = 29°-46'-7"-30" Aspectual Value

5. Aspect on the 5th House:

The 5th House : $1\text{-}28^{o}\text{-}50'\text{-}53''$

Saturn : (-) $5\text{-}\ 3^{o}\text{-}16'\text{-}14''$

$8\text{-}25^{o}\text{-}34'\text{-}39''$

Here the difference is more than 6 and less than 10 signs.

Therefore : $10\text{-}\ 0^{o}\text{-}\ 0'\text{-}\ 0''$

(-) $8\text{-}25^{o}\text{-}34'\text{-}39''$

$1\text{-}\ 4^{o}\text{-}25'\text{-}21''$

It is converted into degrees etc $1 \times 30 + 4\text{-}25\text{-}21 = 34^{o}\text{-}25'\text{-}21''$

It is halved $\frac{34^{o} - 25' - 21''}{2} = 17^{o}\text{-}12'\text{-}40''\text{-}30'''$

Aspectual Value

6. Aspect on the 6th House:

The 6th House $2\text{-}23^{o}\text{-}57'\text{-}47''$

Saturn (-) 5- 3o-16'14"

$9\text{-}20^{o}\text{-}41'\text{-}33''$

Here the difference is more than 6 and less than 10 signs:

Therefore 10- 0- 0- 0

$9\text{-}20^{o}\text{-}41'\text{-}33''$

$0\text{-}\ 9^{o}\text{-}18'\text{-}27''$

It is halved as it is only in degrees etc.

$\frac{9^{o}\text{-}18'\text{-}27'}{2} = 4^{o}\text{-}39'\text{-}13''\text{-}30'''$

Aspectual Value

7. Aspect on the 7th House :

The 7th House : $3\text{-}19^{o}\text{-}\ 4'\text{-}42''$

Saturn : (-) $5\text{-}\ 3^{o}\text{-}16'\text{-}14''$

$10\text{-}15^{o}\text{-}48'\text{-}28''$

Here the difference is more than 10 signs. Therefore, the aspectual Value is Zero.

8. Aspect on the 8th House :

The 8th House : $4\text{-}23^{o}\text{-}57'47''$

Saturn : 5- 3- 16-14

$11\text{-}20^{o}\text{-}41\text{-}33''$

Here the difference is more than 10 signs. Therefore the aspectual value is Zero.

9. Aspect on the 9th House

The 9th House 5-28°-50'-53"

Saturn : (-) 5- 3°-16'-14"

0-25°-34'-39"

Here the difference is less than 1 sign, Therefore the Aspectual Value is Zero

10. Aspect on the 10th House :

The 10th House : 7-3°-43'-59"

Saturn (-) 5-3°-16'-14"

2-0°-27'-45"

Here the difference is less than 3 and more than 2 signs.

Therefore 0°-27'-45'

\+ 15°

15°-27'-45" Aspectual Value

11. Aspect on the 11th House

The 11th House 7-28°-50'-53"

Saturn (-) 5- 3°-16'14"

2-25°-34'-39"

Here the difference is less than 3 and more than 2 signs.

Therefore 25°-34-39

\+ 15 - 0- 0

40°-34'-39"

Saturn has full aspect on the 3rd House

Therefore 40°-34'39"

45- 0- 0

85°-34'-39" Aspectual Value

12. Aspect on the 12th House :

The 12th House : 8-23°-57'-47

Saturn (-) 5- 3°-16'-14"

3-20°-41'-33"

Here the difference is less than 4 and more than 3 signs

Therefore : 4- 0- 0- 0

(-) 3-20°-41'-33"

0- 9°-18'-27"

It is halved $\frac{9 - 18 - 27}{2}$ = 0°-4'-39"-13'''-30''''

$$\begin{array}{r} 0^{o} - 4' - 39'' - 13''' - 30'''' \\ + \underline{30^{o} - 0' - 0'' - 0''' - 0''''} \\ 30^{o} - 4' - 39'' - 13''' - 30'''' \end{array}$$

Aspectual Value

1. Aspect of Saturn on Rahu

Rahu		10-23°-35'-22"
Saturn	(-)	5- 3°-16'14"
		5-20°-19- 8"

Here the difference is more than 5 and less than 6 signs. Therefore (20-19-8)x2

= 40-38-16 Aspectual Value

2. Aspect on Jupiter

Jupiter		11-16°-19'-53"
Saturn	(-)	5- 3°-16'-14"
		6-13°- 3'-39"

Here the difference is more than 6 and less than 10 sign.

Therefore	10- 0- 0- 0
(-)	6-13°- 3'-39"
	3-16°-56'-21"

It is Converted into degrees etc. 3 x 30 + 16-56-21 = 106-56-21

$$\frac{106 - 56 - 21}{2} = 53^{o}\text{-}28'\text{-}10''\text{-}30'''$$ Aspectual Value

3. Aspect on the Moon

The Moon		0-26°-47'-25"
Saturn	(-)	5- 3°-16'14"
		7-23°-31'-11"

Here the difference is more than 6 and less than 10 signs.

Therefore :	10- 0- 0- 0
	-7-23°-31'-11"
	2- 6°-28'-49"

It is converted into degrees etc.

2 x 30 + 6-28-49 = 66°-28'49"

It is halved $\frac{66\text{-}28\text{-}49}{2}$ = 33°-14'-24"-30'"

Aspectual Value

4. Aspect on Mars

Mars		1-14-28- 1
Saturn	(-)	5- 3-16-14
		8-11-11-47

Here the difference is more than 6 and less than 10 signs

Therefore		10- 0- 0- 0
	(-)	8-11°-11'-47"
		1-18°-48'-13"

It is converted into degrees etc 1 x 30 + 18°-48'-13" = 48°-48'- 13.

It is halved 48°-48'-13" ÷ 2 = 24°-24'-6"-30"' Aspectual Value

5. Aspect on the Sun

The Sun		1-18°- 8'-22"
Saturn	(-)	5- 3°-16'-14"
		8-14°-52'-8"

Here the difference is more than 6 and less than 10 Signs

Therefore:	10- 0°- 0'- 0"
	8-14°-52'- 8"
	1-15°- 7'-52"

It is converted into degrees etc 1 x 30 + 15 - 7-52 = 45-7-52

It is halved 45-7-52 ÷ 2 = 22°-33'-56" Aspectual Value

6. Aspect on Mercury

Mercury :		1- 1- 5- 7
Saturn :-	–	5- 3-16-14
		7-27-48-53

Here the difference is more than 6 and less than 10 signs.

Therefore	10- 0- 0- 0
	7-27-48-53
	2- 2-11- 7

It is converted into degrees etc. 2 x 30 + 2-11-7 = 62-11-7

It is halved 62°-11'-7" ÷ 2 = 31°-5'-33"-30"' Aspectual Value

7. Aspect on Venus

Venus :		3- 2°-39'-37"
Saturn :	(-)	5- 3°-16'-14"
		9-29°-23'-23"

Here the difference is more than 6 and less than 10 signs.

Therefore 10- 0^{o}- 0'- 0"
-9-29^{o}-23'-23"
0- 0^{o}-36'-37"

It is halved 0-36-37 ÷ 2 = 0^{o}-18'-18"-30'" Aspectual Value

8. Aspect on Ketu

Ketu		4-23^{o}-35'-22"
Saturn	(-)	5- 3^{o}-16'-14"
		11-20^{o}-19'- 8"

Here the difference is more than 10 signs. Therefore the Aspectual Value is Zero.

त्रिसप्तभे तु भौमस्य षष्टिरत्र लवोनिता।
सार्धांशास्तिथिसंयुक्ता द्विभे, रूपं सदाऽङ्गभे ॥११॥

11. *SPECIAL CONSIDERATION FOR THE ASPECTS OF MARS* : Deduct the longitude of Mars from the aspected House or Planet. If the sum is 3 signs etc or 7 signs etc. then ignoring the signs, the degrees etc. are deducted from 60. If the difference is more than 2 signs then the signs are ignored and degrees etc are increased by half of it (i.e. 50% is added) and the accruing amount is added to 15. If the sum is 6 signs, then the, strength is full and the aspectual Value is one Rupa.

Notes : 60 Kalas are equal to one Rupa. Kala may also be called Virupa.

Rule 1. In order to know the Sphuta Drishti of Mars, the longitude of Mars is deducted from the Aspected planet. If the difference, comes to be either 3 or 4 signs or 7 or 8 signs, then the signs are ignored and the degrees etc are deducted from 60 to get the aspectual Value.

Rule 2. If the difference comes to be between 2 and 3 signs; then the signs are ignored and the degrees etc are increased by half of it and 15 is superadded to it. This will give us the Aspectual Value.
Rule 3. If the difference is 6 signs then the Aspectual Value is full i.e. 60^{o}.

त्रिसप्तभे तु जीवस्य भागार्धं शर-वेद-युक्।
द्विगुणैस्तु लवैश्चोनाः खरसाश्चतुरष्टभे ॥१२॥
एवं रव्यादिखेटानां स्फुटा दृष्टिः प्रजायते।
तद्वशादेव भावानां जातकस्य फलं वदेत् ॥१३॥

12-13. *SPECIAL CONSIDERATION FOR THE ASPECTS OF JUPITER* : If after deducting the Longitude of Jupiter from that of the aspected planet the remainder is 3 or 7 signs, then the half of the degrees etc. is to be added to 45; and if the remainder is 4 or 8 then degrees etc. are deducted from 60 and this will be the Sphuta Drishti or Aspectual Value of Jupiter (on the given House or planet). If the remainder is some other number of sign, then the Aspectual Value is to be known in the manner described above.

In the same way is stated the Aspectual Value of the Sun and the other planets. The effects of the Houses should be predicted according to this Aspect

Notes : The Sage has told us the method of knowing the Aspectual Value of Jupiter through a special process.

1. Deduct the longitude of Jupiter from that of the Aspected planet. If the difference is between three or four, or 7 or 8, then the signs are ignored and degrees etc. are halved and 45 is added to it. This will be the Aspectual Value.

2. If the difference is between 4 or 5 or 8 or 9 signs, then the signs are ignored and degrees are deducted from 60 to get the Aspectual Value.

3. If the difference comes to be other signs than the above mentioned ones, then the Aspectual Value is found out as per Slokas 6 to 8.

It takes much time and labour to find out the Aspectual Value by Mathematical calculations. According to the Table given below the Aspectual Value may be known in Virupa very easily.

The difference between the aspected and the aspecting planet in converted into degrees etc. The Aspectual Values have been given in the Table with the gap of 1/2 degree in each. Thus in the example given of the Moon the difference between Venus

and the Moon is 2-5°-52'- 12". When converted into degrees etc. it comes to 65°-52'-12". In the table in front of 65°-30' is written 20-50 Virupa. It shows that if the difference is 65°-30' the Aspectual Value is 20-50. Next to it in front of 66° – 0° is written 21-00 Virupa which means that with the increase of 30 minutes there is the Increase in Aspectual Value of .50. Then from the proportion it may be found out as to how much there will be in 22'-12". This increase is added to 20.50 and thus Aspectual Value may be known.

There will be special Rules for Saturn, Mars and Jupiter which are as follows:

1. *Saturn* : When the difference between the aspected planet and Saturn Spashta is between 2 and 3, or 9 and 10 signs, the Aspectual Value of Saturn may be known by adding 45 Virupa to the Value given in the Table.

2. *Mars* : When the difference between the aspected planet and Mars Spashta is between 3 and 4 or 7 and 8, the Aspectual Value of Mars will be known by adding 15 Virupa to the Value given In the Table.

3. *Jupiter* : When the dIfference between the aspected planet and Jupiter spashta is between 4 and 5 or 8 and 9, the Aspectual Value of Jupiter may be known by adding 30 Virupa to the Aspectual Value given in the Table on next pages.

Speculum of Aspetual Values (Computerized)

Deg:Mn	Virupa	Deg:Mn	Virupa	Deg:Mn	Virupa
30:0	.00	41:30	5.75	53:0	11.50
30:30	.25	42: 0	6.00	53:30	11.75
31.0	.50	42:30	6.25	54: 0	12.00
31:30	.75	43: 0	6.50	54:30	12.25
32:0	1.00	43:30	6.75	55:0	12.50
32.30	1.25	44: 0	7.00	55.30	12.75
33:00	1.50	44:30	7.25	56:0	13.00
33:30	1.75	45: 0	7.50	56:30	13.25
34:0	2.00	45:30	7.75	57:0	13.50
34:30	2.25	46: 0	8.00	57:30	13.75
35:0	2.50	46"30	8.25	58:0	14.00
35:30	2.75	47: 0	8.50	58:30	14.25
36:0	3.00	47:30	8.75	59:0	14.50
36:30	3.25	48: 0	9.00	59:30	14.75
37:0	3.50	48:30	9.25	60:0	15.00
37:30	3.75	49:0	9.50	60:30	15.50
38:0	4.00	49:30	9.75	61:0	16.00
38:30	4.25	50:0	10.00	61:30	16:50
39:0	4.50	50:30	10.25	62:0	17.00
39:30	4.75	51:00	10.50	62:30	17.50
40:0	5.00	51:30	10.75	63:0	18.00
40:30	5.25	52:0	11:00	63:30	18.50
41:0	5.50	52:30	11.25	64: 0	19.00

Deg:Mn	Virupa	Deg:Mn	Virupa	Deg:Mn	Virupa
64:30	1950	76: 0	31.00	87.30	42.50
65:0	20.00	76:30	31.50	88:0	43:00
65:30	20.50	77: 0	32.00	88:30	43.50
66:0	21.00	77:30	32.50	89:0	44.00
66:30	21.50	78:0	33.00	89:30	44.50
67:0	22.00	78:30	33.50	90:0	45.00
67:30	22.50	79:0	34.00	90:30	44.75
68:0	23.00	79:30	34.50	91:0	44.50
68:30	23.50	80:0	35.00	91:30	44.25
69:0	24.00	80:30	35.50	92:0	44.00
69:30	24.50	81:0	36.00	92:30	43.75
70:0	25.00	81:30	36.50	93:0	43.50
70:30	25.50	82:0	37.00	93:30	43.25
71:0	26.00	82:30	37.50	94:0	43.00
71:30	26.50	83:0	38.00	94:30	42.75
72:0	27.00	83:30	38.50	95:0	42.50
72:30	27.50	84:0	39.00	95:30	42.25
73:0	28:00	84:30	39.50	96:0	42.00
73:30	28.50	85:0	40.00	96:30	41.75
74:0	29.00	85:30	44.50	97:0	41.50
74:30	29.50	86:0	41.00	97:30	41.25
75:0	30.00	86:30	41.50	98:0	41.00
75:30	30.50	87:0	42.00	98:30	40.75

Deg:Mn	Virupa	Deg:Mn	Virupa	Deg:Mn	Virupa
99:0	40.50	110:30	34.75	122:0	28.00
99:30	40.25	111:0	34.50	122:30	27.50
100:0	40.00	111:30	34.25	123:0	27.00
100:30	39.75	112:0	34.00	123:30	26.50
101:0	39.50	112:30	33.75	124:0	26.00
101:30	39.25	113:0	33.50	124:30	25.50
102:0	39.00	113:30	33.25	125:0	25.00
102:30	38.75	114:0	33.00	125:30	24.50
103:0	38.50	114:30	32.75	126:0	24.00
103:30	38.25	115:0	32.50	126:30	23.50
104:0	38.00	115:30	32.25	127:0	23.00
104:30	37.75	116:0	32.00	127:30	22.50
105:0	37.50	116:30	31.75	128:0	22.00
105:30	37.25	117:0	31.50	128:30	21.50
106:0	37.00	117:30	31.25	129:0	21.00
106:30	36.75	118:0	31.00	129:30	20.50
107:0	36.50	118:30	30.75	130:0	20.00
107:30	36.25	119:0	30.50	130:30	19.50
108:0	36.00	119:30	30.25	131:0	19.00
108:30	35.75	120:0	30.00	131:30	18.50
109:0	35.50	120:30	29.50	132:0	18.00
109:30	35.25	121:0	29.00	132:30	17.50
110:0	35.00	121:30	28.50	133:0	17.00

Deg:Mn	Virupa	Deg:Mn	Virupa	Deg:Mn	Virupa
133:30	16.50	146:30	3.50	159:30	19.00
134:0	16.00	147:0	3.00	160:0	20.00
134:30	15.50	147:30	2.50	160:30	21.00
135:0	15.00	148:0	2.00	161:0	22.00
135:30	14.50	148:30	1.50	161:30	23.00
136:0	14.00	149:0	1.00	162:0	24.00
136:30	13.50	149:30	.50	162:30	25.00
137:0	13.00	150:0	.00	163:0	26.00
137:30	12.50	150:30	1.00	163:30	27.00
138:0	12.00	151:0	2.00	164:0	28.00
138:30	11.50	151:30	3.00	164:30	29.00
139:0	11.00	152:0	4.00	165:0	30.00
139:30	10.50	152:30	5.00	165:30	31.00
140:0	10.00	153:0	6.00	166:0	32.00
140:30	9.50	153:30	7.00	166:30	33.00
141:0	9.00	154:0	8.00	167:00	34.00
141:30	8.50	154:30	9.00	167:30	35.00
142:0	8.00	155:0	10.00	168:0	36.00
142:30	7.50	155:30	11.00	168:30	37.00
143:0	7.00	156:0	12.00	169:0	38.00
143:30	6.50	156:30	13.00	169:30	39.00
144:0	6.00	157:0	14.00	170:0	40.00
144:30	5.50	157:30	15.00	170:30	41.00
145:0	5.00	158:0	16.00	171:0	42.00
145:30	4.50	158:30	17.00	171:30	43.00
146:0	4.00	159:0	18.00	172:0	44.00

Deg:Mn	Virupa	Deg:Mn	Virupa	Deg:Mn	Virupa
172:30	45.00	185:30	57.25	198:30	50.75
173:0	46.00	186:0	57.00	199:0	50.50
173:30	47.00	186:30	56.75	199:30	50.25
174:0	48.00	187:0	56.50	200:0	50.00
174:30	49.00	187:30	56.25	200:30	49.75
175:0	50.00	188:0	56.00	201:0	49.50
175:30	51.00	188:30	55.75	201:30	49.25
176:0	52.00	189:0	55.50	202:0	49.00
176:30	53.00	189:30	55.25	202:30	48.75
177:0	54.00	190:0	55.00	203:0	48.50
177:30	55.00	190:30	54.75	203:30	48.25
178:0	56.00	191:0	54.50	204:0	48.00
178:30	57.00	191:30	54.25	204:30	47.75
179:0	58.00	192:0	54.00	205:0	47.50
179:30	59.00	192:30	53.75	205:30	47.25
180:0	60.00	193:0	53.50	206:0	47.00
180:30	59.75	193:30	53.25	206:30	46.75
181:0	59.50	194:0	53.00	207:0	46.50
181:30	59.25	194:30	52.75	207:30	46.25
182:0	59.00	195:0	52.50	208:0	46.00
182:30	58.75	195.30	52.25	208:30	45.75
183:0	58.50	196:0	52.00	209:0	45.50
183:30	58.25	196:30	51.75	209:30	45.25
184:0	58.00	197:0	51.50	210:0	45.00
184:30	57.75	197:30	51.25	210:30	44.75
185:0	57.50	198:0	51.00	211:0	44.50

Deg:Mn	Virupa	Deg:Mn	Virupa	Deg:Mn	Virupa
211:30	44.25	224:30	37.75	237:30	31.25
212:0	44.00	225:0	37.50	238:0	31.00
212:30	43.75	225:30	37.25	238:30	30.75
213:0	43.50	226:0	37.00	239:0	30.50
213:30	43.25	226:30	36.75	239:30	30.25
214:0	43.00	227:0	36.50	240:0	30.00
214:30	42.75	227:30	36.25	240:30	29.75
215:0	42.50	228:0	36.00	241:0	29.50
215:30	42.25	228:30	35.75	241:30	29.25
216:0	42.00	229:0	35.50	242:0	29.00
216:30	41.75	229:30	35.25	242:30	28:75
217:0	41.50	230:0	35.00	243:0	28.50
217:30	41.25	230:30	34.75	243:30	28.25
218:0	41.00	231:0	34.50	244:0	28.00
218:30	40.75	231:30	34.25	244:30	27.75
219:0	40.50	232:0	34.00	245:0	27.50
219:30	40.25	232:30	33.75	245:30	27.25
220:0	40.00	233:0	33.50	246:0	27.00
220:30	39.75	233:30	33.25	246:30	26.75
221:0	39.50	234:0	33.00	247:0	26.50
221:30	39.25	234:30	32.75	247:30	26.25
222:0	39.00	235:0	32.50	248:0	26.00
222:30	38.75	235:30	32.25	248:30	25.75
223:0	38.50	236:0	32.00	249:0	25.50
223:30	38.25	236:30	31.75	249:30	25.25
224:0	38.00	237:0	31.50	250:0	25.00

Deg:Mn	Virupa	Deg:Mn	Virupa	Deg:Mn	Virupa
250:30	24.75	263:30	18.25	276:30	11.75
251:0	24.50	264:0	18.00	277:0	11.50
251:30	24.25	264:30	17.75	277:30	11.25
252:0	24.00	265:0	17.50	278:0	11.00
252:30	23.75	265:30	17.25	278:30	10.75
253:0	23.50	266.0	17.00	279:0	10.50
253:30	23.25	266:30	16.75	279: 30	10.25
254:0	23.00	267:0	16.50	280:0	10.00
254:30	22.75	267:30	16.25	280:30	9.75
255:0	22.50	268:0	16.00	281:0	9.50
255:30	22.25	268:30	15.75	281:30	9.25
256:0	22.00	269:0	15.50	282:0	9.00
256:30	21.75	269:30	15.25	282:30	8.75
257:0	21.50	270:0	15.00	283:0	8.50
257:30	21.25	270:30	14.75	283:30	8.25
258:0	21.00	271:0	14.50	284:0	8.00
258:30	20.75	271:30	14.25	284:30	7.75
259:0	20.50	272:0	14.00	285:0	7.50
259:30	20.25	272:30	13.75	285:30	7.25
260:0	20.00	273:0	13.50	286:0	7.00
260:30	19.75	273:30	13.25	286:30	6.75
261:0	19.50	274:0	13.00	287:0	6.50
261:30	19.25	274:30	12.75	287:30	6.25
262:0	19.00	275:0	12.50	288:0	6.00
262:30	18.75	275:30	12.25	288:30	5.75
263:0	18.50	276:0	12.00	289:0	5.50

Deg:Mn	Virupa	Deg:Mn	Virupa	Deg:Mn	Virupa
289:30	5.25	293:0	3.50	296:30	1.75
290:0	5.00	293:30	3.25	297:0	1.50
290:30	4.75	294:0	3.00	297:30	1.25
291:0	4.50	294:30	2.75	298:0	1.00
291:30	4.25	295:0	2.50	298:30	.75
292:0	4.00	295:30	2.25	299:0	.50
292:30	3.75	296:0	2.00	299:30	.25

अथ स्पष्टबलाध्यायः ॥२९ ॥

Chapter 29

Evaluation of Strengths

अथ स्पष्टबलं वक्ष्ये स्थान-कालादिसम्भवम्।
नीचोनं खचरं भार्धाधिकं चक्राद् विशोधयेत्॥१ ॥
भागीकृत्य त्रिभिर्भक्तं लब्धमुच्चबलं भवेत्।

1-1/1-2. Now I speak of the strengths of the planets which is derived by them due to their position and time. Deduct from the longitude of the planet its deep debilitation point. If the remainder is less than 6 signs, consider it as it is, if it exceeds six signs, it is deducted from 12 signs. The remainder is converted into degrees etc and it is divided by 3. The quotient is the Uchcha Bala or exaltation strength (in Vrupas).

Notes : Strengths of the planets are of six kinds or the strength of a planet is known in six ways and, therefore it is called 'Shada Bala'. The strength of the Planets is found out only of seven of them and not of Rahu and Ketu. These six strengths (Shada Balas) are as follows:

1. Sthana Bala (Positional Strength)
2. Dig Bala (Directional strength)
3. Kala Bala (Temporal Strength)
4. Chesta Bala (Motional strength)
5. Naisargika Bala (Natural Strength)
6. Drika Bala (Aspectual Strength)

1. Sthana Bala comprises of 5 types of strength

(I) Uchcha Bala (or exaltation) strength

(II) Saptavargaja Bala: Sapta vargas are seven fold

classfcation of a sign into 1. Rashi 2. Hora 3. Drekkana 4. Saptamamsha, 5. Navamamsha 6. Dwadashamsha and 7. Trimshamsha

(III) Yugma yugma bhamsha Bala (strength acquired by placement in odd/even Rashi and in odd/even Navamsha

(IV) Kendradi Bala (strength due to placement in angle or, succedent or cadent House)

(V) Drekkana Bala (Strength due to placement in First, Second or Thrid Drekkana of a sign).

In the Uchacha Bala it is found out as to where a given planet is situated between his exaltation point and debilitaion point. When a planet is in his exaltation point he is said to be having full Strength, where as when he is in his debilitation point he is competely devoid of strength. His strength becomes Zero. There is the difference of 6 signs between the debilitation point and the exaltation point, that is if the planet has difference of 6 signs from his exaltation point his strength becomes zero. If the planet is situated some where between his exaltation and debilitation points his strength is found out in proportion to his distance from the exaltation point.

In order to find out Uchcha Bala, there is the need of knowing the planetary position. The extreme exaltation and deep debilitation points of the planets have been given in slokas nos. 49 and 50 in Chapter 3.

In order to find out the strength of a planet the full strength is always taken as 1° (one) degree. One degree is called 1 (one) Rupa also. 1 degree or Rupa is equal to 60 Virupas.

In the example given above, the longitude

of the Sun	1-18-8-22
Deep debilitation of the Sun: (-)	6-10-0- 0
	7- 8-8-22

Here the difference is more than 6 signs. Therefore it is deducted from 12

	12- 0- 0- 0
(-)	7- 8- 8-22
	4-21-51-38

It is converted into degrees etc.

4x30 + 21-51-38 = 141-51-38

It is divided by 3 = $\frac{141 - 51 - 38}{3}$ = 47^{o}-17'-12"-40'"

The Uchcha Bala of the Sun.

स्वत्रिकोण - स्वगेहाधिमित्रमित्र - समारिषु ॥२ ॥
अधिशत्रुगृहे चापि स्थितानां क्रमशो बलम् ।
भूताब्धय: खाग्नि-नखास्तिथ्यो दश युगा: करा: ॥३ ॥
एवं होराद्रुकाणाद्रि-भागांक-द्वादशांशजम् ।
त्रिंशांशजं तदैक्यञ्च सप्तवर्गसमुद्भवम् ॥४ ।

2-4. *SAPTAVARGAJA BALA* : The strength of the planets situated in their Mooltrikona signs, own signs, extreme friends' signs', friend's sign, neutrals' signs, enemies' signs and, extreme enemies' signs is respectively 45, 30, 20, 15, 10, 4 and 2 Virupas. Similiarly these values occur for Hora, Drekkana, Saptamamsha, Navamsha, Dwadashamsha and Trimshamsha. All these are added together and from the sum of these emerges the saptavargaja Bala of the planets.

Notes : Seven divisional/harmonic charts are used to know the strength of a planet : 1. The Ascendant 2. Hora 3. Drekkana, 4. Saptamamsha, 5. Navamamsha, 6. Dwadashamsha and 7. Trimshamsha. The situation of the planet is seen in these 7 varga charts. It Is found out whether the planet is in the sign of his extreme friend, frlend, neutral, enemy, extreme enemy or in his own sign. The chart indicating the Panchadha Maitri (Friendship of 5 kinds) is used for this purpose. The planet gets the strength as described in the sloka according to his situation in the different Vargas. The strength of the Vargas is added together. It is this sum that is called the saptavargaja Bala.

शुक्रेन्दू समभांशेऽन्ये विषमेऽङ्घ्रिमितं बलम् ।

4 1/2 *Y.UGMAYUGMA BHAMSHA OR OJHAYUGMA RASHIAMSHA BALA* : Venus and the Moon in even signs and even Navamamsha and the other planets in odd signs and odd Navamamsha acquire 1/4th of Rupa (ie 15 virupas) strength.

Notes : The third Bala (strength) under the sthana Bala (positional strength) is Yugma yugma Bala . If is called Bhamsha

Bala, Sugam-Yugma Bala or Ojha yugma rashiamsha Bala also. Venus and the Moon are female planets. The rest are male planets. The Neutral planet are included among the male planets. An even sign is a female sign and an odd one is a male sign. A female planet is endowed with strength in a female sign and a male planet in a male sign. In this way in the Ascendant Horoscope and the Navamamsha Horoscope, the planet and the sign acquire strength on the basis of their being male or female. This strength is called Yugma Yugma Bala. According to Parasara when the female planets, the Moon and Venus are situated in an even sign of an even Navamamasha, they acquire the strength of 15 Vriupa. Similarly, when the male planets the Sun, Mars Mercury, Jupiter and Saturn are situated in an odd sign and an odd Navamamsha they also acquire the strength of 15 virupas. If the female planet is in an even sign in the Horoscope and in an odd sign in the Navamamsha horoscope she will acquire zero strength. Therefore it is necessary that in both the horoscopes the female planets should be in an even sign. In the same way the male planets should also, be in an odd sign other wise they also will acquire zero strength.

केन्द्रादिषुस्थिताः खेटाः पूर्णाऽर्धाऽङ्घ्रिमितं क्रमात् ॥५ ॥

5. *KENDRADI BALA* : A planet gets full strength in an angle, half strength in a succudent and, one fourth strength in a cadent

Notes : The planets acquire 60 Virupas in angles 1-4-7-10 Houses; 30 Virupas in succudents 2-5-8-11 and; 15 Virupas in cadents 3-6- 9-12.

आद्यमध्यावसानेषु द्रेष्काणेषु स्थिताः क्रमात् ।
पुंनपुंसकयोषाख्या दद्युरङ्घ्रिमितं बलम् ॥६ ॥

6.*DREKKANA BALA* : Male, Hermaphrodites and, female planets respectively acquire 1 charana (a quarter or 1/4 Rupa) strength according to situations in the First, Second and Third decanates.

Notes : The Sun, Mars and Jupiter are Male planets, Venus and the Moon female planets and Mercury and Saturn are Hermaphrodite planets.

There are 3 Drekkanas (Decanates) in a Sign. Male planets

acquire the strength of 15 Virupas in the First Drekkana. The Hermaphrodite planets acquire the strength of 15 Virupas in the Second Drekkana and the female planets get the strength of 15 Virupas in the Third Drekkana. A planet is in the first Drekkana upto 10^0 degrees,in the Second upto 20^0 degrees and ,in the Third upto 30^0 degrees.

The above mentioned 5 Balas or strengths Uchcha Bala, Saptavargaja Bala,Yugma yugma Bala, Kendradi Bala and Drekkana Bala are added together and the sum of these strengths is called the Positional strength of a planet or the Sthana Bala.

सूर्यात् कुजात् सुखं जीवाज्ज्ञाच्चाऽस्तं लग्नमार्कितः ।
दशमं च भृगोश्चन्द्राद् हित्वा षड्भाधिके सति ॥७॥
चक्राद् विशोध्य तद्भागास्त्रिभिर्भक्ताश्च दिग्बलम् ।

7-7 1/2 *DIGBALA* : Deduct the 4th House from the Longitudes of the Sun and Mars; the 7th House from those of Jupiter and Mercury; the 10th House from those of Venus and the Moon and, the Ascendant from that of Saturn. If the difference is more then 180 degrees, deduct it from 360. (If it is less than 180 degrees then it is not deducted from any amount). The sum arrived at in either way is to be divided by 3 and thus is obtained the Dig Bala or Directional strength.

Notes : Dig means Directions. Here the Strength is considered from taking into account the relationship of the Direction. From Chapter 4 Shloka 35 of saravali it is clear that in the ascendant Jupiter and Mercury, in the 10th House, the Sun and Mars, in the 7th House, Saturn and; in the 4th House, the Moon and Venus are endowed with strength. It is this strength that is called Digbala. If the Direction of the planet and of the House is the same, the House gets strong otherwise the strength is diminished in the same proportion.

The Direction of the Various planets is as follows:

Planet	*Direction*
Mercury Jupiter	East
Saturn	West

The Moon & Venus	North
The Sun and Mars	South

The Direction of Houses is as follows :

House	*Direction*
The Ascendant	East
The Seventh House	West
The Fourth House	North
The Tenth House	South

The planet gets full strength if he is in the House of his direction. Thus Mercury and Jupiter get full strength in the Ascendant. But the spashta (Longitudes) of the planets and of the House should be the same. When the planet goes as far away as, 6 signs (180 degrees) from the House in which it gets strength his strength is reduced to zero. Here it is the Mid spashta of the House and not the Bhava Sandhi spashta of it that is to be deducted. For example, if we have to know the Digbala or Directional strength of the Sun the process will be as follows:

The Sun	1-18- 8-22
The mid of the 4th House (-)	1- 3-43-59
	0-14-24-23

The difference 0-14-24-23 is divided by 3. The quotient comes to be 4-48-7-40. This is the directional strength of the Sun.

इष्टावधि निशीथात्तून्नतं त्रिंशच्च्वयुतं नतम् ॥८ ॥
चन्द्रभौम-शनीनां च नतं द्विघ्नं कलादिकम् ।
षष्टिशुद्धं तदन्येषां सदा रूपं बुधस्य हि ॥९ ॥

8-9.*KAALA BALA OR TEMPORAL STRENGTH* : The difference between the Ishta Kaala (the time of birth) and midnight is called Unnata. If Unnata is deducted from 30 ghatis the difference is called Nata. If the Ghatis etc of the the Nata are doubled it gives the strength (Kaala Bala) of the Moon, Mars and Saturn. And if the Nata is deducted from 60 it gives the Natonnata Bala (Both Nata and Unnata Balas) of the Sun, Jupiter and Venus. But the Natonnata Bala of Mercury is always full (1 Rupa or 60 virupas).

Notes : Of the Shadabalas (six kinds of Balas or strengths) Kaala Bala is the 3rd Kind of Bala. It is classified into six categories

1. Natonnata Bala (Diurnal and Nocturnal strengths)
2. Paksha Bala (Fortnight strength)
3. Tribhaga Bala
4. Varsha, Masa, Dina and Hora Bala (Varsha = astrological year, Masa = month, Dina = day and Hora = Hour.)
5. Ayana Bala (Equinoctial strength)
6. Yudhdha Bala.

The Bala or strength acquired from time is called Kaala Bala. The Bala or strength according to Nata and Unnata is called Natonnata Bala. Mars, the Moon and Saturn have strength by night. Jupiter, the Sun, and Venus have potency by day. Mercury is strong at all times.The planets having strength by day, take the Unnata and those that are strong by night take the Nata strength

In the Bombay edition of **Brihat Parasara Hora Sastra'** the sloka is slightly different. It may he explained in this way: From midnight to midday is termed a day; From midday to midnight is called night. The past Ghatikas during the day (i.e. from midnight to mid day) multiplied by 2 gives the Diva Bala in Virupas of the Sun, Venus and Jupiter. Subtract this from 60 Ghatikas, the balance gives the Diva Bala in Virupas of Mars, the Moon and Saturn. The process is to be reversed for the night. That is, the past Ghatikas multiplied by 2 are to constitute the Ratri Bala of Mars, the Moon and Saturn. And if this is deducted from 60, it will be the Ratri Bala of the Sun, Mars and Jupiter. Mercury has 60 Virupas for his strength at all times (both during the day and night).

Example: In our example mid night (Mishra Maana) is 47 Ghatis and 4 Palas and the Ishta Kala (the time of birth) 44 Ghatis 32 Palas and 20 Vipalas

The Mishra Maana		47- 4- 0
The Ishta Kala	(-)	44-32-20
		2-31-40

Unnata

	30- 0- 0	
(-)	2-31-40	
	27-28-20	Nata

Nata is doubled (27-28-20) 2 = 54-56-40. This is the Bala of

the Moon, Mars and Saturn.

It is deducted from 60   60- 0- 0
(-) 54-56-40
5- 3-20

This is the Bala of the Sun and Jupiter. According to the Bombay edition:

30- 0- 0
27-28-20
2-31-40   Unnata

The Unnata is doubled (2-31-40) 2 = 5-3-20. It is the Diva Bala of the Sun, Jupiter and Venus

60- 0- 0
(-) 5- 3-20
54-56-40

It is the Bala of the Moon, Mars and Saturn.

अथ पक्षबलं वक्ष्ये सूर्य चन्द्राद् विशोध्य च।
षड्भाधिके विशोध्यार्काद् भागीकृत्य त्रिभिर्भजेत् ॥१० ॥
पक्षजं बलमिन्दुज्ञशुक्रेज्यानां तु षष्टितः।
विशोध्य तद्बलं ज्ञेयं पापानां पक्षसंभवम् ॥११ ॥

10-11 *PAKSHA BALA* : Deduct from the longitude of the Moon that of the Sun. If the difference in more than 6 signs deduct it from 12. Now the remainder is converted into degrees and is divided by 3 to get the Paksha Bala of the Benefic planets and Paksha Bala of the Benefic Planets is to be deducted from 60 to arrive at the Paksha Bala of the remaining planets.

Notes : The Bala (Strength) of every planet is considered according to the Paksha. Paksha is related to the Moon. In the Shukla Paksha (the Bright Half of the Month) the Moon increases from the Second tithi (Dwitiya) and increases the Bala (strength) of the Benefic planets and decreases the Bala of the Malefic planets. At the end of Poornima (Full Moon) the Moon gets fully benefic and gives one Rupa 4 degrees or Full strength to the Benefic planets and the Bala of the Malefic Planets then is reduced to Zero. In the Krishna Paksha (The Dark Half of the Month) the Bala of Malefic planets becomes full. With the increase in the tithis (Hindi dates) in the Shukla Paksha or the Krishna Paksha the Bala also increases or decreases, and it is according to this increase or decrease that we

know the Bala or strength of a given planet.

According to Parasara the Paksha Bala is known in the following manner. The Paksha Bala of the Benefic Planets

$$\frac{\textit{The Moon} - \textit{the Sun}}{3}$$

(If the difference between the longitude of the Moon and the Sun exceeds 6, it is deducted from 12.

Now the Paksha Bala of the Malefic Planets. 60--the Paksha Bala of the Benefic Planets.

दिनत्र्यंशेषु सौम्यार्क-शनीनां, निट्त्रिभागके ।
चन्द्रशुक्रकुजानां च बलं पूर्ण सदा गुरोः ॥१२ ॥

12.*Tribhaga Bala should be mentioned here*. The first one third part of the day bestows full strength to Mercury, the second one to the Sun and, the third, one to Saturn. And similarly, the first one third part of the night bestows full strength to the Moon, the Second one to Venus and, the third one to Mars. Jupiter has this strength (full strength) at all times.

Notes : If the time of birth is during day time, the Dinmaana is divided into 3 equal parts. During day time Mercury gets full strength in the morning. Therefore the first part of the day will belong to Mercury. The Sun gets full strength at noon. Therefore the second part will belong to the Sun. Saturn gets full strength in the Evening. Therefore the 3rd part will belong to Saturn. On the other hand if the birth occurs during night then the Ratrimaana will be divided into 3 parts in the above manner. Then the first part will belong to the Moon as she gets full strength in the first part of the night; the second part will be of Venus as she gets full strength at night and; the third part will belong to Mars as he gets full strength in the last part of the night. All the planets get 1 Rupa strength in their respective parts. But Jupiter gets full strength 1 Rupa at all times. Therefore, the Tribhaga Bala is acquired only by one planet any time except Jupiter. At other times the strength of other planets except Jupiter will be considered as Zero.

वर्षमासदिनेशानां तिथ्यस्त्रिंशच्छरार्णवाः ।
होरेशस्य बलं षष्टिस्त्कं नैसर्गिकं पुरा ॥१३ ॥

13.*VARSHA MASA, DINA AND HORA BALA* : 15, 30, 45 and

60 Virupas are respectively the Balas (strengths) bestowed on Varsha, Masa, Dina and Hora Lords. The Naisargika Bala (the Natural strength) has been spoken of and explained already (in sloka 38 Chapter 2).

Notes : Varshapati (the Lord of the year) gets 15 Virupas strength, Masapati 30, Dinapati 45 and, Horapati 60. There is a rule to determine the Lordship of Varsha etc. Slokas no. 51 and 52 in the Madhyamadhikar of '**Surya Siddhanta**' refer to this rule:

सावनोद्युगणस्सूर्याद्धिन मासाब्द पास्तत: ।
सप्तभि: क्षयितश्शेष: सूर्याद्यो वासरेश्वर ॥
मासाब्द दिन संख्याप्तौ द्वि त्रिघ्नौ रूप सयुंतौ ।
सप्तोद् घृतावशेषौ तु विज्ञेयौ मास वर्ष पौ ॥

That is, Dinapati, Masapati and Varshapati should be known by counting from the Sun to the number of Saavana days. This number is divided by 7 and the remainder counting from the Sun is the Dinapati.

If the number of saavana days is divided respectively by the number of Masa and Varsha and the quotients are multiplied respectively by 2 and 3 and one is added to the product and the sums are divided by 7. The remainders are counted from the Sun in the order of the days, respectively the Masapati and Varshapati.

The number of Saavana days from the beginining of the creation to the Ishta Kaala (the time of birth) is called 'Ahargana. The time from one Sunrise to another is called one saavana day. It is these saavana days that are referred to in the slokas. The method of knowing the Ahargana is very difficult and even a slight mistake will result in spoiling the labour of hours. Therefore it is not practicable to do such a big calculation. For this purpose are available '**Karan grantha**' and Tables by which this calculation becomes easy. We too have used the table of this type which is being given here. There are the aberviated Aharganas in the table. The learned Astrologer Mahavir Prasad Srivastava, in the **Vigyan Bhashya** of his **Surya Siddhanta,** has calculated the saavana days of the Aharganas of the year 1979 Vikrami upto the 5th Tithi (Panchmi) of the Shukla Paksha (the Bright half of the Month) of Maagha month. This number of Saavana days is 7,14,40,41,31,603. In order to know the Frist day of the Saavana Varsha (the Astrological year) of the year of the birth of the native, the Aharganas

from the beginining of the creation to the day of the birth of the native are divided by 360. The resultant Quotient is the number of Saavana years that have passed. These are multiplied by 3 and 1 (one) is added to the product which in turn is divided by 7. The reason is that in the case of Varshapati the order of the Lords according to the days changes every 4th day and after 7 years again the same order begins anew. The Lord of the Saavana Varsha is the Lord of the day that comes as the remainder.

In the example given by us the date of birth is 2-6-1951. Therefore we have taken the abbreviated Ahargana of January O, 1951 which is 53089. The days from January O to the date of birth are 153 which are added to it. The Sum is the number of abbreviated days (abbreviated Aharganas) from the beginning of creation to the date of birth. The total sum comes to 53242. It is divided by 360. The remainder is ignored. The quotient 147 is multiplied by 3 which comes to 441. One is added to it which gives 442. It is divided by 7. The remainder comes to be 1. Therefore the number will be of Sunday. But the birth of the native took place on the first day of the year on, Monday. When there is a situation like this, one should be deducted from or added to it because such a situation generally arises.

In order to know Masapati the same Ahargana is divided by 30. The quotient is doubled and one is added to it. The sum arrived at in this way is divided by 7 and the remainder will indicate the first day of the month.

The same Ahargana, if it is divided by 7, the figure that comes as the remainder will indicate the day of the birth. Thus when 53242 is divided by7 the remainder is Zero. Therefore the day will be of saturday.

The Lord of Hora : The day has been named on the name of the planet who is the Lord of the first hour of the day (Hora of the day). The planet who is the Lord of the first hour of the day is also regarded as the Lord of the day. In the same way the Lord of day which falls in the beginning of the Saavana Masa is regarded as the Lord of the Saavana Masa also. And the Lord of the day which falls in the beginning of the Saavana Varsha is regarded as the Lord of the Saavana Varsha. Thus, if the Lord of the First hour of Sun day is the Sun, then he is the Lord of the day also. The Saavana Masa which begins with Sunday will be Lorded by the Sun and the

saavana Varsha which begins with Sunday will also have the Sun as its Lord.

In order to know as to which planet is the Lord of a particular hour the order in which the Lords of the hours change is to be understood. The planet Saturn is farthest away from the earth. Nearer than Saturn is Jupiter, then nearer than Jupiter is Mars, then nearer than Mars is the Sun, then nearer than the Sun is Venus, then nearer than Venus is Mercury, and then nearer than Mercury is the Moon. The Lords of Hora change in this very order. If the Lord of the Ist hour is Saturn, that of the 2nd will be Jupiter, of the third Mars, of the 4th, the Sun, of the 5th Venus, of the 6th Mercury and of the 7th, the Moon and that of the 8th again Saturn and so on in the same order. Hora should always be known by the local time.

The Hora of any hour of the day may be easily known from the chart easily, that is, it may be known as to which planet is the Lord of the Hora of a particular hour.

Speculum of Abbreviated Ahargana for January 0

Yr.	Ahargana	Yr.	Ahargana	Yr.	Ahargana
1800	458	1813	2686	1826	7434
1801	823	1814	3051	1827	7799
1802	1188	1815	3416	1828*	8164
1803	1553	1816*	3781	1829	8530
1804*	1918	1817	4147	1830	8895
1805	2284	1818	4512	1831	9260
1806	2649	1819	4877	1832*	9625
1807	494	1820*	5242	1833	9991
1808*	859	1821	5608	1834	10356
1809	1225	1822	5963	1835	10721
1810	1590	1823	6338	1836*	11086
1811	1955	1824*	6703	1837	11452
1812*	2320	1825	7069	1838	11817

Yr.	Ahargana	Yr.	Ahargana	Yr.	Ahargana
1839	12182	1875	25334	1911	38479
1840*	12547	1876*	25696	1912*	38844
1841	12913	1877	26062	1913	39210
1842	13278	1878	26427	1914	39575
1843	13643	1879	26792	1915	39940
1844*	14008	1880*	27157	1916*	40305
1845	14374	1881	27523	1917	40671
1846	14739	1882	27888	1918	41036
1847	15104	1883	28253	1919	41401
1848*	15469	1884*	28618	1920*	41766
1849	15835	1885	28984	1921	42132
1850	16200	1886	29349	1922	42497
1851	16565	1887	29714	1923	42862
1852*	16930	1888*	30079	1924*	43227
1853	17296	1889	30445	1925	43593
1854	17661	1890	30810	1926	43958
1855	18026	1891	31175	1927	44323
1856*	18391	1892*	31540	1928*	44688
1857	18757	1893	31906	1929	45054
1858	19122	1894	32271	1930	45419
1859	19487	1895	32636	1931	45784
1860*	19852	1896*	33001	1932*	46149
1861	20218	1897	33367	1933	46515
1862	20583	1898	33732	1934	46880
1863	20948	1899	34097	1935	47245
1864*	21313	1900	34462	1936*	47610
1865	21679	1901	34827	1937	47976
1866	22044	1902	35192	1938	48341
1867	22409	1903	35557	1949	48706
1868*	22774	1904*	35922	1940*	49071
1869	23140	1905	36288	1941	49437
1870	23505	1906	36653	1942	49802
1871	23870	1907	37018	1943	50167
1872*	24235	1908*	37383	1944*	50532
1873	24601	1909	37749	1945	50898
1874	24966	1910	38114	1946	51263

Yr.	Ahargana	Yr.	Ahargana	Yr.	Ahargana
1947	51628	1965	58203	1983	64777
1948*	51993	1966	58568	1984*	65142
1949	52359	1967	58933	1985	65508
1950	52724	1968*	59298	1986	65873
1951	53089	1969	59664	1987	66238
1952*	53454	1970	60029	1988*	66603
1953	53820	1971	60394	1989	66969
1954	54185	1972*	60759	1990	67334
1955	54550	1973	61125	1991	67699
1956*	54915	1974	61490	1992*	68064
1957	55281	1975	61855	1993	68430
1958	55646	1976*	62220	1994	68795
1959	56011	1977	62586	1995	69160
1960*	56376	1978	62951	1996*	69525
1961	56742	1979	63316	1997	69891
1962	57107	1980*	63681	1998	70256
1963	57472	1981	64047	1999	70621
1964*	57837	1982	64412		

*** Leap years.**

Common Years-Days For Zero Dates Of Months

Date	Days	Date	Days	Date	Days
Jan.o	0	May0	120	Sept.0	243
Feb.o	31	June0	151	Oct.0	273
Mar.0	59	July0	181	Nov.0	304
April0	90	Aug.0	212	Dec.0	334

Leap Years-Days For Zero Of Months

Date	Days	Date	Days	Date	Days
Jan.0	0	May0	121	Sept.0	244
Feb.0	31	June0	152	Oct.0	274
Mar.0	60	July0	182	Nov.0	305
April0	91	Aug.0	213	Dec.0	335

Speculum Of Horas

Hora	Sun	Mon	Tue	Wed	Thu	Fri	Sat
1.	Sun	Moon	Mars	Merc	Jup	Ven	Sat
2.	Ven	Sat	Sun	Moon	Mars	Merc	Jup
3.	Merc	Jup	Ven	Sat	Sun	Moon	Mars
4.	Moon	Mar	Merc	Jup	Ven	Sat	Sun
5.	Sat	Sun	Moon	Mars	Merc	Jup	Ven
6.	Jup	Ven	Sat	Sun	Moon	Mars	Merc
7.	Mars	Merc	Jup	Ven	Sat	Sun	Moon
8.	Sun	Moon	Mars	Merc	Jup	Ven	Sat

Hora	Sun	Mon	Tue	Wed	Thu	Fri	Sat
9.	Ven	Sat	Sun	Moon	Mars	Merc	Jup
10.	Merc	Jup	Ven	Sat	Sun	Moon	Mars
11.	Moon	Mars	Merc	Jup	Ven	Sat	Sun
12.	Sat	Sun	Moon	Mars	Merc	Jup	Ven
13.	Jup	Ven	Sat	Sun	Moon	Mars	Merc
14.	Mars	Merc	Jup	Ven	Sat	Sun	Moon
15.	Sun	Moon	Mars	Merc	Jup	Ven	Sat
16.	Ven	Sat	Sun	Moon	Mars	Merc	Jup
17.	Merc	Jup	Ven	Sat	Sun	Moon	Mars
18.	Moon	Mars	Merc	Jup	Ven	Sat	Sun
19.	Sat	Sun	Moon	Mars	Merc	Jup	Ven
20.	Jup	Ven	Sat	Sun	Moon	Mars	Merc
21.	Mars	Merc	Jup	Ven	Sat	Sun	Moon
22.	Sun	Moon	Mars	Merc	Jup	Ven	Sat
23.	Ven	Sat	Sun	Moon	Mars	Merc	Jup
24.	Merc	Jup	Ven	Sat	Sun	Moon	Mars

तन्मानं सप्तहृतषष्टिरेकाद्येकोत्तरैर्हता।
शमंबुगुशुचंरादिखेटानां क्रमतो द्विज! ॥१४॥

14. *NAISARGIKA BALA* : The quotient that is obtained by dividing 60 Kalas by 7 is multiplied by 1, 2, 3, 4, 5, 6 and 7 and it gives the Naisargika Bala of respectively Saturn, Mars, Mercury, Jupiter, Venus the Moon, and the Sun.

Notes : According to this rule the Naisargika Balas of the planets will be in the following way. These Balas are Unchangeable.

The Sun	=	1.000 Rupa
The Moon	=	0.857 Rupa
Mars	=	0.286 Rupa

Mercury	=	0.429 Rupa
Jupiter	=	0.571 Rupa
Venus	=	0.714 Rupa
Saturn	=	0.143 Rupa

If two planets have equal amount of Shadabalas, it is only the Naisargika Bala which plays a decisive role in relation to their greater or lesser strength. This Bala is acquired by a planet naturally according to his luminosity and it is fixed for every planet.

पञ्चाब्धयः सुराः सूर्याः खण्डकांशाः क्रमादमी ।
सायनग्रहदोराशितुल्यखण्डयुतिश्च सा ॥१५ ॥
भागादिकहतादेष्यात् त्रिंशल्लब्धयुता लवाः ।
स्वमृणं तुलमेषादौ शनीन्द्वोश्च त्रिराशिषु ॥१६ ॥
तथाऽऽरार्केज्यशुक्राणां व्यस्तं, ज्ञस्य सदा धनम् ।
तद्भागाश्च त्रिभिर्भक्ता ज्ञेयमायनजं बलम् ॥१७ ॥

15-17.*AYANA BALA* : For calculating Ayana Bala there are 3 Khandas, 45, 33 and 12. Add Ayanamsha to the planet and find out the Bhuja. Add the figure corresponding to the sign (of the Bhuja) to the Bhuja. Then the degrees etc of the Bhuja be multiplied by the figure corresponding to the higher of the remaining Khandas and it be divided by 30. Add the quotient degrees etc to the sum obtained earlier and convert it into degrees etc. If it is more than 30 it is converted into signs etc. If Saturn and the Moon are in 6 signs beginning with Libra onwards, then it is added to 3 signs. And if they are in 6 signs beginning with Aries etc then the earlier resultant is subtracted from 3 signs. If the Sun, Mars, Jupiter and Venus are in the 6 signs beginning with Aries onward, then add 3 signs to the sum obtained earlier; and if they are in the 6 signs beginning with Libra onwards, then subtract 3 signs from it. If Mercury is in the 6 signs beginning with Aries onwards or in the 6 signs beginning with Libra onwards, then, always add 3 signs to it. The signs etc. that are obtained in this way are to be converted into degrees etc. These degrees etc. are divided by 3 and the quoient thus obtained will be the Ayana Bala.

Notes : In order to know the Ayana Bala it is absolutely necessary to have the Sukshma Kranti of planet.

The rule to make the Bhujamsha (degrees of Bhuja) is as

follows: If the planet is with in 3 signs then his Bhujamsha will be the same. If he is with in more than 3 signs and less than 6 signs, then Bhuja will be obtained by subtracting the planet from 6 signs. If the planet is with in more than 6 and less than 9 signs then Bhuja will be obtained by subtracting 6 signs from the planet. And if he is with in more than 9 signs then the Bhuja is obtained by subtracting the planet from 12 signs.

In the Modern Panchangas we can find out the Kranti of even the smallest planets. The following is also a method of obtaining Ayana Bala.

The Northern or Southern Kranti of Mercury should always be added to 24. The Southern Kranti of Saturn and the Moon should be added to 24, and the Northern Kranti is to be deducted from 24. The Southern Kranti of the Sun, Mars, Mercury and Venus is to be deducted from 24 and the Northern, Kranti is to be added to 24. In this way the plus or minus Kranti that will be obtained should be divided by 48 to get the Ayana Bala.

Suppose the Northern Kranti of the Sun is: 13\11\25

This is added to 24 = 13\11\25

24

37\11\25 ÷ 48 = 37\11\25

0\46\13 Ayana Bala.

Ayana Bala may also be known by another easy method. But to arrive at the Ayana Bala by this method also the above rule (the rule regarding adding or subtracting 24 to the Krantis or the planets) will have to be remembered. Another thing to be kept in mind is that it is the Ayana Bala of the Sun obtained by this method only that is to be doubled. The Ayana Bala of the other planets will remain as it is

$$\text{Ayana Bala} : \frac{23' - 27'' + \text{Kranti}}{46'\,54''} \times 60$$

23' 27" Plus or minus Kranti x 1.2793. A Table is being given below to know Ayana Bala. When Kranti is known, Ayana Bala may be known easily.

Speculum of Ayana Bala

Kranti + 23⁰ 27'	Ayana Bala	Kranti + 23⁰27'	Ayana Bala	Kranti + 23⁰27'	Ayana Bala
0 ,		0 ,		0 ,	
0 0	0.0	2 35	3.3	5 10	6.6
0 5	0.1	2 39	3.4	5.14	6.7
0 9	0.2	2 44	3.5	5 19	6.8
0 14	0.3	2 49	3.6	5 24	6,9
0 19	0.4	2 54	3.7	5 28	7.0
0 23	0.5	2 58	3.8	5 33	7.1
0.28	0.6	3 3	3.9	5 38	7.2
0 33	0.7	3 8	4.0	5 42	7.3
0 38	0.8	3 12	4.1	5 47	7.4
0 42	0.9	3 17	4.2	5 52	7.5
0 47	1.0	3 22	4.3	5 56	7.6
0 52	1.1	4 26	4.4	6 1	7.7
0 56	1.2	3 31	4.5	6 6	7.8
1 1	1.3	3 36	4.6	6 11	7.9
1 6	1.4	3 40	4.7	6 15	8.0
1 10	1.5	3 45	4.8	6 20	8.1
1 15	1.6	3.50	4.9	6 25	8.2
1.20	1.7	3 55	5.0	6 29	8.3
1 24	1.8	3.59	5.1	6 34	8.4
1 29	1.9	4 4	5.2	6 39	8.5
1 34	2.0	4 9	5.3	6 43	8.6
1 38	2.1	4 13	5.4	6 48	8.7
1 43	2.2	5 18	5.5	6 53	8.8
1 48	2.3	4 23	5.6	6 57	8.9
1 53	2.4	4 27	5.7	7 2	9.0
1 57	2.5	4 32	5.8	7 7	9.1
2 2	2.6	4 37	5.9	7 11	9.2
2 7	2.7	4 41	6.0	7 16	9.3
2 11	2.8	4 46	6.1	7 21	9.4
2 16	2.9	4 51	6.2	8 26	9.5
2 21	3.0	4 55	6.3	7 30	9.6
2 25	3.1	5 0	6.4	7.35	9.7
2 30	3.2	5 5	6.5	7 40	9.8

0 ,		0 ,	0 ,		
7 44	9.9	10 24	13.3	13 3	16.7
7 49	10.0	10 28	13.4	13 8	16.8
7.54	10.1	10 33	13.5	13 13	16.9
7 58	10.2	10 38	13.6	13 17	17.0
8 3	10.3	10 43	13.7	13.22	17.1
8 8	10.4	10 47	13.8	13 27	17.2
8 12	10.5	10 52	13.9	13 31	17.3
8 17	10.6	10 57	14.0	13.36	17.4
8 22	10.7	11 1	14.1	13 41	17.5
8 27	10.8	11 6	14.2	13 45	17.6
8 31	10.9	11 11	14.3	13 50	17.7
8 36	11.0	11 15	14.4	13 55	17.8
8 41	11.1	11 20	14.5	14 0	17.9
8 45	11.2	11 25	14.6	14 4	18.0
8 50	11.4	11.29	14.7	14 9	18.1
8 55	11.4	11 34	14.8	14 14	18.2
8 59	11.5	11 39	14.9	14 18	18.3
9 4	11.6	11 44	15.0	14 23	18.4
9 9	11.7	11 48	15.1	14 28	18.5
9 13	11.8	11 53	15 2	14 32	18.6
9 18	11.9	11 58	15 3	14 37	18.7
9 23	12.0	12 2	15.4	14 42	18.8
9 27	12.1	12 7	15.5	14 46	18.9
9 32	12.2	12 12	15.6	14 51	19.0
9 37	12.3	12 16	15.7	14.56	19.1
9 42	12.4	12 21	15.8	15 0	19.2
9 46	12.5	12 26	15.9	15 5	19.3
9 51	12.6	12 30	16.0	15 10	19.4
9 56	12.7	12 35	16.1	15 15	19.5
10 0	12.8	12 40	16.2	15 19	19.6
10 5	12.9	12 44	16.3	15 24	19.7
10 10	13.0	12 49	16.4	15 29	19.8
10 14	13.1	12 54	16.5	15 33	19.9
10 19	13.2	12 59	16.6	15 38	20.0

0 ,		0 ,	0 ,		
15 43	20.1	18 22	23.5	21 2	26.9
15 47	20.2	18 27	23.6	21 6	27.0
15 52	20.3	18 32	23.7	21 11	27.1
15 57	20.4	18 36	23.8	21 16	27.2
16 1	20.5	18 41	23.9	21 20	27.3
16 6	20.6	18 46	24.0	21 25	27.4
16 11	20.7	18 50	24.1	21 30	27.5
16 16	20.8	18 55	24.2	21 34	27.6
16 20	20.9	19 0	24.3	21 39	27.7
16 25	21.0	19 4	24.4	21 44	27.8
16 30	21.1	19 9	24.5	21 49	27.9
16.34	21.2	19 14	24.6	21 53	28.0
16 39	21.3	19 18	24.7	21 58	28.1
16 44	21.4	19 23	24.8	22 3	28.2
16 48	21.5	19 28	24.9	22 7	28.3
16 53	21.6	19 33	25.0	22 12	28.4
16 58	21.7	19 37	25.1	22 17	28.5
17 2	21.8	19 42	25.2	22 21	28.6
17 7	21.9	19 47	25.3	22 26	28.7
17 12	22.0	19 51	25.4	22 31	28.8
17.16	22.1	19 56	25.5	22 35	28.9
17 21	22.2	20 1	25.6	22 40	29.0
17 26	22.3	20 5	25.7	22 45	29.1
17 31	22.4	20 10	25.8	22 49	29.2
17 35	22.5	20 15	25.9	22 54	29.3
17 40	22.6	20 19	26.0	22 59	29.4
17 45	22.7	20 24	26.1	23 4	29.5
17 49	22.8	20 29	26.2	23 8	29.6
17 54	22.9	20 33	26.3	23 13	29.7
17 59	23.0	20 38	26.4	23 18	29.8
18 3	23.1	20 43	26.5	23 22	29.9
18 8	23.2	20 48	26.6	23 27	30.0
18 13	23 3	20 52	26.7	23 32	30.1
18 17	23.4	20 57	26.8	23 36	30.2

0 ,		0 ,	0 ,		
23 41	30.3	26 21	33.7	29 0	37.1
23 46	30.4	26 25	33.8	29 5	37.2
23 50	30.5	26 30	33.9	29 9	37.3
23 55	30.6	26 35	34.0	29 14	37.4
24 0	30.7	26 39	34.1	29 18	37.5
24 5	30.8	26 44	34.2	29 23	37.6
24 9	30.9	26 49	34.3	29 28	37.7
24 14	31.0	26 53	34.4	29 33	37.8
24 19	31.1	26 58	34.5	29 38	37.9
24 23	31.2	27 3	34.6	29 42	38.0
24 28	31.3	27 7	34.7	29 47	38.1
24 33	31.4	27 12	34.8	29 52	38.2
24 37	31.5	27 17	34.9	29 56	38.3
24 42	31.6	27 22	35.0	30 1	38.4
24 47	31.7	27 26	35.1	30 6	38.5
24 51	31.8	27 31	35.2	30 10	38.6
24 56	31.9	27 36	35.3	30 15	38.7
25 1	32 0	27 40	35.4	30 20	38 8
25 5	32.1	27 45	35.5	30 24	38.9
25 10	32.2	27 50	35.6	30 29	39.0
25 15	32.3	27 54	35.7	30 34	39.1
25 20	32.4	27 59	35.8	30 38	39.2
25 24	32.5	28 4	35.9	30 43	39.3
25 29	32 6	28 8	36.0	30.48	39.4
25 34	32.7	28 13	36.1	30 53	39.5
25 38	32.8	28 18	36.2	30 57	39.6
25 43	32.9	28 22	36.3	31 2	39.7
36 48	33.0	28 27	36.4	31 7	39.8
25 52	33.1	28 32	36.5	31 11	39.9
25 57	33.2	28 37	36.6	31 16	40.0
26 2	33.3	28 41	36.7	31 21	40.1
26 6	33.4	28 46	36.8	31 25	40.2
26 11	33.5	28 51	36.9	31 30	40.3
26 16	33.6	28 55	37.0	31 35	40.4

0 ,		0 ,	0 ,		
31 39	40.5	34 19	43.9	36 58	47.3
31 44	40.6	34 24	44.0	37 3	47.4
31 49	40.7	34 28	44.1	37 8	47.5
31 54	40.8	34 33	44.2	37 12	47.6
31 58	40.9	34 38	44.3	37 17	47.7
32 3	41 0	34 42	44.4	37 22	47.8
32 8	41.1	34 47	44.5	37 27	47.9
32 12	41.2	34 52	44.6	37 31	48.0
32 17	41.3	34 56	44.7	37 36	48.1
32 22	41.4	35 1	44.8	37 41	48.2
32 26	41.5	35 6	44.9	37 45	48.3
32 31	41.6	35 11	45.0	37 50	48.4
32 36	41.7	35 15	45.1	37 55	48.5
32 40	41.8	35 20	45.2	37 59	48.6
32 45	41.9	35 25	45.3	38 4	48.7
32 50	42.0	35 29	45.4	38 9	48.8
32 54	42.1	35 34	45.5	38 13	48.9
32 59	42.2	35 39	45.6	38 18	49.0
33 4	42.3	35 43	45.7	38 23	49.1
33 9	42.4	35 48	45.8	38 27	49.2
33 13	42.5	35 53	45.9	38 32	49.3
33 18	42.6	35 57	46.0	38 37	49.4
33 23	42.7	36 2	46.1	38 42	49.5
33 27	42.8	36 7	46.2	38 46	49.6
33 32	42.9	36 11	46.3	38 51	49.7
33 37	43.0	36 16	46.4	38 56	49.8
33 41	43.1	36 21	46.5	39 0	49.9
33 46	43.2	36 26	46.6	39 5	50.0
33 51	43.3	36 30	46.7	39 10	50.1
33 55	43.4	36 35	46.8	39 14	50.2
34 0	43.5	36 40	46.9	39 19	50.3
34 5	43.6	36 44	47.0	39 24	50.4
34 10	43.7	36 49	47.1	39 28	50.5
34 14	43.8	36 54	47.2	39 33	50.6

Kranti + 23° 27'	Ayana Bala	Kranti + 23°27'	Ayana Bala	Kranti + 23°27'	Ayana Bala
0 ,		0 ,	0 ,		
39 38	50.7	42 8	53.9	44 38	57.1
39 43	50.8	42 13	54.0	44 43	57.2
39 47	50 9	42 17	54.1	44 47	57.3
39 52	51.0	42 22	54.2	44 52	57.4
39 57	51.1	42 27	54.3	44.57	57.5
40 1	51.2	42.31	54.4	45 1	57.6
40 6	51.3	42 36	54.5	45 6	57.7
40 11	51.4	42 41	54.6	45 11	57.8
40 15	51.5	42 45	54.7	45 16	57.9
40 20	51.6	42 50	54.8	45 20	58.0
40 25	51.7	42 55	54.9	45 25	58.1
40 29	51.8	43 0	55.0	45 30	58.2
40 34	51.9	43 4	55.1	45 34	58.3
40 39	52.0	43 9	55.2	45 39	58.4
40 43	52.1	43 14	55.3	45 44	58.5
40 48	52.2	43 18	55.4	45 48	58.6
40 53	52.3	43 23	55.5	45 53	58.7
40 58	52.4	43 28	55.6	45 58	58.8
41 2	52.5	43 32	55.7	46 2	58.9
41 7	52.6	43 37	55.8	46 7	59.0
41 12	52.7	43 42	55.9	46 12	59.1
41 16	52.9	43 46	56.0	46 16	59.2
41 21	52.9	43 51	56.1	46 21	59.3
41 26	53.0	43 56	56.2	46 26	59.4
41 30	53.1	44 0	56.3	46 31	59.5
41 35	53.2	44 5	56.4	46 35	59.6
41 40	53.3	44 10	56.5	46 40	59.7
41 45	53.4	44 15	56.6	46 45	59.8
41 49	53.5	49 19	56.7	46.49	59.9
41 54	53.6	44 24	56.8	46 55	60.0
41 59	53.7	44 29	56.9		
42 3	53.8	44 33	57.0		

यद्रवेरायन वीर्यं चेष्टाख्यं तावदेव हि ।
विधोः पक्षबलं यावत् तावच्चेष्टाबलं स्मृतम् ॥१८ ॥

18. *MOTIONAL STRENGTH OF THE SUN AND THE MOON* : The cheshta Bala of the Sun (or the motional strength) will be the same as his Ayana Bala. The Cheshta Bala of the Moon should be known as corresponding to her Paksha Bala.

Notes : The Cheshta Bala (or Motional strength) and Ayana Bala of the Sun are the same. The Cheshta Bala and the Paksha Bala of the Moon is equal, that is only by knowing the Ayana Bala of the Sun we may know the strength of both the Sun and the Moon.

पापदृक्पादहीनं तच्छुभदृकपादयुक् तथा ।
बलैक्यं ज्ञेज्यदृग्युक्तमेवं खेटबलं भवेत् ॥१९ ॥

19. *DRIGBALA (ASPECTUAL STRENGTH)* : Deduce one fourth of the Drishti yoga (Total Aspectual strength) if a planet has malefic aspects on him and add a fourth if he has benefic aspects on him. The entire aspect of Mercury and Jupiter is to be super added to the sum arrived at (by adding or deducting) in this way and this gives us the strength of a planet.

अथ तारग्रहाणां तु युद्धयतोश्च द्वयोर्मिथः ।
बलान्तरं विजेतुः स्वं, निर्जितस्य बले त्वृणम् ॥२० ॥

20. *PLANETARY WAR* : If there happens to be a war between two starry plenets, the difference between the shada balas of the two is to be added to the victor's shadabala and deducted from that of the vanquished. That is the Spashta Bala or the strength of the planet in question.

Notes : When the sphasta signs,degrees,Kalas and Vikalas of 2 planets are equal, it is regarded as war between them. This war takes place between the 5 planets from Mars to Saturn. If the Sun or the Moon are the warring planets,then there will be no war.

वक्रानुवक्रा विकला मन्दा मन्दतरा समा ।
चरा चाऽतिचरा चेति ग्रहाणामष्टधा गतिः ॥२१ ॥
षष्टिर्वक्रगते वीर्यमनुवक्रगतेर्दलम् ।
पादो विकलभुक्तेः स्यात् तथा मध्यगतेर्दलम् ॥२२ ॥

पादो मन्दगतेस्तस्य दलं मन्दतरस्य हि ।
चरभुक्तेस्तु पादोनं दलं स्यादतिचारिणः ॥२३ ॥

21-23. *PLANETARY MOTIONS (MARS TO SATURN)* : Vakra, Anu vakra, Vikala, Manda, Mandatara, Sama, Chara and Ati-chara, these are the eight kinds of motions of the planets. The strengths allotted to the vakra (Retrograde planet) is 60, to the Anu-Vakra 30, Vikala 15, Manda 15, Mandatara 7.30, Sama 30, Chara 45 and Ati chara 30

Notes: When a planet gets retrograde and remains in that very sign he is called Vakra. If he moves into the sign behind that sign he is called Anu vakra or Ativakra. When the gati (speed) is less than the Madhya gati (the mid speed),then he is called Manda. If his gati or speed goes on decreasing continuously after Madhya gati (mid speed) then he is called Mandatara. When the gati or speed is reduced to Zero he is called Vikala or stambhi. If the gati or speed is equal to Madhya gati (Mid speed) he is called Sama. If he is ahead of Madhyama graha (Mid planet) he is called chara and if he gets in the Agrim (next) Rashi or sign before the Madhyama graha, he is called Ati chara. In this condition the planet becomes of abnormally fast speed.

The retrogression of planets has a surprising effect on human life. The effect is inevitable. We have researched on the effect of retrogression after studying more than 5000 Horoscopes in our next coming book on Astrology. Some undisputable effects have been discussed in this book on the basis of retrogression.

मध्यमस्फुटयोगार्धहीनं स्वस्वचलोच्चकम् ।
षड्भाधिकं च्युतं चक्राच्चेष्टाकेन्द्रं स्मृतं कुजात् ॥२४ ॥
भागीकृतं त्रिभिर्भक्तं लब्धं चेष्टाबलं त्विति ।
स्थानादिक्कालदृक्चेष्टानिसर्गोत्थं च षड्विधम् ॥२५ ॥

24-25. *MOTIONAL STRENGTH FOR MARS ETC*: Deduce from the sheeghrochha of the planets the half (1/2) of the sum of the Madhyama spashta graha and the Vastwika spashta (The mean and the true longitudes of a planet). The resultant will be the cheshta kendra of the planets Mars etc. If it (the cheshta kendra) is more than 6 signs it is to be deduced from 12 and the remainder is converted into degrees etc, and is to be divided by 3 and in this way

is obtained the Cheshta Balas. Thus there are the six kinds of Balas (strengths) which are Sthana bala , Dig Bala, Kaalabala, Drig bala, Cheshta Bala and Nisargabala.

Notes : The bala (strength) relating to the gatis (Motions) of the planets is referred to as Cheshta bala (Motional strength). In order to know the Cheshta bala first of all we have to find out the Cheshta Kendra.

$$\text{Cheshta Kendra} = \text{Sheeghrochha (apogee)} - \frac{\text{Madhyama graha (mean planet + true planet spashta)}}{2}$$

If the above cheshta kendra is more than 6 signs then

$$\frac{\text{12 signs} - \text{Cheshta Kendra}}{3} = \text{Cheshta Bala}$$

If the above Cheshta Kendra is less than 6 signs then

$$\frac{\text{Cheshta Kendra}}{3} = \text{Cheshta Bala}$$

The chesta Bala is found out only for those planets which can be retrograde therefore it is also called Vakra chesta Bala. Besides this, the motions of the planets are also an important source of this Bala. The maximum Bala of the motions has been given by Maharishi Parashara in sholka 21-23.

एवं ग्रहबलं प्रोक्तमथ भावबलं श्रृणु ।
कन्यायुग्मतुलाकुम्भचापाद्यार्धाश्च सप्तमम् ॥२६ ॥
गोऽजसिंहमृगाद्यार्ध चापान्त्यार्धात सुखं त्यजेत् ।
कर्कवृश्चिकतो लग्नं मृगान्त्यार्धाज्झषाच्च खम् ॥२७ ॥
शोध्यमङ्काधिकं चक्राच्च्युतं भागीकृतं त्रिहृत् ।
सद्दृष्टिपादयुक् - पापदृष्टिपादविवर्जितम् ॥२८ ॥
ज्ञेज्यदृष्टियुतं तच्च स्वस्वस्वामिबलान्वितम् ।
इति भावबलं स्पष्टं सामान्य च पुरोदितम् ॥२९ ॥

26-29. It is in this way that I have spoken of the sphuta bala (strength) of the planets. Now listen to (about the method of knowing) the Bhava Bala (the strength) of the Houses. Deduct the spashta (the longitude) of the 7th House from the Bhava (House) if the Bhava happens to be in the first half of the signs of Virgo, Gemini, Libra, Aquarius or Sagittarius. If the Bhava happens to be in the first half of the signs of Aries, Taurus, Leo, Capricorn or in the latter half of Sagittarius, then deduct from the Bhava spashta the spashta of

the 4th House. And if there are the signs of Cancer and Scorpio then deduct from it the spashta of the Ascendant, and if there happens to be the latter half of Capricorn and there is Pisces also then deduct the spashta of the 10th House from the Bhava spashta and convert the difference into degrees etc and then divide it by 3 and the quotient arrived at in this way is the Bhava bala (strength of the Bhava or House). If the remainder is more than 6 signs, it is deducted from 12 signs and the remainder is converted into degrees etc and it is divided by 3. To the quotient thus arrived at should be added the one fourth of the aspects of the benefic planets on the Bhava or House, and one fourth of the aspects of the malefic planets on it is to be deducted from it. And if the aspect be of Jupiter or Mercury on it, then this aspect is also to be added to the Aspectual strength of the planet and, then the Bala or strength of the Lord of the Bhava is also added to it and it gives the spashta Bala of the Bhava (the strength of the given House). I have already spoken of the samanaya Bala (or the general strength).

बुधेज्ययुक्तभावस्य बलमेकेन संयुतम् ।
मन्दाररवियुक्तस्य बलमेकेन वर्जितम् ॥३० ॥
दिने शीर्षोदयो भावः सन्ध्यायामुभयोदयः ।
निशि पृष्ठोदयाख्यश्च दद्यात् पादमितं बलम् ॥३१ ॥

30-31 *SPECIAL RULES* : The Bhava or house which is occupied by Mercury or Jupiter is to be added with 1 (one) Rupa to its Bala or strength and Rupa strength is to be deducted from the strength of the Bhava or House which is occupied by Saturn or Mars or the Sun. And if the birth occurs during the day time then the House occupied by a sheershodaya Rashi (a sign rising with its head), if it occurs in the evening then the House occupied by an ubhayodaya Rashi (a sign rising with both head and foot) and if it occurs during the night time then the House occupied by a Prishthodaya Rashi (or sign rising with its back),the bhava or House gets 15 Virupas strength.

अंकाग्नयोऽङ्गरामश्च खाग्नया करसिन्धवः ।
नवाग्नयः सुरास्त्रिंशद् दशसंगुणिताः क्रमात् ॥३२ ॥
रव्यादीनां बलैक्यश्चेत् तदा सुबलिनो मताः ।
अधिकं पूर्णमेव स्याद् बलं चेद्वलिनो द्विज ! ॥३३ ॥

32-33. *SHADA BALA REQUIREMENTS* : If the shadabalas of the planets the Sun etc are respectively 390,360,300,420,390,330 and 300 they are considered to be Bali or strong and if these exceed the above figures then the planets are called to be fully strong.

Notes : The minimum shadabala requirement of the planets are as under

The Sun	= 6.5 Rupas
The Moon	= 6.0 Rupas
Mars	= 5.0 Rupas
Mercury	= 7.0 Rupas
Jupiter	= 6.5 Rupas
Venus	= 5.5 Rupas
Satrurn	= 5.0 Rupas

If a planet gets sufficient bala or strength in all the shada balas or Six kinds of strength he will confer the full happiness of the effects that are related to him.

गुरुसौम्यरवीणां तु भूतषट्केन्दवो द्विज ! ।
पंचाग्नयः खभूतानि कर-भूमिसुधाकराः ॥३४ ॥
खाग्नयश्च क्रमात्स्थान-दिक्-चेष्टा-समयाऽयने ।
सितेन्द्वोस्त्रयग्निचन्द्राश्च खेषवः खाग्न्यः शतम् ॥३५ ॥
चत्वारिंशत् कला भोम-मन्दयोः षण्णव क्रमात् ।
त्रिंशत् खवेदाः सप्ताङ्ग नखश्चेत्युदिता द्विज ! ॥३६ ॥

34-36. If the Sthana bala, digbala, cheshta bala, kaalabala, and Ayana bala of Jupiter, Mercury and the Sun are respectively 165,35,50,112 and 30 Virupas, then they are regarded as strong. And if the above balas of Venus and the Moon are respectively 133,50,30,100, and 40 Virupas, then they are considered as strong; and if these balas of Mars and Saturn happen to be respectively 96,30,40,67 and 20 Virupas, then they are considered as strong.

एवं कृत्वा बलैक्यञ्च ततश्चिन्त्यं फलं द्विज ! ।
भावस्थानग्रहैः प्रोक्तयोगे ये योगहेतवः ॥३७ ॥
तेषां मध्ये बली कर्ता स एवाऽस्य फलप्रदः ।
योगेष्वाप्तेषु बहुषु नीतिरेवं प्रकीर्तिता ॥३८ ॥

37-38. *BHAVA EFFECTS* : O Brahmin,thus the balas

(strengths) of the planets are to be added together and prediction of effects is to be made according to it. Whatever yogas or effects have been stated earlier with respect to the House or the situation of the planets, the strongest of the yoga karaka planets of that House will be the yoga karaka one and he will confer on the native the effects according to his attributes or qualities. When there are many yoga karaka grahas (effects giving planets) giving many effects in a house, it is this niti (rule) that is spoken about it.

गणितेषु प्रवीणो यः शब्दशास्त्रे कृतश्रमः ।
न्यायविद् बुद्धिमान् देशदिक्कालज्ञो जितेन्द्रियः ॥३९ ॥
ऊहापोह - पटुर्होरास्कन्धश्रवणसम्मतः ।
मैत्रेय! सत्यतां याति तस्य वाक्यं न संशयः ॥४० ॥

39-40. *ELIGIBILITY TO ISSUE FRUITFUL PREDICTIONS* : O Maitreya, doubtless and truthful effects may be predicted only by an astrologer that has achieved supreme skill in Mathematics, that has put in industrious effort in linguistics, that has the knowledge of Nyaya (or Justice), that is endowed with wisdom, that possesses the knowledge of time and space and geography, that has conquered his senses, that has ability in logic and that has studied **Jataka Sastra** (Astrology); And there is no doubt in it that the predictions of him will be truthful.

अथेष्टकष्टाध्यायः ॥३० ॥

Chapter 30

Istha and Kashta Balas

अथ चेष्टमनिष्टं च ग्रहाणां कथयाम्यहम् ।
यद्वशाच्च प्रयच्छन्ति शुभाऽशुभदशाफलम् ॥१ ॥

1. Now I speak of the benefic and evil natures of the planets according to which they give the good or bad effects of their dasas.

स्वनीचोनो ग्रहः शोध्यः षड्भाधिक्ये भमण्डलात् ।
सैको राशिर्भवेदुच्च-रश्मिर्द्विघ्नांशसंयुतः ॥२ ॥

2. *Exaltation Rays*: Deduct the debilitation point of the planet concerned from the Graha Spashta. If the difference is more than 6 signs it should be deducted from 12 signs. Add 1 to the sign of the remainder and double the degrees etc. This will be the Uchcha Rashmi of the planet.

चेष्टाकेन्द्राच्च तद्रश्मिं साधयेदुच्चरश्मिवत् ।
चेष्टाकेन्द्रं कुजादीनां पूर्वमुक्तं मया द्विज ! ॥३ ॥
सायनार्कस्त्रिभोऽर्कस्य व्यर्केन्दुश्च विधोस्तथा ।
चेष्टाकेन्द्रं रसाल्पं तच्चक्राच्छोध्यं रसाधिके ॥४ ॥

3-4. *CHESHTA-RASHMI*: Cheshta Rashmis are to be calculated from cheshta Kendras similar to Uchcha Rashmi computation. O Brahmin, the Cheshta Kendras of the planets from Mars to Saturn have already been explained by me. The cheshta kendra of the Sun is obtained by adding 3 signs to the Sun with Ayanamsha or the saayana Sun, and the cheshta kendra of the Moon by deducting the Sun from the Moon. In case the Cheshta

Kendra exceeds 6 signs it should be deducted from 12 signs and then 1 is to be added to remaining sign and the degrees etc are to be doubled to get the Cheshta Rashmi of a planet.

चेष्टोच्चरश्मियोगार्धं शुभरश्मिः प्रकीर्त्यते।
अष्टभ्यश्च विशुद्धोऽसावशुभाख्यश्च कथ्यते ॥५॥

5. *BENEFICIAL AND MALEFIC RAYS* : One half of the summation of Uchcha Rashmi and Cheshta Rashmi is called Shubha Rashmi and if this (Summation) is deducted from 8, the remainder is called Ashubha Rashmi.

उच्चचेष्टाकरान् व्येकान् दिग्भिर्हत्वा तु योजयेत्।
तदर्धमिष्टसंज्ञं स्यात् कष्टं तत्षष्टितश्च्युतम् ॥६॥

6. *ISHTA AND KASHTA (BENEFIC AND MALEFIC TENDENCIES)*: Deduct 1 from each Uchcha Rashmi and Cheshta Rashmi and multiply the remainder by 10. The summation of the products of both divided by 2 which gives the Ishta Bala (Benefic tendency) and if the Ishta Bala is deducted from 60 it will give Kashta Bala (Malefic tendency).

स्वोच्चे मूलत्रिकोणे च स्वभेऽधिसुहृदीष्टभे।
समभे शत्रुभे चाधि-शत्रुभे नीचभे क्रमात् ॥७॥
षष्टिरिष्वब्धयस्त्रिंशद्दाकृतिस्तिथयो गजाः।
चत्वारो द्वौ च शून्यं च शुभमेतत्फलं गृहे ॥८॥
षष्टितः पतितं चैतच्छेषं स्यागशुभं गृहे।
तदर्धमन्यवर्गेषु ज्ञेयं विप्र! शुभाऽशुभम् ॥९॥

7-9. *ISHTA KASHTA SAPTAVARGAJA PHALA* : A planet, being placed in his exaltation sign mooltrikona sign, own sign, extreme friend's sign, friend's sign, equal's sign, enemy's sign, bitter enemy's sign and debilitation sign, has respectively 60, 45, 30, 22, 15, 8, 4, 2 and O Shubh-Grahankas (benefic points). If Shubha-Grahankas are deduced from 60 the resultants will be their Ashubh-Grahankas.

पञ्चस्विष्टफलं चाद्यात् समं षष्ठे ततः परम्।
अशुभं त्रिषु विज्ञेयमिति शास्त्रेषु निश्चितम् ॥१०॥

10. It has been decided in the Sastras (ancient classics of Astrology) that a planet is to be considered as shubha (auspicious) in his five places, exaltation sign, mooltrikona sign, own sign, extreme friend's sign, friend's sign; equal in the sixth (Equal's sign) and, inauspicious in the rest three signs, the enemy's sign, extreme, enemy's sign and debilitation sign.

दिग्बलं दिक्फलं तस्य तथा दिनफलं भवेत्।
तयोः फलं शुभं प्रोक्तमशुभं षष्टितश्च्युतम्॥११॥
शुभेऽधिके शुभं ज्ञेयमशुभं त्वशुभेऽधिके।
दशाफलं नभोगस्य तथा भावफलं द्विज!॥१२॥

11-12. *NATURE OF EFFECT'S DUE TO DIG BALA ETC*: A planet's Dig bala is to be regarded as his dika phala (directional strength) and his Dina Bala as Dina phala (Effects due to day).

Whatever amount of strength they have is spoken of as their auspicious effect and if it (auspicious effect) is deducted from 60, the remainder as inauspicious effect. O Brahmin, if the auspicious effect exceeds, then the Dasa phala and Bhavaphala of the planets should be known auspicious; and if the inauspicious effect exceeds then these (Dasa phala and Bhava phala) are to be known as inauspicious.

लैः षड्भिः समेधित्वा बलैक्येन भजेत् पृथक्।
तत्तद्बलफलानि स्युरशुभानि शुभानि च॥१३॥
शुभपापफलाभ्यां च हन्याद् दृष्टिं बलं तथा।
दृष्टि ते शुभपापाख्ये बले स्यातां तदाह्वये॥१४॥

13-14. *SAPTA VARGAJA BALA AND ISHTA-KASHTA (Continued)*: The various effects (the effects of the other Shada vargas vide Slokas by 7-9 supra) should be multipled by their respective shada bala and the summation of their effects should be divided by the summation of their Shadabalas. The products and the quotients should be considered respectively their auspicious and inanspicious strengths and effects. And by multiplying their respective aspects and their respective strengths by their respective auspicious and inauspicious effects are to be taken respectively as their auspicious and inauspicious aspects and strengths.

भावानां च फले प्रोक्ते पतीनां च फले उभे।
राशौ शुभनभोगश्चेद् भावसाधनसंभवम् ॥१५ ॥
फलं तस्य शुभे युञ्ज्यादशुभे वर्जयेत् तथा।
पापश्चेदन्यथा चैवं बले दृष्ट्यां तथैव च॥१६ ॥
युञ्जयादुच्चादिगे खेटे फलं नीचादिगे त्यजेत्।
एवं शुभाऽशुभं ज्ञात्वा जातकस्य फलं वदेत्॥१७ ॥
अष्टवर्गफलं चैवं स्थाने च करणेऽन्यथा।
राशिद्वयगते भावे तद्राश्यधिपते: क्रिया॥१८ ॥
स्थानाधिकेन भावेन भावलाभ: प्रकीर्तित:।
तत्समाने च तद्भावे तदानीं स्थानदान् ग्रहान्॥१९ ॥
संयोज्य स्थानसंख्याया दलमेतत्समं फलम्।
एवं सखेटभावानां फलं ज्ञेयं शुभाऽशुभम्॥२० ॥

15-20. The auspicious and inauspicious effects of the Houses and their Lords have been spoken of. The actual effect will be the summation of the effect of the House and of its Lord. If there is a benefic in the House add the same to the auspicious effects and deduct it from the inauspicious effects and that will be the net auspicious and inauspicious effects respectively. If there is a malefic in the House, the process should be reversed (deduction from the auspicious and addition to the inauspicious effects) to know the auspicious and inauspicious effects: Similar is the case with respect to the aspects and strengths. And if the planet is in his exaltation sign etc. even then the effect is to be added to and deducted from the auspicious and inauspicious effects respectively. If he is in his debilitation sign etc the process is to be reversed. In Ashtaka vargas also add to the auspicious points and deduct from the inauspicious ones. If a House is occupied by two signs then the process of adding and subtracting should be done according to the lords of the two signs. In that case whichever sign has most Bindus (Ashtavarga Rekha) that sign will yield more favourable results concerning that House, and if both the signs have more auspicious Bindus (Rekha) then take the average. Thus the auspicious and inauspicious effects should be considered and then predictions should be made about the native.

अथ पदाध्याय ॥३१ ॥

Chapter-31

Bhava Padas

कथयाम्यथ भावानां खेटानां च पदं द्विज ! ।
तद्विशेषफलं ज्ञातुं यथोक्तं प्राड्महर्षिभिः ॥१ ॥
लग्नाद् यावतिथे राशौ तिष्ठेल्लग्नेश्वरः क्रमात् ।
ततस्तावतिथे राशौ लग्नस्य पदमुच्यते ॥२ ॥
सर्वेषामपि भावानां ज्ञेयमेवं पदं द्विज ! ।
तनुभावपदं तत्र बुधा मुख्यपदं विदुः ॥३ ॥

1-3.*METHOD OF PADA CALCULATIONS* : O Brahmin, in order to know the special effects of the Houses I now speak of the Padas (or Arudhas) of the Houses and the planets as they have been described by the earlier great Sages. If as many signs from the Ascendent Lord as he is away from the Ascendant House are counted, the sign that is arrived at is called the Pada or Arudha of the Ascendant. O Brahmin, the Padas of other Houses should be known in the above manner. In all these Padas it is the Pada of the Ascendant that is known by the Learned as the main Pada.

Notes: The Pada calculation may be easily understood by an example: Suppose the Date of birth: 12-7-1952 I.S.T. 9.15 a.m. Lat. 28^{o}-43' Long 77^{0}-55.

Longitudes of the Ascendant and the Planets :

Ascendant	4-14-0-37
The Sun	2-26-31-54
The Moon	11-0-48-27
Mars	6-13-58-10
Mercury	3-22-52-1

Jupiter	0-22-30-16
Venus	3-1-17-43
Saturn	5-15-51-23
Rahu	9-28-32-56
Ketu	3-28-32-56

LAGNA CHART
I

Sat 6
4 Ketu Ven Mer
7 Mars
5
3 Sun
8
2
9
11
1 Jup
10 Rahu
12 Moon

Moon	Jup		Sun
			Ketu Ven Mer
Rahu			Lg
		Mars	Sat

NAVAMSHA CHART
II

Rahu 6
Ven Moon 4
Jup 7
5
3
8
2 Sat Sun
9
9 Mars
1
10 Mer
12 Ket

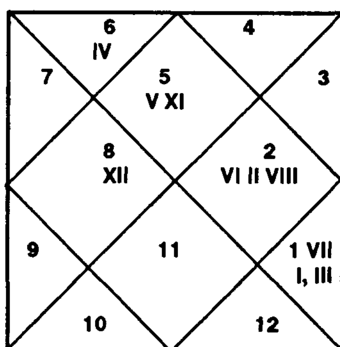
Ketu		Sat Sun	
Mars			Ven Moon
Mer			Lg
		Jup	Rahu

In order to know the Pada or the Arudha of any House it has to be found out as to how far away the Lord of that House is from the house. The number of signs he is ahead of his ho'ıse are to be counted from the sign in which he is situated. The House arrived at in this way is the Pada of the House in question. For example, in the

example given above the Ascendant Lord Sun is situated in the 11th House, that is he is 11 signs ahead from his Ascendant House. He is in the sign of Gemini. Now 11th signs will have to be counted from the sign of Gemini. Here the 11th sign from Gemini is Aries which will be the Pada of the Ascendant. It is called the Lagna Pada also.

In the same way, in order to know the Arudha of the 2nd House we shall find out as to how far away the 2nd Lord Mercury is from this House. Here he is 11 signs away in the 12th House in the sign of Cancer. Counting from Cancer 11 signs ahead we arrive at the sign of Taurus. Therefore, Taurus is the Arudha of the 2nd House.

The Arudha chart may be prepared in this way



	I III VII	II VI VIII	
			Lg VXI
	XII		IV

The figures marked in Roman Numbers denote the Bhava for which it stands as Pada.

There are Mantra or Putra Arudha in Leo, Sukha Arudha in Virgo. There is no Arudha in Libra.

Therefore, a sign may be Arudha of more than one House and may not be the Arudha of any House. Where only 'Pada' is used it refers only to Lagna Pada or Lagna Arudha. The Padas or Arudhas for other Houses will be as follows:

2. Dhana Pada-Arudha of the 2nd House
3. Vikrama or Bhratra Pada-Arudha of the 3rd House
4. Mantra or Sukha Pada-Arudha of the 4th House
5. Mantra or Putra Pada-Arudha of the 5th House
6. Roga or Shatru Pada-Arudha of the 6th House
7. Kama or Kalatra Pada-Arudha of the 7th House

8. Mrityu Pada-Arudha of the 8th House
9. Pitra Pada-Arudha of the 9th House
10. Karma Pada-Arudha of the 10th House
11. Laabha Pada-Arudha of the 11th House
12. Vyaya Pada-Arudha of the 12th House

स्वस्थानं सप्तमं नैवं पदं भवितुमर्हति ।
तस्मिन् पदत्वे विज्ञेयं मध्यं, तुर्यं क्रमात् पदम् ॥४ ॥
यथा तुर्यस्थिते नाथे तुर्यमेव पदं भवेत् ।
सप्तमे च स्थिते नाथे विज्ञेयं दशमं पदम् ॥५ ॥

4-5 *SPECIAL EXCEPTIONS*: In this way the same house or the 7th House from it cannot become its Pada. Therefore when the Pada happens to be the sign's own House, the 10th House there from be treated as its Pada and, when the 7th house from it be the Pada, the 4th House from the original one in question be treated as its Pada. If the Lord of a House be in the 4th House from it, then the very House occupied by him be regarded as the Pada.

Notes: The Sage has made some special provisions, in these slokas with regard to the calculations of the Pada.

1. When the Planet occupies his own sign, according to the earlier slokas his Pada will be the same House. Suppose in a horoscope of Leo Ascendant the Sun falls in his own sign (Leo) and his Pada should be the Ascendant House. But in these two slokas a special provision has been made for such a situation. Here 10 signs from Leo are to be counted. The 10th sign from Leo will be Taurus. Therefore Taurus will be the Pada of the Leo Ascendant. Therefore if the planet occupies his own sign, then the 10th House will be the Arudha from him.

2. In case the planet falls 7th from his own sign, then in order to know the Arudha, the signs will not be counted upto the 7th House but upto the 10th House. If the Ascendant be Leo and the Ascendant Lord, Sun be in the 7th House in the sign Aquarius, then 10 signs from the Ascendant will be counted. Here the 10th sign will be Scorpio. Therefore the Pada of the Ascendant will be Scorpio.

3. If the House Lord is placed 4th from his sign, then the very

4th House will be the Pada. In case the Ascendant be Leo and the Ascendant Lord Sun situated in the 4th House in the sign Scorpio, then the sign Scorpio will be the Ascendant Pada.

यस्माद् यावतिथे राशौ खेटात् तद्भवनं द्विज ! ।
ततस्तावतिथं राशिं खेटारूढं प्रचक्षते ॥६ ॥
द्विनाथद्विभयोरेवं विज्ञेयं सबलावधि ।
विगणय्य पदं विप्र ! ततस्तस्य फलं वदेत् ॥७ ॥

6-7.*PADA FOR PLANETS*: O Brahmin, in the same way, as far away from the planet is his own sign, the house so far there from is to be taken as the Pada or Arudha of the planet concerned. If a planet owns two signs or if a sign is owned by 2 planets, then, O Vipra (Brahmin) the Pada should be calculated on the basis of stronger sign and stronger planet.

Notes: These slokas give us the rule for the calculation of the Arudhas of the planets. Two lords of signs are also referred to here. Therefore, we will have to Include Rahu and Ketu also as having their Padas. Aquarius for Rahu and Scorpio for Ketu are regarded as the signs of these two shadowy planets. Saturn and Mars respectively are also the Lords of these signs.

Note the sign where a planet is placed. Then count therefrom the number he is away from that sign and that will be the Pada or the Arudha of that planet. Thus in a horoscope of Leo ascendant if the Sun be in the sign of Gemini, counting from Gemini to the Sun's own sign Leo we get 3 signs. Then counting 3 sign from Leo we arrive at the sign of Libra and therefore Libra will be the Pada or the Arudha of the Sun. The strength of the sign in the case of the planets owning two signs is to be very carefully determined. One of these two signs may have greater strength than the other one due to various reasons. Your own discretion is to be used in determining the strength and then the Pada or Arudha is to be calculated. The counting should be made up to the stronger sign.

अथाऽहं पदमाश्रित्य फलं किञ्चिद् ब्रुवे द्विज ! ।
पदादेकादशे स्थाने ग्रहैर्युक्तेऽथवेक्षिते ॥८ ॥
धनवान् जायते बालस्तथा सुखसमन्वितः ।

शुभयोगात् सुमार्गेण धनाप्तिः पापतोऽन्यथा ॥९ ॥
मिश्रैर्मिश्रं फलं ज्ञेयं स्वोच्चमित्रादिगेहगैः ।
बहुधा जायते लाभो बहुधा च सुखागमः ॥१० ॥
पदाल्लाभगृहं यस्य पश्यन्ति सकला ग्रहाः ।
राजा वा राजतुल्यो वा स जातो नात्र संशयः ॥११ ॥

8-11. *PADA AND FINANCE*: O Brahmin, now I tell you of some effects based on the Padas. If in the 11th House from the Ascendant Pada is situated some planet or he has the aspect of planets, the native will be happy and rich. Wealth will come througth Virtuous means if the combination is with a benefic; and it will be obtained through questionable means in case the combination is with a malefic. If the combination is formed by both a benefic and a malefic, then it (wealth) will come througth both means. If the planet is in his exaltation sign or in a friend's, sign etc, then the native gets much gains and happiness. If there is the aspect of all the planets on the 11th House from the Pada, then the native will be either a King or equal to a King there is no doubt about it.

पदाल्लाभगृहं पश्येद् व्ययं कश्चिन्न पश्यति ।
अविघ्नेन सदा लाभो जायते द्विजसत्तम ! ॥१२ ॥

12. O excellent of the Brahmins, uninterrupted gains will, always be obtained by the native if the 11th House from the Pada is aspected by all planets and the 12th House from it remains unaspected.

ग्रहदृग्योगबाहुल्ये पदादेकादशे द्विज ! ।
सार्गले चापि तत्रापि बह्वर्गलसमागमे ॥१३ ॥
शुभग्रहार्गले विप्र ! तत्राऽप्युच्चग्रहार्गले ।
शुभेन स्वामिना दृष्टे लग्नभाग्यादिगेन वा ॥१४ ॥
जातस्य भाग्यप्राबल्यं निर्दिशेदुत्तरोत्तरम् ।
उक्तयोगेषु चेत् खेटो द्वादशं नैव पश्यति ॥१५ ॥

13-15. The increase of fortunes of the native is to be predicted in the ascending order, O Brahmin, if in the 11th House from the pada there is the multiplicity of the combination of planets and aspects, if there is the combination of Argala and in that also of many argalas in it, if the Argala is caused by a benefic, if that benefic is

exalted, if the 11th House is aspected by its benefic planet and in that also if it is aspected by the benefic lords placed in the benefic Ascendant and the benefic Ninth House, provided that in the above mentioned combinations no planet aspects the 12th House.

Notes: As the 11th House from the Ascendant is of great inportance for gains of wealth, it is so also from the Ascendant Pada (Lagna Pada). But here it has been particularly pointed out that the 11th House should receive aspect from benefic planets or benefic planets should be present in it while the 12th House should be devoid of their presence or aspect. It has been said perhaps to place a restriction on expenses. The greater the number of the planets in the 11th House from the Lagna Pada or Arudha Lagna (the Ascendant Pada), the greater the number of sources of income and gains will be there to the native. Gains of wealth will come through virtuous means by the benefic planets while the malefic planets will cause them to come through vicious means. These effects will have their blossoming in the Dasa or Antardasa (period or subperiod) of the benefic planets. There will be a full, detailed discussion in Chapter 33 with regard to Argala.

पदस्थानाद् व्यये विप्र ! शुभपापयुतेक्षिते ।
व्ययबाहुल्यमित्येवं विशेषोपार्जनात् सदा ॥१६ ॥
शुभग्रहे सुमार्गेण कुमार्गात् पापखेचरे ।
मिश्रे मिश्रफलं वाच्यमेवं लाभोऽपि लाभगे ॥१७ ॥

16-17. O Brahmin, if the 12th House from the Lagna Pada receives the aspect of the benefics and the malefics, there will be abundant earnings but plenty of expenses as well. In the case of benefics gains of wealth will be through fair means while in that of malefics through foul ones and in that of mixed planets through both Fair and foul means. The same gains of wealth will occur in case of these aspects on the House of gains (the 11th House).

पदारूढाद् व्यये शुक्रभानु-स्वर्भानुभिर्युते ।
राजमूलाद् व्ययो वाच्यश्चन्द्रदृष्ट्या विशेषतः ॥१८ ॥

18. If from the Lagna pada in the 12th House there are together Venus, the Sun and Rahu, it should be predicted that

expenses will occur through the King. There will be more such expenses if there is the aspect of the Moon also on it.

Notes: This combination is found in the horoscopes of those natives who cause losses to the government through their dishonest practices. Such natives are involved in tax evasion, theft of government money or its misappropriation and creation of disorder etc. Therefore they are punished by the government and thus suffer losses through it.

पदारूढाद् व्यये सौम्ये शुभखेटयुतेक्षिते ।
ज्ञातिमध्ये व्ययो नित्यं पापदृक् कलहाद् व्ययः ॥१९ ॥

19. If in the 12th House from the Lagna Pada is placed Mercury and if he is in conjunction with or is aspected by a benefic, then there will be expenses throngh the relatives of the mother. If Mercury is aspected by a malefic planet then expenses will be caused through disputes etc.

पदाद् व्यये सुराचार्ये वीक्षिते चान्यखेचरैः ।
करमूलाद् व्ययो वाच्यः स्वस्यैव द्विजसत्तम ! ॥२० ॥

20. O excellent of the Brahmins, if in the 12th House from the Lagna Pada there is placed Jupiter and he is aspected by other planets expenses will be through taxes and also with respect to self.

आरूढाद् द्वादशे सौरे धरापुत्रेण संयुते ।
अन्यग्रहेक्षिते विप्र ! भ्रातृवर्गाद् धनव्ययः ॥२१ ॥

21. O Brahmin,if in the 12th House from the Lagna-Pada are placed together Saturn and Mars and they are aspected by others, then expenses will occur through one's brothers.

आरूढाद् द्वादशे स्थाने ये योगाः कथिता यथा ।
लाभभावे च ते योगा लाभयोगकरास्तथा ॥२२ ॥

22. *GAINFUL SOURCES* : All the combinations that have been spoken of as expenses causing in the case of the 12th House from the Lagna Pada, are gains or wealth-causing combinations in the case of the 11th House from the lagna pada in a similar way.

Notes : The 12th House from the Pada Lagna is studied to know about the native's expenses, losses of wealth, fines and

penalties in terms of money. Expenses of wealth are caused through those means whose Significator planets are placed in the 12th House or have their aspect on it. Thus, the placement of Mars in the 12th House from the Lagna Pada will cause the expenses of wealth through the native's brothers as Mars is the significator of brothers. Being placed in the 11th House from the Lagna Pada the planets will bring him gains of wealth also through the means related to them. It is this that is pointed out here by the Sage.

आरूढात् सप्तमे राहुरथवा संस्थितः शिखी ।
कुक्षिव्यथायुतो बालः शिखिना पीडितोऽथ वा ॥२३॥

23. *THE SEVENTH HOUSE FROM PADA* : If in the 7th House from the Lagna Pada is situated either Rahu or Ketu, the native will be troubled by the disorders of the stomach or by fire.

आरूढात् सप्तमे केतुः पापखेटयुतेक्षितः ।
साहसी श्वेतकेशी च वृद्धलिङ्गी भवेन्नरः ॥२४॥

24. If in the 7th House from the Lagna Pada is placed Ketu and he is in conjunction with or is aspected by malefics, the native will be adventurous, will have (prematurely) grey hair and signs of old age.

पदात्तु सप्तमे स्थाने गुरु-शुक्र-निशाकराः ।
त्रयो द्वयमथैकोऽपि लक्ष्मीवान् जायते जनः ॥२५॥

25. If in the 7th House from the Lagna Pada there are Jupiter, Venus and the Moon, these three together or two or even one of them, the native will be very wealthy.

स्वतुङ्गे सप्तमे खेटः शुभो वाऽप्यशुभः पदात् ।
श्रीमान् सोऽपि भवेन्नूनं सत्कीर्तिसहितो द्विज ! ॥२६॥

26. If in the 7th House from the Lagna Pada there is an exalted benefic or malefic, the native will be blessed with affluence and great name and fame.

ये योगाः सप्तमे स्थाने पदाद्ध कथिता मया ।
चिन्त्यास्तथैव ते योगा द्वितीयेऽपि सदा द्विज ! ॥२७॥

27. O Brahmin, the effects of the combinations in the 7th House from the Lagna Pada said by me should be considered

similarly in the case of their occurrence in the 2nd House. from it (the Lagna Pada).

उच्चस्थो रौहिणेयो वा जीवो वा शुक्र एव वा।
एको बली धनगतः श्रियं दिशति देहिनः ॥२८॥

28. If in the 2nd House from the Lagna Pada there is any one of exalted Mercury, Jupiter or Venus and even one of them is endowed with strength in this House, the combination indicates the richness of the mortal (the man).

ये योगाश्च पदे लग्ने यथावद् गदिता मया।
ते योगाः कारकांशेऽपि विज्ञेया बाधवर्जिताः ॥२९॥

29. The Combinations spoken of by me with reference to Lagna Pada should be similarly considered with reference to Karakamsha also.

आरूढाद् वित्तभे सौम्ये सर्वदेशाधिपो भवेत्।
सर्वज्ञो यदि वा स स्यात् कविर्वादी च भार्गवे ॥३०॥
आरूढात् केन्द्रकोणेषु स्थिते दारपदे द्विज!।
लग्नजायापदे वापि सबलग्रहसंयुते ॥३१॥
श्रीमांश्च जायते नूनं देशे विख्यातिमान् भवेत्।
षष्ठेऽष्टमे व्ययस्थाने जातो दारपदेऽधनः ॥३२॥
पदे तत्सप्तमे वापि केन्द्रे वृद्धौ त्रिकोणके।
सुवीर्यः संस्थितः खेटः भार्याभर्तृसुखप्रदः ॥३३॥
पदाद्दारपदे चैवं केन्द्रे कोणे च संस्थिते।
द्वयोर्मैत्री भवेन्नूनं त्रिके वैरं न संशयः ॥३४॥
एवं लग्नपदाद् विप्र! तनयादिपदे स्थिते।
मित्राऽमित्रे विजानीयाल्लाभालाभो विचक्षणः ॥३५॥
लग्नदारपदे विप्र! मिथः केन्द्रगते यदि।
त्रिलाभयोस्त्रिकोणे वा तथा राजा धराधिपः ॥३६॥
एवं लग्नपदादेव धनादिपदतो द्विज!।
स्थानद्वयं समालोक्य जातकस्य फलं वदेत् ॥३७॥

30-37. If there is Mercury in the 2nd House from the Lagna Pada, the native will be the lord over his whole country. If Venus is there he will be a poet or an orator. O Brahmin, if the Dara Pada (the Pada of the 7th House) is there in an angle or trine from the Lagna

Pada or if the Lagna Pada and the Dara Pada are occupied by strong planets, the native will certainly be very wealthy and famous in his country. If the Dara Pada is in the 6,8,12 Houses from the Lagna Pada, the native will be poor.

If from the Lagna Pada or from the 7th therefrom in an angle or a trine or an Upachaya there is placed a very strong planet, there will be happiness between the husband and the wife. If the 7th Pada from the Lagna Pada is in an angle or a trine there will be great amity between the couple, if it is in a trika House (6-8- 12 House) there will be enmity between them, there is no doubt about it. O Vipra, similarly if the Putra Pada (the Pada of the 5th House) etc from the Lagna Pada are in the above Houses, from these combinations also should be studied friendship or enmity, gains or losses of the son etc. O Brahmin, if the Lagna Pada and the Dara Pada both are together in an angle or a trine or in the 3rd, 11th House, the native will be a king ruling the earth. And O Brahmin, similarly, it is from the Lagna Pada that Dhana Pada etc. both the places or Houses are to be well studied and it is then that the effects of the native's horoscope are to be predicted.

अथोपपदाध्यायः ॥३२॥

Chapter - 32

Upa Pada

अथोपपदमाश्रित्य कथयामि फलं द्विज! ।
यच्छुभत्वे भवेन्नृणां पुत्रदारादिजं सुखम् ॥१॥
तनुभावपदं विप्र! प्रधानं पदमुच्यते ।
तनोरनुचराद्यत् स्यादुपारूढं तदुच्यते ॥२॥
तदेवोपपदं नाम तथा गौणपदं स्मृतम् ।
शुभखेटगृहे तस्मिन् शुभग्रहयुतेक्षिते ॥३॥
पुत्रदारसुखं पूर्णं जायते द्विजसत्तम! ।
पापग्रहयुते तत्र पापभे पापवीक्षिते ॥४॥
प्रव्राजको भवेज्जातो दारहीनोऽथ वा नरः ।
शुभदृग्योगतो नैव योगोऽयं दारनाशकः ॥५॥
रविर्नैवात्र पापः स्यात् स्वोच्चमित्रस्वभस्थितः ।
नीचशत्रुगृहस्थश्चेत्तदाऽसौ पाप एवं हि ॥६॥

1-6. O Brahmin, now I tell you of the effects based on the Upa Pada the auspiciousness of which confers on the native the happiness from his wife, son etc. O Vipra, the Pada of the Lagna or the Ascendant is the principal Pada and the Pada following it (the Pada of the 2nd House) is called uparudha or UPA PADA. It is this Pada that bears the name of Upa Pada and is also referred to as Gauna Pada. O excellent of the Brahmins if it (the Upa Pada) is occupied by or aspected by benefics, the combination gives the native the full happiness from his wife and sons. If there (in the Upa Pada) is the conjunction of or the aspect of the malefics, the native becomes an ascetic, a mendicant or goes without a wife; but if it

(the Upa Pada) receives the aspect of benefics, the combination is not the destroyer of the native's wife. In the Upa Pada, the Sun, if he is in his exaltation sign or in his friend's sign doesnot become a malefic, but he does become a malefic if he falls in his debilitation sign or in an enemy's sign.

Notes: Learned astrologers are not of one view with regard to finding out the Upa Pada. Some have taken the word 'Anuchara' to mean 'the Son'. Therefore they have regarded the 5th house as the Upa Pada. But it doesnot seem to be right that Anuchara be taken as a synonym of the Son. The ancient commentators of **'Jaimini Sutras'** have regarded the 12th house as the Anuchara of the Ascendant. There is the reading in the **'Jaimini Sutras'**- -'उपपदं पदं पित्रनुचरात्' that is the Pada or Arudha of the House behind the Ascendent is Upa Pada. The word 'पितृ' in the **Jaimini Sutras** should be taken to mean the Ascendant. 'Pitri' is one and therefore Lagna Anuchara is that which follows. Therefore the term means the 12th House.

The Pada of the Ascendant or Lagna is of prime importance and this, the pada of the 12th house is of secondary and therefore it is called Gauna pada or upa pada (sub pada) and in this way there may he upa pada of any house. The consideration of upa pada is made from the vyaya bhava (house of expenses or the House of destruction) of every house. Thus the Upa Pada of Lagna or the Ascendant is considered on the basis of the 12th House,of the 2nd House that of the Ascendant Lord, of the 3rd House on that of the 2nd House etc. Consider the reading of '**Uttara Kalamrita**' in this respect.

एवं रिःफगृहांद भवेद् उपपदं तत्रैव सौम्ये तदा।
तज्जाया हि सुरूपिणी गुणवती सा स्याच्चिरं जीविनी॥

(अध्याय ४२ श्लोक ३८-४०)

That is, the Upa Pada is to be known from the House falling 12th from the House in question. If this Upa Pada is occupied by a benefic the native's wife will be beautiful, will have good qualities and will be long lived. Some ancient commentators have written "सप्तमात्पदमुपपदं" and have taken the Saptam pada or the House of

the wife as the Upa Pada. Others read it as "पितृ अनुचरात" (Pitri Anucharat) and get the numeral 26011. Dividing it by 12. We get 7 as the remainder. The Upa pada will be the pada or Arudha of the 7th House from the Ascendant.

But the view of Neela Kanta is as follows "Pitranucharat" which means 2nd from the Ascendant. If the Ascendant is an even sign then the 2nd house is actually the 12th counted clockwise. Here "Anu" means following. For an Ascendant which is an odd sign "anu" means behind and it is the 12th House.

In our view the House of the Upa Pada should be the 12th House. Therefore, Upa Pada we have to take from the Lord of the 12th from the Ascendant. And count again the number of signs from the position of its Lord and the sign which falls in that number will be Upa Pada.

Suppose the 12th Lord occupies the 5th House, then counting from the 12th House to the 5th House we get 6. Now 6 Houses ahead from the 5th House, that is the 10th House will be the Upa Pada.

शुभग्रहाणां दृष्टिश्चेदुपारूढाद् द्वितीयके ।
शुभर्क्षे शुभयुक्ते च पूर्वोक्तं हि फलं स्मृतम् ॥७ ॥
उपारूढाद् द्वितीयं च नीचांशे नीचखेटयुक् ।
क्रूरग्रहसमायुक्तं जातको दारहा भवेत् ॥८ ॥
स्वोच्चांशे स्वोच्चसंस्थे वा तुङ्गदृष्टिवशात् तथा ।
भवन्ति बहवो दारा रूपलक्षणसंयुताः ॥९ ॥
उपारूढे द्वितीये वा मिथुने संस्थिते सति ।
तत्र जातनरो विप्र! बहुदारयुतो भवेत् ॥१० ॥
उपारूढे द्वितीयेऽपि स्वस्वामिग्रहसंयुते ।
स्वर्क्षगे तत्पतौ वापि यत्र कुत्रापि भूसुर ॥११ ॥
यस्य जन्मनि योगोऽयं स नरो द्विजसत्तम! ।
उत्तरायुषि निर्दारो भवत्येव न संशयः ॥१२ ॥

7-12. If the 2nd House from the Upa Pada has the aspect of benefics or is a benefic sign or has the situation of a benefic, the effects are to be understood as mentioned earlier (in sloka no. 6 of this very chapter) that is happiness from the native's wife and son. And if in the 2nd House from the Upa Pada there is a debilitated

planet, or a planet situated in a debilitated Navamsha or a malefic planet, then the native will be the destroyer of his wife. And if there is in it a planet situated in an exalted Navamsha, or situated in his exaltation sign or if it is aspected by an exalted benefic then the native will get many charming and virtuous wives, or if there is the sign of Gemini in the Upa Pada or in the 2nd House from the Upa Pada, O Brahmin then also the native will be blessed with many wives. If in the Upa Pada or in the 2nd House from the Upa Pada there is its Lord or if its Lord is somewhere in his own sign, then O Bhusur (excellent Brahmin) the native whose horoscope has this combination will have his wife's death in an advanced age, there can be no doubt in it.

Notes: The Second House from the Upa Pada also gives very important indications in respect of the native's wife and son. The presence or aspect of the benefics on this House is an assurance of happiness from the native's wife and son. The sign of a benefic planet is also a good and auspicious indication. In the context of the Sun in determining the auspiciousness of a planet it should be remembered that if he is exalted or is in a friend's sign then he will be a benefic otherwise he will be a malefic.

In the 2nd House from the Upa Pada the situation of the sign of a malefic, the presence of a debilitated planet or of the planet situated in a debilitated Navamsha is responsible for the early death of the native's wife, nay, it will also take away the pleasures of smooth marital relations. But if there is an exalted planet or the aspect of an exalted planet then the native's wife will be charming, attractive and virtuous. The native also is a lover of beauty, has aesthetic sense and has excellent charming manners and is a centre of attraction for women.

Gemini is the sign of Mercury. Both these are significators of plularility. The sign Gemini indicates that the native will get sexual pleasure from many women. The significant thing here is that all those women will be very younger in age than the native himself. The presence of benefics in the sign of Gemini will confer several marriages to the native and all these marriages will take place with his wife or wives remaining alive. The cause of many marriages will be the native's own pleasure. And if there is the combination of the

malefics in the sign of Gemini, then many marriages will take place due to the death of the former wife. If in the Upa Pada or in the 2nd House from the Upa Pada there is its Lord or if its Lord is in another house in his own sign then the native's wife will die in an advanced age. But this is possible only when he has some malefic influence on him. According to Indian tradition the wife's death before her husband is regarded as good and auspicious. Therefore it may be called a good combination.

स्वराशौ संस्थितेऽप्येवं नित्याख्ये दारकारके।
उत्तरायुषि निर्दारो भवत्येव न संशयः ॥१३॥
उपरूढपतिः स्वोच्चे स्थिरस्त्रीकारकोऽथ वा।
सुकुलाद् दारलाभः स्यान्नीचस्थे तु विपर्ययात् ॥१४॥
उपारूढे द्वितीये वा शुभसम्बन्धतो द्विज!।
जातस्य सुन्दरी भार्या भव्या रूपगुणान्विता ॥१५॥

13-15. *WIFE FROM THE SECOND OR UPA PADA*. Even when the planets that are constant signifcators of wife occupy their own signs, there is no doubt in it that the native will be devoid of his wife in the latter half of his life. If the Lord of the Upa Pada or Upa Rudha or the constant significators of wife is in his exaltation sign the native will have a wife from a noble family and if he is in his debilitation sign the case will be the reverse, that is he will get a wife from a dishonurable family, there can be no doubt about it. And O Brahmin, if there is the conjunction of benefics in the Upa Pada or in the 2nd House from the Upa Pada, the native's wife will be endowed with beauty and virtues.

Notes: The Sage has given detailed information about movable significator in Chapter 34th. Here he has talked only of the constant significator. In every horoscope the 7th lord and Venus are constant significators in reference to wife.

उपारूढाद् द्वितीये च शनिराहू स्थितौ यदि ॥
अपवादात् स्त्रियस्त्यागो नाशो वा जायते द्विज! ॥१६॥

16. If Saturn and Rahu are in the 2nd from Upa Pada, the native will give up his wife either due to calumny or she will be destroyed (by death).

Notes: Saturn and Rahu are the significators of grief and trouble. They have love for loneliness and seclusion. Due to this nature of these planets the learned Astrologer J.N. Bhasin has described them as planets of separative nature. Therefore, due, to quarrel and dispute with the wife there is the possibility of divorce. Rahu is the significator of sudden troubles, sudden injury and death also. Due to this the Sage has also indicated the possibility of the wife's choosing her death by suicide on account of quarrels or disputes.

उपारूढे द्वितीये वा शिखिशुक्रौ यदा स्थितौ।
रक्तप्रदररोगार्ता जायते तस्य भामिनी ॥१७॥

17. If in the Upa Pada or in the 2nd House from the Upa Pada there are Venus and Ketu, the native's wife is troubled by bleeding and Leucorrhea.

बुध-केतू स्थितौ तत्र तदाऽस्थिस्रावसंयुता।
तत्रस्थाः शनिराह्वर्कास्तदाऽस्थिज्वरसंयुता ॥१८॥

18. If there are Mercury and Ketu the combination will cause breakage of bones, and if Rahu, Saturn and the Sun it will cause bone fever.

स्थूलाङ्गी बुधराहूभ्यां तत्रस्थाभ्यां द्विजोत्तम!।
बुधक्षेत्रे कुजार्कौ चेन्नासिकारोगसंयुता ॥१९॥
कुजक्षेत्रेऽप्येवमेव फलं ज्ञेयं द्विजोत्तम!।
बृहस्पतिशनी तत्र कर्णनेत्ररुजान्विता ॥२०॥
तत्रान्यगेहगौ विप्र! बुद्धभौमौ स्थितौ यदा।
यदा स्वर्भानु-देवेज्यौ भार्या दन्तरुजान्विता ॥२१॥
शनिराहू शनिक्षेत्रे पङ्गुर्वातरुजान्विता।
शुभदृग्योगतो नेति फलं ज्ञेयं विपश्चिता ॥२२॥

19-22. O excellent of the Brahmins, the situation there (in the 2nd House from Upa Pada) of Mercury and Rahu will give the native stout bodied wife. If in the signs of Mercury (Gemini and Virgo) there are the Sun and Mars the wife will suffer from nasal disorders. And O excellent of the Brahmins, the same effects should be known if they are in the signs of Mars (Aries and Scorpio). If there are Jupiter

and Saturn she will be troubled by the disorders of ears, eyes. If, O Vipra there are Mars and Mercury in other than own signs or if Rahu with Jupiter be there the wife will suffer from dental disorders. And if in the 2nd House from the Upa Pada there are Saturn and Rahu in the signs of Saturn (Capricorn and Aquarius) he will be troubled by windy disorders or by lameness. If there is the conjunction of or aspect of benefics in these malefic combinations, the above mentioned evil effects will not come to pass.

लग्नात् पदादुपारूढाद् यो राशिः सप्तमो द्विज ! ।
तस्मात् तत्स्वामिनः खेटात् तदंशाच्च द्विजोत्तम ! ॥२३ ॥
एवमेव फलं ज्ञेयमित्याहुर्नारदादयः ।

23-23 1/2. O Brahmin, the same effects are to be known from the sign which falls 7th from the Lagna, the Pada and the Upa Pada, from its lord and also from its Navamsha, it has been said by the Sages Narada etc.

उक्तेभ्यो नवमे विप्र ! शनिचन्द्रबुधा यदि ॥२४ ॥
अपुत्रता तथाऽर्केज्यराहुभिर्बहुपुत्रता ।
चन्द्रेणैकसुतस्तत्र मिश्रैः पुत्रो विलम्बतः ॥२५ ॥
रवीज्यराहुयोगेन पुत्रो वीर्यप्रतापवान् ।
प्रचण्डविजयी विप्र ! रिपुनिग्रहकारकः ॥२६ ॥
उक्तस्थाने कुजार्किभ्यां पुत्रहीनः प्रजायते ।
दत्तपुत्रयुतो वापि सहोत्थसुतवान् भवेत् ॥२७ ॥
तत्रस्थे विषमे राशौ बहुपुत्रयुतो नरः ।
स्वल्पापत्यः समे राशौ जायते द्विजसत्तम ! ॥२८ ॥

24-28. *ABOUT SONS*: O Vipra, if from the above mentioned House (from the Lagna Pada and the Upa Pada) in the 9th House there are Saturn, the Moon and Mercury, the native will get no son at all and in case the Sun, Rahu and Jupiter be there he will have many sons. If the Moon be there he will get one son and if there be the mixture of planets the son's obtainment will be delayed. But the son who is born due to the conjunction there of the Sun, Jupiter and Rahu will be strong, valorous a great conqueror and, O Vipra, the destroyer of his enemies. And if in the 9th House from the Lagna Pada or the Upa Pada there are Mars and Saturn the native will get

no son or he will have an adopted son or he will adopt his brother's son. If there is an odd sign, the combination will yield many sons, and in case there be an even sign it will yield a few sons.

सिंहे चोपपदे विप्र! निशानाथयुतेक्षिते।
अल्पप्रजोऽथ कन्यायां जातः कन्याप्रजो भवेत्॥२९॥
सुतभावनवांशाच्च स्थिरसन्ततिकारकात्।
एवं त्रिंशांशकुण्डल्यामपि योगं विचिन्तयेत्॥३०॥

29-30. *MANY SONS AND MANY DAUGHTERS*: O Brahmin, if there is the sign Leo in the Upa Pada and if it is aspected by the Moon or if the Moon be there, the native will get a few issues and if the sign Virgo is there he will have many daughters.

शनिराहू त्रिलाभस्थौ पदाद् भ्रातृर्विनाशकौ।
ज्येष्ठस्यैकादशे तत्र कनिष्ठस्य तृतीयके॥३१॥

31. *BROTHERS FROM LAGNA PADA*: If in the 3rd/11th House from the Lagna Pada there are Saturn and Rahu they are destroyer of brothers, in the 11th elder brother's and in the 3rd younger brother's.

दैतेज्ये तत्र गर्भस्य नाशो व्यवहितस्य च।
लग्ने वापि पदे रन्ध्रे दैत्याचार्ययुतेक्षिते॥३२॥

32. *BROTHERS FROM LAGNA PADA*. If in the 3rd/11th from the Lagna Pada there is Venus, then there would be abortion to the mother earlier. The situation or aspect of Venus in the 8th House from the Ascendant or the Ascendant Pada will also give the same effect.

तथैव फलमित्याहुर्निर्विशंकं मुनीश्वराः!।
तृतीयलाभयोर्विप्र! चन्द्रेज्यबुधमङ्गलाः॥३३॥
बहवो भ्रातरस्तस्य बलवन्तः प्रतापिनः।
शन्यारसंयुते दृष्टे तृतीयैकादशे द्विज!॥३४॥
कनिष्ठज्येष्ठयोर्नाशो विज्ञेयो द्विजसत्तम!।
शनिरेको यदा विप्र! लाभगो वा तृतीयगः॥३५॥
तदा स्वमात्रशेषः स्यादन्ये नश्यन्ति सोदराः।
तृतीये लाभगे केतौ बहुलं भगिनीसुखम्॥३६॥

33-36. O Brahmin, these effects will be there as they have been stated by the Sages, there can be doubt in it. If in the third or the 11th House from the Lagna Pada there is the Moon, Jupiter, Mercury and Mars, the native will have many valorous brothers. And should in these houses be placed, O Brahmin,, Saturn and Mars or they lend aspect there to, younger and elder brother will respectively be destroyed. O Vipra, if in the 11th or 3rd House from the Lagna Pada, Saturn is alone, then the native only will remain alive, the other brothers will be destroyed: Should there be in the 3rd or the 11th House from the Lagna Pada, only Ketu, then the native will have abundant happiness from his sisters.

आरूढात् षष्ठभावस्थे पापाख्ये शुभवर्जिते ।
शुभसम्बन्धरहिते चौरो भवति जातकः ॥३७ ॥

37. If in the 6th House from the Lagna Pada there is a malefic and if it doesnot have the aspect or conjunction of a benefic, the native will be a thief.

सप्तमे द्वादशे स्थाने सैंहिकेययुतेक्षिते ।
ज्ञानवांश्च भवेद् बालो बहुभाग्ययुतो द्विज ! ॥३८ ॥

38. If there is Rahu in the 7th or 12th House from the Lagna Pada or if these Houses are aspected by Rahu, the native will be wise and learned and very fortunate.

आरूढे संस्थिते सौम्ये सर्वदेशाधिपो भवेत् ।
सर्वज्ञस्तत्र देवेज्ये, कविर्वादी च भार्गवे ॥३९ ॥

39. Should there be Mercury in the Lagna Pada, the native will be the king of the whole country. If there is Jupiter in it he will have all knowledge and in case Venus be in it he will be a poet.

उपारूढात् पदाद् वापि धनस्थे शुभखेचरे ।
सर्वद्रव्याधिपो धीमाञ्जायते द्विजसत्तम ।४० ॥

40. O excellent Brahmin, if in the 2nd House from the Upa Pada or the Lagna Pada, there are benefics, the native will have all kinds of wealth and he will be intelligent.

उपारूढाद्धनाधीशे द्वितीयभवनस्थिते ।
पापखेचरसंयुक्ते चौरो भवति निश्चितम् ।४१ ॥

41. If in the 2nd House from the Upa Pada the 2nd Lord is in conjunction with the malefics the native will certainly be a thief.

तत्सप्तमगृहाधीशाद् राहौ धनगते द्विज ! ।
दंष्ट्रावान् जायते बालः स्तब्धवाक् केतुखेचरे ।।४२ ।।
शनैश्चरे कुरूपः स्यात्सप्तमेशाद् द्वितीयगे ।
मिश्रग्रहसमायुक्ते फलं मिश्रं समादिशेत् ।।४३ ।।

42-43. O Brahmin, if Rahu is in the 2nd from the Lord of the 7th House counted from the Upa Pada the native will have long and projected teeth, if Ketu is so placed he will be dumb, if Saturn he will be ugly and if there be the combination of mixed planets then mixed effects should be told.

अथाऽर्गलाध्यायः ॥३३ ॥

Chapter 33

Argala or Planetary Intervention

भगवन्! याऽर्गला प्रोक्ता शुभदा भवताऽधुना ।
तामहं श्रोतुमिच्छामि सलक्षणफलां मुने! ॥१ ॥

1. O God like, now I long to listen from you the conditions and effects of Argala, which was told by you as giver of auspicious effects.

मैत्रेय! सार्गला नाम यया भावफलं दृढम् ।
स्थिरं खेटफलं च स्यात् साऽधुना कथ्यते मया ॥२ ॥
चतुर्थे च धने लाभे ग्रहे ज्ञेया तदर्गला ।
तद्बाधकाः क्रमात् खेटा व्योमरिष्फतृतीयगाः ॥३ ॥
निर्बला न्यूनसंख्या वा बाधका नैव सम्मताः ।
तृतीये त्र्यधिकाः पापा यत्र मैत्रेय! बाधकाः ॥४ ॥
तत्रापि चार्गला ज्ञेया विपरीता द्विजोत्तम! ।
तथापि खेटभावानां फलमर्गलितं विदुः ॥५ ॥
पञ्चमं चार्गलास्थानं नवमं तद्विरोधकृत् ।
तमोग्रहभवा सा च व्यत्ययाज् ज्ञायते द्विज! ॥६ ॥
एकाग्रहा कनिष्ठा सा द्विग्रहा मध्यमा स्मृता ।
अर्गला द्व्यधिककोत्पन्ना मुनिभिः कथितोत्तमा ॥७ ॥
राशितो ग्रहतश्चापि विज्ञेया द्विविधाऽर्गला ।
निर्बाधका सुफलदा विफला च सबाधका ॥८ ॥
यत्र राशौ स्थितः खेटस्तस्य पाकान्तरं यदा ।
तस्मिन् काले फलं ज्ञेयं निर्विशंकं द्विजोत्तम! ॥९ ॥

2-9. *FORMATION OF ARGALA*: O Maitreya, that by means of which are known the definite effects of the Houses and the Planets bears the name of Argala. It will be now explained by me. If a planet happens to be placed in the 4th, 2nd and 11th house (from the house or the planet) it should be known as the Argala combination. The obstructors of these Argala combinations are respectively the 10th, the 12th and the 3rd houses (i.e. if the planets are respectively in these houses from the Argala houses then there will be no Argala combination). But if there are weak planets in these obstructing houses or their number is less (than the Argala forming combinations) then they no longer remain obstructors. O Maitreya, if in the 3rd house there are 3 or more than 3 malefic planets, then O excellent of the Brahmins that also is known as Vipreeta Argala. From this Argala also the effects of the planets and Houses are obtained without obstructions. And the 5th house also is the Argala house (from any house or planet) and the 9th house is its obstructor. O Brahmin, due to their ever retrograde motions, the shadowy planets, Rahu and Ketu, should be known as Argala places in reverse order. It is said by the Sages that Argala caused by one planet will yield limited effects, the one caused by two, medium ones, and the one caused by more than two excellent ones. Argala should be known in two ways, both from the planet and also from the House. The Argala having no obstructor will be giver of effects, that having obstructors will not confer any effect. O excellent of the Brahmins, the effects (of Argala) should be undoubtedly (and with certainty) known during that period which happens to be the Dasa or Antardasa period of that planet or sign which is endowed with Argala.

Notes: Argala means the bolt which is used to close and lock the door. It is a Sanskrit word. Argala keeps in lock and key the effects of the planet or the sign concerned, saves these (effects) from decay. The Argala causing houses are determined by counting from a planet or house. If a planet happens to fall in the 4-2-11 houses from any planet or house, it gives birth to Argala combination. These 4-2-11 houses serve as Argala house for that planet or house from which they have these positions. Suppose Jupiter is situated in the 4th house. Then the planets situated in the

4-2-11 houses from the 4th house and Jupiter will form the Argala combination for Jupiter and they will give definiteness, firmness and certainty in the effects bestowed by Jupiter and this will be the Argala of Jupiter. But this Argala combination will experience obstruction and will be broken when from that planet (from the house forming Argala) in the 10-12-3 respectively there is also some planet. Thus Argala is formed if Jupiter is in the 4th house and there is some planet in the 4th House from Jupiter. But if there is some planet in the house 10 from Jupiter, then the Argala will be regarded as broken. Argala will be formed by a planet situated 2nd from Jupiter. But if there is a planet in the 12th house from Jupiter also, then Argala will be broken. And Argala will also be formed in case there is a planet in 11th house from Jupiter. But if there is a planet in the 3rd house from Jupiter also then the Argala forming in the 11th house will be broken. The Sage further says that if there are 3 or more than 3 malefic planets in the 3rd house from any planet or house, Vipreeta Argala is formed. This Argala also confers effects like Argala. It has no obstructing house. The 5th is also an Argala causing house and the 9th is the obstructing house of the 5th house. The planets having retrograde motion, Rahu and Ketu, the Argala houses and the Argala obstructing house have reverse order of counting Argala, that is counting is done in reverse order from Rahu and Ketu. Suppose Rahu or Ketu is in the 5th house. Then the house second to them will be the 4th house (in reverse order). Some learned astrologers interpret them as the mutual exchange of argala and the obstructors of argala, that is the placement of a planet in 10- 12-3 from Rahu or Ketu causes the Argala combination and in 4-2- 11 from them, the obstructors of the combination.

अर्गलां प्रतिबन्धश्च प्रथमांघ्रिचतुर्थयोः ।
द्वित्र्यङ्घ्र्योश्रच मिथो विप्र! चिन्तयेदिति मे मतम् ॥१० ॥

10. *SPECIAL*: The Argala caused by the situation of a planet in the Ist one fourth part of a sign and that caused by his situation in the second one fourth part are countered by the obstructor planet. O Brahmin, such is my opinion.

Notes: Obstruction to Argala may be caused only in two conditions. First when the Argala causing planet is between 0° and

7^{o}-30' in any sign (i.e. the planet is placed in the first quarter of a sign) and the obstructing planet is between 22^{o}-30' and 30^{o} (that is the obstructing planet is in the 4th quarter of a sign.

Second: When the Argala causing planet is in the 2nd quarter that between 7^{o}-30' and 15^{o} and the obstructing planet is in the 3rd quarter of the planet that is between 15^{o} and 22^{o}-20'

1 sign = 30^{o}, Quarter of a sign = 30/4 = 7^{o}-30'

पदे लग्ने मदे वापि निराभासार्गला यदा।
तदा जातोऽतिविख्यातो बहुभाग्ययुतो भवेत् ॥११॥
यस्य पापः शुभो वापि ग्रहस्तिष्ठेत् शुभार्गले।
तेन द्रष्टेक्षितं लग्नं प्राबल्यायोपकल्प्यते ॥१२॥
सार्गले च धने विप्र! धनधान्यसमन्वितः।
तृतीये सोदरादीनां सुखमुक्तं मनीषिभिः ॥१३॥
चतुर्थे सार्गले गेहपशु-बन्धुकुलैर्युतः।
पञ्चमे पुत्रपौत्रादिसंयुतो बुद्धिमान्नरः ॥१४॥
षष्ठे रिपुभयं, कामे धनदारसुखं बहु।
अष्टमे जायते कष्टं धर्मे भाग्योदयो भवेत् ॥१५॥
दशमे राजसम्मानं लाभे लाभसमन्वितः।
सार्गले च व्यये विप्र! व्ययाधिक्यं प्रजायते ॥१६॥
शुभग्रहार्गलायां तु सौख्यं बहुविधं भवेत्।
मध्यं पापार्गलायां च मिश्रायामपि चोत्तमम् ॥१७॥

11-17 *ARGALA EFFECTS* : In case Argala is there in the Arudha pada, in the Ascendant and in the 7th without any obstruction, then the native will be very famous and fortunate. The aspect on the ascendant of a planet from whom there is a malefic or a benefic planet in the Argala house and there is also no obstructor also makes the native very fortunate, healthy and happy. O Brahmin, in the same way, if the second house is with Argala, the native will be endowed with wealth and grains, if the 3rd house happiness from coborn; if the 4th house with residences, quadrupeds and relatives; if the 5th house, sons, grandsons and intelligence; if the 6th house, fear from enemies, if the 7th house abundant happiness from wealth, from marital life; if the 8th house, troubles and hardships; if the 9th house, factor in the rise of fortunes; if the 10th house, royal honour; if the 11th house, gains and, if the

12th house is with Argala then, O Brahmin there will be much expenses. If the Argala is of the benefics it will confer various kinds of happiness; if of malefics middling happiness, and if of both benefics and malefics; mixed results.

लग्नपञ्चमभाग्येषु सार्गलेषु द्विजोत्तम! ।
जातश्च जायते राजा भाग्यवान् नात्र संशयः ॥१८॥

18. O excellent of the Brahmins, should there be unobstructed Argala of the Ascendant, the 5th and the 9th houses, the native will doubtlessly become a king and be fortunate.

अथ कारकाध्यायः ॥३४॥

Chapter 34

Planetary Karakatwas (Indications of Planets)

अथाऽहं सम्प्रवक्ष्यामि ग्रहानात्मादिकारकान् ।
सप्तरव्यादिशन्यन्तान् राह्वन्तान् वाऽष्टसंख्यकान् ॥१॥
अंशैः समौ ग्रहौ द्वौ चेद्राह्वान्तान् चिन्तयेत् तदा ।
सप्तैव कारकानेवं केचिदष्टौ प्रचक्षते ॥२॥

1-2. Now I speak of Atma etc. Karakas of the planets. There are 7 from Sun to Saturn or 8 Karakas from the Sun to Rahu. Some say that if there are equal degrees etc. of two planets Rahu should be considered as Karaka only then. In this way there only 7 planets. But some say that there are 8 planets including Rahu irrespective of such a state.

Notes : The Karakas of the planets are fixed. But there is a special arrangement in this chapter. Here the clear position of the planets (their longitudes) becomes the basis of determining the Atma etc. Karakas. These Karakas are seven. But when the spashta of two planets (longitudes of 2 planets) becomes equal, Rahu is also included as a Karaka in the form of a deciding factor. But some Learned Astrologers are of the view that Rahu should be included among the planets irrespective of this state. These two views are not new, they have been there since the ancient ages.

आत्मा सूर्यादिखेटानां मध्ये ह्यंशाधिको ग्रहः ।
अंशसाम्ये कलाधिक्यात् तत्साम्ये विकलाधिकः ॥३॥

बुधै राशिकलाधिक्याद् ग्राह्यो नैवात्मकारकः ।
अंशाधिकः कारकः स्यादल्पभागोऽन्त्यकारकः ।।४ ।।
मध्यांशो मध्यखेटः स्यादुपखेटः स एव हि ।
विलोमगमनाद्राहोरंशाः शोध्याः खवह्नितः ।।५ ।।
अंशक्रमादधोऽधःस्थाश्चराख्याः कारका इति ।
आत्माख्यकारकस्तेषु प्रधानं कथ्यते द्विज ! ।।६ ।।
स एव जातकाधीशो विज्ञेयो द्विजसत्तम ! ।
यथा भूमौ प्रसिद्धोऽस्ति नराणां क्षितिपालकः ।।७ ।।
सर्ववार्ताधिकारी च बन्धकृन्मोक्षकृत् तथा ।।८ ।।

3-8. *ATMA KARAKA DEFINED* : The Atma Karaka planet is that one whose degress are the greatest in number among the planets the Sun etc. If the degrees are identical the one having more kalas {minutes} and if the Kalas are also identical, the one having more vikalas (seconds) will be the Atma Karaka planet. The learned astrologer should not accept as Atma Karaka planet that one who has more signs and minutes. The planet who has the highest number of degrees is the Atma Karaka, the one who has the lowest number is the Antyakaraka and the one who has neither the highest nor the lowest number of degrees is the Madhyakheta and he is also the upakheta. Due to his retrograde motion the degrees of Rahu should be deducted from 30 and the remainder should be considered as the Atma Karaka, Situated lower and still lower in the order of degrees, kalas and vikalas the planets are Chara karakas. O Brahmin, of these it is the Atam Karaka who is called the Principal Karaka. O excellent of the Brahmins it is he who should be regarded as the king of the natives. As in the country the king is the most famous of all the men there, he is the head of all the affairs of the country and is entitled to arrest and release men.

यथा राजाज्ञाया विप्र ! पुत्रामात्यादयो जनाः ।
समर्था लोककार्येषु तथैवाऽन्येपि कारकाः ।।९ ।।
आत्मानुकूलमेवात्र भवन्ति फलदायकः ।
प्रतिकूले यथा भूपे सर्वेऽमात्यादयो द्विज ! ।।१० ।।
कार्यं कर्तुं मनुष्याणां न समर्था भवन्ति हि ।
तथाऽऽत्मकारके क्रूरे नाऽन्ये स्वशुभदायकः ।।११ ।।
अनुकूले नृपे यद्वत् सर्वेऽमात्यादयो द्विज ! ।
नाशुभं कुर्वते तद्वन्नान्ये स्वाऽशुभदायकाः ।।१२ ।।

9-12. *IMPORTANCE OF ATMA KARAKA* : O Vipra, just as by the order of the king his son, and his ministers etc. are capable of doing public works, in the same manner the other Karakas also become effects giving in confirmity with the Atma Karaka planet. O Brahmin, just as, the ministers etc. are not capable of doing public works if they are adverse to the king, in the same way if the Atma Karaka is inauspicious the other Karakas are unable to give auspicious effects. O Brahmin, just as all the ministers etc. are favourable if the king is favourable, in the same way the other Karakas also donot exert their malefic influence if the Atma Karaka is favourable.

आत्माकारकभागेभ्यो न्यूनांशोऽमात्यकारकः ।
तस्मान्नयूनांशको भ्राता तन्नयूनोमातृसंज्ञकः ॥१३ ॥
तन्नयूनांशः पितातस्मादल्पांशः पुत्रकारकः ।
पुत्रान्नयूनांशको ज्ञातिर्ज्ञातेर्न्यूनांशको हि यः ॥१४ ॥
स दारकारको ज्ञेयो निर्विशंक द्विजोत्तम ! ।
चराख्यकारका एते ब्राह्मणा कथिताः पुरा ॥१५ ॥
मातृकारकमेवाऽन्ये वदन्ति सुतकारकम् ।
द्वौ ग्रहौ भागतुल्यौ चेज्जायेतां यस्य जन्मनि ॥१६ ॥
तदग्रकारकस्यैवं लोपो ज्ञेयो द्विजोत्तम ! ।
स्थिरकारकवशात्तस्य फलं ज्ञेयं शुभाऽशुभम् ॥१७ ॥

13-17 *OTHER KARAKAS* : O excellent of the Brahmins, the planet next to Atma Karaka in his degrees is called Amatya Karaka, the planet having fewer degree than the Amatyakaraka is called Bhratra Karaka, the next to Bhratra Karaka in degrees is Matrikaraka and next to him in degrees is Pitri Karaka, next Putra Karaka, next Jaati Karaka (Caste Factor) and next to Jaati Karaka in degrees should be undoubtedly is the streekaraka (wife). Since the olden times the Brahmins have spoken of them as charakarakas (inconstant significators). Some other Astrologers call the Matri Karaka and Putra Karaka as one and the same. If the degrees etc. of two planets are identical, both of them are considered as one Karaka and O excellent of the Brahmins, in this case the former Karaka is eclipsed. In such a state the auspicious or inauspicious effects of that former planet should be known from the constant karaka (significator).

Notes : These Karakas are changed in the Horoscope of every native because these are determined by Graha Spashta (Longitudes of planets). It is because of their changing in every Horoscope that they are called chara karaka. The number of charakarakas may be at the maximum 8. When the spashta (Longitude) of two planets are identical, both the planets become the Karakas of that relative. Suppose the Bhratri Karaka (significator of Brother) and the next planet to him in lower degrees are identical, then both of them will be the Bhratri Karaka and the next planet to the Bhratri Karaka one having lower degrees than he has will not be a chara karaka in the form of Matri Karaka (significator of the Mother). It is from the constant Karaka of the mother who is generally the Moon, that the auspicious and the inauspicious effects of the mother are studied. There is this controversy since the time of the Sage Parasara about the total number of the chara Karakas because some learned astrologers consider the Matri Karaka and Putra Karaka as one karaka. Those who think the number to be 7 donot consider Rahu but those who think it to be 8 consider him with regard to Karakas. In order to know the traversed degrees of Rahu his degrees etc. should be deducted from 30 degrees and the remaining degrees should be considered as karaka.

Our graha spashta from which the charakarakas will be determined are as follows.

The Sun	1 - 18° - 8' - 22"
The Moon	0 - 26° - 47' - 25"
Mars	1 - 14° - 28' - 1"
Mercury	1 - 1° - 5' - 7"
Jupiter	11 - 16° - 19' - 53"
Venus	3 - 2° - 39' - 37"
Saturn	5 - 3° - 16' - 14"
Rahu	10 - 23° - 35' - 22"

The degrees of Rahu will be determined in the following way

30° - 0 - 0
(-) 23° - 35' - 22'
6° - 24' - 38"

The Chara Karakas will be as follows:

Sl No.	Karaka	Planet	Longitude
1.	Atma Karaka	the Moon	26^{o} - 47' - 25"
2.	Amatya Karaka	the Sun	18^{o} - 8' - 22"
3.	Bhratri Karaka	Jupiter	16^{o} - 19' - 53"
4.	Matri Karaka	Mars	14^{o} - 28' - 1"
5.	Pitri Karaka	Rahu	6^{o} - 24' - 38"
6.	Putra Karaka	Saturn	3^{o} - 16' - 14"
7.	Jaati Karaka	Venus	2^{o} - 39' - 37"
8.	Stree Karaka	Mercury	1^{o} - 5' - 7"

अधुना सम्प्रवक्ष्यामि स्थिराख्यान् कारकग्रहान्।
स पितृकारको ज्ञेयो यो बली रवि-शुक्रयोः ॥१८॥
चन्द्रारयोर्बली खेटो मातृकारक उच्यते।
भौमतो भागिनी श्यालः कनीयान् जननीत्यपि ॥१९॥
बुधान्मातृसजातीया मातुलाद्याश्च बान्धवाः।
गुरोः पितामहः शुक्रात् पतिः, पुत्रः शनैश्चरात् ॥२०॥
विप्रान्तेवासिनः पत्नी पितरौ श्वशुरौ तथा।
मातामहादयश्चिन्त्या एते च स्थिरकारकाः ॥२१॥

18-21.*CONSTANT OR FIXED KARAKAS* : Now I speak of the constant or fixed Karakas. The stronger between the Sun and Venus will be the Pitri Karaka, the stronger between the Moon and Mars is called the Matri Karaka. Sister, brother in law (wife's brother) and younger brother are also considered from Mars and from Mercury are considered relatives equal to mother (such as aunt or uncle's wife) and the relatives to the mother, maternal uncle etc. From Jupiter the grandfather, from Venus husband, from Saturn the son and from Ketu are considered the wife, father, mother, father in law and mother's father etc.

Notes : 'Ante Vaasi' in Sloka number 21, literally means a student. Therefore some learned writers have taken Venus as the student of Jupiter and have suggested to consider wife, father, mother, father-in-law and mothers-father from Venus. But the word 'Ante Vasi' will be taken here in its suggested meaning. One of Ketu's names is Ante Vasi also as he is counted last of all planets. Therefore here 'Antevasi' is to be taken to mean 'Ketu'.

अथाऽहं कारकान् वक्ष्ये खेटभाववशाद्द्विज!।
रवितः पुण्यभे तातश्चन्द्रान्माता चतुर्थके ॥२२॥
कुजात् तृतीयतो भ्राता बुधात् षष्ठे च मातुलः।
देवेज्यात् पञ्चमात् पुत्रो दाराः शुक्राच्च सप्तमे ॥२३॥
मन्दादष्टमतो मृत्युः पित्रादीनां विचिन्तयेत्।
इति सर्वं विचार्यैव बुधस्तत्तत् फलं वदेत् ॥२४॥

22-24 *HOUSES RELATED* : O Brahmin, now I speak of the Karakas as they are derivable from the significator planets and the significator Houses. The 9th from the Sun denotes father, the 4th from the Moon mother, the third from Mars brothers, the 6th from Mercury maternal uncle, the 5th from Jupiter sons, the 7th from Venus wife and the 8th from Saturn death and Pitras (forefathers who have died). In this way the learned astrologer should predict the effects related to the relatives after duly considering all these Karakas.

अथाऽहं सम्प्रवक्ष्यामि प्रसङ्गाद्योगकारकान्।
खेटान् जन्मनि जातस्य मिथः स्थितिवशाद् द्विज! ॥२५॥
स्वर्क्षे स्वोच्चे च मित्रर्क्षे मिथः केन्द्रगता ग्रहाः।
ते सर्वे कारकास्तेषु कर्मगस्तु विशेषतः ॥२६॥
यथा लग्ने सुखे कामे स्वोर्क्षोच्चस्था ग्रहा द्विज!।
भवन्ति कारकाख्यास्ते विशेषेण च खे स्थिताः ॥२७॥
स्वमित्रोच्चर्क्षगो हेतुरन्योऽन्यं यदि केन्द्रगः।
सुहृत् तद्गुणसम्पन्नः सोऽपि कारक उच्यते ॥२८॥
नीचान्वयेऽपि यो जातः विद्यमाने च कारके।
सोऽपि राजसमो विप्र! धनवान् सुखसंयुतः ॥२९॥
राजवंशसमुत्पन्नो राजा भवति निश्चयात्।
एवं कुलानुसारेण कारकेभ्यः फलं वदेत् ॥३०॥

25-30. *YOGA KARAKAS (OR MUTUAL CO-WORKERS)* : O Brahmin, now I speak of those Karakas who are Karakas due to reference to the position of planets at the time of the native's birth. Their own signs, their signs of exaltation and their friends' signs mutually in angle, all these positions of the planets make them significators. Among all these Karakas or significators the Karaka planet situated in the 10th House is the most significant Karaka. O

Brahmin, the planets in the Ascendant, the 4th House, the 7th House, in their own signs and in their signs of exaltation are all yoga karaka planets. But among them it is the planets situated in the 10th house from the Ascendant that are the most significant Karakas. And falling in an angle from the Ascendant will not become Yoga Karaka. If planets are in their own signs, in their friends signs and in their exaltation signs and then mutually in an angle (1 - 4 - 7 - 10) the planets who are endowed with these qualities are also called Yoga Karaka planets. O Brahmin, the native who has these Yoga Karaka planets in his horoscope is blessed with wealth and comforts like those of a king inspite of being low-born. The native born in a royal family will certainly become a king. In this way the effects of the Karakas should be predicted according to the birth of the native.

Notes : In these slokas the Sage has referred to the mutual co-workers. By Yoga Karaka planets means those planets who are so because of their working for each other and are helpful in giving wealth, comforts and other worldly joys. The Yoga Karaka planets or simply Karaka planets refer to the planets who give auspicious effects. The Yoga Karaka planets are formed with reference to their various situations in the Horoscope.

No. 1. If in a horoscope the planets are in an angle mutually (in 1-4-7-10) and they are in their own signs, in their exaltation signs, or in their friends' signs, they become Yoga Karakas even though they may not be in angle from the Ascendant.

No. 2. If the planets are in an angle from the Ascendant and they are in their friends' sign, own sign or in their exaltation sign, even then they are Yoga Karakas.

No. 3. If the Yoga Karaka planets is situated in the 10th House he will be specially or significantly Yoga Karaka and specially auspicious. This statement will apply to both the above mentioned two rules generally.

No. 4. It is necessary for a planet to be in his own sign, in friend's sign or in his exaltation sign to be called a Yoga Karaka planet.

These rules give the native abundance of the worldly joys and comforts and wealth and raise the position of the native in proportion to the status of his family.

Some learned writers of Astrology have interpreted the word 'Kulanusaren' in sloka no. 30 to mean "the total number of planets" and they have explained it in the following way:

"Thus the effects be determined considering the number of such planets." But this interpretation of the 29th and the 30th Slokas does not seem to be right.

अथाऽहं सम्प्रवक्ष्यामि विशेषं भावकारकान्।
जनस्य जन्मलग्नं यत् विन्द्यादात्मकारकम् ॥३१॥
धनभावं विजानीयाद् दारकारकमेव हि।
एकादशेऽग्रजातस्य तृतीये तु कनीयसः ॥३२॥
सुते सुतं विजानीयात् पत्नीं सप्तमभावतः।
सुतभावे ग्रहो यः स्यात् सोऽपि कारक उच्यते ॥३३॥
सूर्यो गुरुः कुजः सोमो गुरुर्भौमः सितः शनिः।
गुरुश्चन्द्रसुतो जीवो मन्दश्च भावकारकाः ॥३४॥

31-34 *HOUSE SIGNIFICANCE* : Now I explain the special Karakas of the Houses. The ascendant House of the native is for him to be known his Atma Karaka. The 2nd House from the ascendant denotes his wife, the 11th House the elder brother, the 3rd House younger brothers and sisters, the 5th House sons and the 7th House wife. It is also said that the planet which is the 5th from the Ascendant becomes the Karaka or the significator of wife. The Karakas of the Houses are as follows : The Sun, Jupiter, Mars, the Moon, Jupiter, Mars, Venus, Saturn, Jupiter, Mercury, Jupiter and Saturn respectively.

Notes : In the last line of sloka no. 33 there is no reference to the fact that the planet which is in the 5th from the Ascendant will be the significator of wife, here the Karaka of wife or the significator of wife becomes with reference to some other planets. Some learned writers have given the literal meaning that the planet which is situated in the 5th House from the Ascendant will also be the Karaka or significator of wife. But to say this much does not make it clear as to of which relative or object he will be the significator.

The Karakatavas or significatorship of the planets as mentioned in the above slokas is as below :

1.	The Sun the 1st House	(Self Soul, Constitution, health energy etc.)
2.	Jupiter the 2nd House	(Finance, family, all the persons living in the family, the significator of all these is Jupiter as he has Jeeva as one of his names)
3.	Mars the 3rd House	(Later born, Courage)
4.	The Moon the 4th House	(Mother, heart & Mind, emotions etc.)
5.	Jupiter the 5th House	(Issues-sons, intellect , learning)
6.	Mars the 6th House	(Enemies)
7.	Venus the 7th House	(Wife)
8.	Saturn the 8th House	(Longevity)
9.	Jupiter the 9th House	(Fortune and Religion and Fame)
10.	Mercury the 10th House	(Status, profession, tact etc.)
11.	Jupiter the 11th House	(Preborn)
12.	Saturn the 12th House	(Expenditure)

The significators are to be applied with their reference. For this it is necessary that we should have a detailed knowledge of the Karakatavas of the planets. Thus, with reference to the eye the significators of the 2nd House will be the Sun and the Moon and not Jupiter and in the context of the Respiratory canal the significator of the 3rd House will be Mercury and not Mars.

पुनस्तन्वादयो भावाः स्थाप्यास्तेषां शुभाऽशुभम् ।
लाभस्तृतीयो रन्ध्रश्च शत्रुसंज्ञधनव्ययाः ॥३५ ॥
एते भावाः समाख्याताः क्रूराख्या द्विजसत्तम ! ।
एषां योगेन यो भावस्तस्य हानिः प्रजायते ॥३६ ॥
भावा भद्राश्च केन्द्राख्याः कोणाख्यौ द्विजसत्तम ! ।
एषां संयोगमात्रेण ह्यशुभोऽपि शुभो भवेत् ॥३७ ॥

35-37. *AUSPICIOUSNESS OR INAUSPICIOUSNESS OF THE HOUSES* : O excellent of the Brahmins, after the above procedure, the astrologer should establish the planets in the Houses beginning from the Tanu (the First or the Ascendant House) and so on and then should know the good or evil effects of them. Of these Houses

the 11th, the 3rd, the 8th, the 6th and the 2nd and the 12th are named as malefic or cruel Houses. The house with which these will be associated will inflict evils. And the House of Angles (1-4-7-10) and those of trines (5-9) are auspicious House. The House which will have association with these Houses will be endowed with auspiciousness even though it is inauspicious.

अथ कारकांशफलाध्यायः ॥३५ ॥

Chapter 35

Effects Of Karakamsha

अथाऽहं सम्प्रवक्ष्यामि कारकांशफलं द्विज ! ।
मेषादि-राशिगे स्वांशे यथावद् ब्रह्मभाषितम् ॥१ ॥

1. O Brahmin, now I explain in the same manner as spoken by Brahma, the effects of the Karakamshas, the effects which the Atma Karaka Planets yield as they are in the Navamsha of the sign Aries etc.

Notes : The Navamsha in which the Atma Karaka Planet stands is called the Karakamsha. This Chapter deals with the various effects that are yielded by the Atma Karaka Planets when they traverse in the Navamsha of the sign Aries etc.

गृहे मूषकमार्जारा मेषांशे ह्यात्मकारके ।
सदा भयप्रदा विप्र ! पापयुक्ते विशेषतः ॥२ ॥
वृषांशकगते स्वस्मिन् सुखदाश्च चतुष्पदाः ।
मिथुनांशगते तस्मिन् कण्ड्वादिव्याधिसम्भवः ॥३ ॥
कर्कांशे च जलाद् भीतिः सिंहांशे श्वपदाद् भयम् ।
कण्डूः स्थौल्यञ्च कन्यांशे तथा वह्निकणाद् भयम् ॥४ ॥
तुलांशे च वणिग् जातो वस्त्रादिनिर्मितौ पटुः ।
अल्यंशे सर्पतो भीतिः पीडा मातुः पयोधरे ॥५ ॥
धनुरंशे क्रमादुच्चात् पतनं वाहनादपि ।
मकरांशे जलोद्भूतैर्जन्तुभिः खेचरस्तथा ॥६ ॥
शंख-मुक्ता-प्रवालाद्यैर्लाभो भवति निश्चितः ।
कुम्भांशे च तडागादि-कारको जायते जनः ॥७ ॥

मीनांशे कारके जातो मुक्तिभाग् द्विजसत्तम ! ।
नाऽशुभं शुभसंदृष्टे न शुभं पापवीक्षिते ॥८॥

2-8. *KARAKAMSHA OF VARIOUS SIGNS* : When the Atmakaraka Planet falls in Aries Navamsha there will be nuisance from rats and cats. This nuisance will be prominently there when the Atma Karaka planet is in conjunction with a malefic. In case the Atmakaraka be in the Navamsha of Taurus happiness from quadrupeds will result. If he is in the Gemini Navamsha the native will be afflicted by itch etc. Should he be in the Cancer Navamsha he will have fear from water. If he is in Leo Navamsha there will be fear from tiger etc. If he be in Virgo Navamsha he will experience trouble from itch corpulence, fire etc. If he is in Libra Navamsha the native will be a trader having skill in making robes etc. In case the Atmakaraka be in the Navamsha of Scorpio, the native will have fear from snakes etc. and also there will be affliction to mother's breasts. If he is in the Navamsha of Sagittarius there will be falls from height and conveyances. His presence in the Navamsha of Capricorn will certainly confer gains on the native from water dwelling beings and gains like conch, pearl, coral etc. If he is in the Navamsha of Aquarius the native will construct tanks etc. And O excellent of the Brahmins, when the Atma Karaka Planet occupies the Navamsha of Pisces the native will get final emancipation. The effect will not be evil if there is the aspect of the benefics, it will not be auspicious in case the aspect is of the malefics.

Notes : In the event of the Atma Karaka planet falling in the Navamsha of Aries the nuisance in the house caused by rats and cats will be lessened if there is the aspect of a benefic on him. Besides this, the great Sage also means to indicate by it that in the house of such a native one member may make an end of another's life for his own selfish interests. There may be the slaughter house in his home. The Karakamsha being in the Navamsha of Taurus will certainly procure for the native gains from quadruped. If there is the aspect of malefics on it, the premature death of the quadrupeds in that house has been found and they have been found suffering from diseases. If the Planet is a hermaphrodite, the milch cattle do not yield milk. In the event of the Karakamsha falling in the Navamsha of Gemini there will be skin diseases like itch etc. when there will be

the aspect of the malefics also. In the Navamsha of Cancer the presence of the Atma Karaka Mars will certainly cause fear from water. In the Navamsh a of Leo the native shall have physical injury of any kind from wild animals. In the Navamsha of Virgo inauspicious effects occur only when there is the aspect and conjunction of malefics also. If Rahu as Atma Karaka falls in the sign of Scorpio, fear from snake has often been seen. The presence of Atma Karaka planet in the Navamsha of Sagittarius creates in the native fondness for horse riding. The native drives fast and falls from the horse and is troubled by physical injury due to this accident. It can be definitely said with reference to Mars. Saturn and Rahu also give terrible results. Jupiter gives inauspicious effects in the Navamsha of Capricorn.

कारकांशे शुभे विप्र ! लग्नांशे च शुभग्रहे ।
शुभसंवीक्षित जातो राजा भवति निश्चित: ॥९ ॥
स्वांशाच्छुभग्रहा: केन्द्रे कोणे वा पापवर्जिता: ।
धन-विद्यायुतो जातो मिश्रैर्मिश्रफलं वदेद् ॥१० ॥
उपग्रहे च विप्रेन्द्र ! स्वोच्च-स्वर्क्ष-शुभर्क्षगे ।
पापदृग्रहिते चाऽन्त्ये कैवल्यंतस्य निर्दिशेत् ॥११ ॥

9-11. O Vipra, if there are only benefics in the Karakamsha and the Navamsha of the Ascendant, and if they are aspected by benefics the native's becoming a king is quite certain. If the angles and trines from the Karakamsha are occupied by benefics and they are devoid of any malefic conjunction, the native will be blessed with wealth and learning; the combination of benefic and malefic here will yield mixed results. O Supreme Brahmin, if the Upa Kheta (or Upa Graha) is in his exaltation sign, own sign or friend's sign and is devoid of malefic aspect, the combination indicates the native's Kaivalya or emancipation from the cycle of birth and death.

चन्द्राऽऽरभृगुवर्गस्थे कारके पारदारिक: ।
विपर्यस्थेऽन्यथा ज्ञेयं फलं सर्वं विचक्षणै: ॥१२ ॥

12. In the event of the Atma Karaka planet falling in the divisions of the Moon, Mars or Venus, the native will be traverser of others' wives. The learned and wise should understand contrary results if the situation is reversed.

Notes : The presence of the Atma Karaka in the shadavargas (six divisions) of the Moon makes the native very emotional, causes him to make love with women younger than him and get sexual pleasure. If he (the Atma Karaka planet) is in the divisions of Mars the addiction to traversing others' wives is found to be in greater degree. The native indulges in sadistic pleasures during sexual intercourse, like tickling and battering and giving pains in various ways to the woman's body. In the divisions of Venus if the Atma Karaka planet is in the prominent degrees, the native usually has love marriage and it is successful also provided that there is no aspect from malefic planets and the native gets profit in trade through his family.

कारकांशे रवौ जातो राजकार्यपरो द्विज ! ।
पूर्णेन्दौ भोगवान् विद्वान् शुक्रदृष्टे विशेषतः ॥१३॥
स्वांशे बलयुते भौमे जातः कुन्तायुधी भवेत् ।
वह्निजीवी नरो वाऽपि रसवादी च जायते ॥१४॥
बुधे बलयुते स्वांशे कलाशिल्पविचक्षणः ।
वाणिज्यकुशलश्चापि बुद्धि-विद्यासमन्वितः ॥१५॥
सुकर्मा ज्ञाननिष्ठश्च वेदवित् स्वांशगे गुरौ ।
शुक्रे शतेन्द्रियः कामी राजकीयो भवेन्नरः ॥१६॥
शनौ स्वांशगते जातः स्वकुलोचितकर्मकृत ।
राहौ चौरश्च धानुष्को जातो वा लोहयन्त्रकृत् ॥१७॥
विषवैद्योऽथवा विप्र ! जायते नाऽत्र संशयः ।
व्यवहारी गजादीनां केतौ चौरश्च जायते ॥१८॥

13-18. *EFFECTS OF PLANETS IN KARAKAMSHAS:* O Brahmin, if the Sun is in the Karakamsha the native will be engaged in royal assignments (or governmental assignments). If the full Moon be there, he will enjoy sensual pleasures and will be a scholar, more so if there is the aspect of Venus also. If strong Mars is in the Karakamsha, the native will use the weapon of spear, will earn his livelihood through fire and be an alchemist. If strong Mercury is in the Karakamsha, he will be skilful in arts and sculpture and also in trading, be intelligent and educated. Should Jupiter be in the Karakamsha, the native will do good acts, will have spiritual

knowledge and Vedic learning. In case Venus be there in the Karakamsha, he will live for 100 years, will be sensual and will look after state affairs. If Saturn be there in the Karakamsha, the native will adopt the profession of his family. In case Rahu be there the native will be a thief, a bowman, a machinery maker and a doctor treating poisonous afflictions. O Vipra, there is no doubt in it and if Ketu be there, he will deal in elephants and be a thief.

Notes : If in the Navamsha of the Atmakaraka planet there is the Sun then the native will have Rajsika brilliance and Rajsika qualities. He has a bright and attractive personality. The other people wish that they should give him honour. The qualities of leadership and the capacity of organizing things have natural development in him. The native is dignified and largehearted. He does every thing on a large scale. He is plain speaking, open hearted and ambitious and likes to be flattered.

If Mars be there in the Navamsha of the Atma Karaka planet, the native loves weapons. If there is the aspect of Saturn and Rahu also, he keeps unlawful weapons. He generally engages himself in the trade of hot objects. He has in him brilliance, firmness and courage.

रविराहू यदा स्वांशे सर्पाद् भीतिः प्रजायते।
शुभदृष्टौ भयं नैव पापदृष्टौ मृतिभवेत् ॥१९॥
शुभषड्वर्गसंयुक्तौ विषवैद्यो भवेत् तदा।
भौमेक्षिते कारकांशे भानुस्वर्भानुसंयते ॥२०॥
अन्यग्रहा न पश्यन्ति स्ववेश्मपरदाहकः।
तस्मिन् बुधेक्षिते चापि वह्निदो नैव जायते ॥२१॥
पापर्क्षे गुरुणा दृष्टे समीपगृहदाहकः।
शुक्रदृष्टे तु विप्रेन्द्र! गृहदाहो न जायते ॥२२॥

19-22. If Rahu and the Sun are there in the Navamsha of the Atma Karaka Planet, the native will have fear from snakes. In case there is the aspect of a benefic there will be no fear but the aspect of a malefic there will bring his death (through serpents). If Rahu and the Sun occupy benefic shadavargas, being in Karakamsha, the native will be a doctor treating poisonous afflictions. If there is the aspect of Mars on the conjunction of Rahu and the Sun and

other planets do not aspect it, the native will burn either his own house or that of others. If the aspect is of Mercury, the said effects will not be caused. If Rahu and the Sun are in the Navamsha of the Atma Karaka planet in a malefic sign and are aspected by Jupiter, the native will burn neighbouring house. While the aspect of Venus will not cause such an event.

Notes : If the Navamsha of an Atmakaraka planet is in Scorpio and Rahu and the Sun be there, snake biting certainly happens. If there is the relation of the 6th Lord or the 6th House this should be taken as a dead certainty: Then even the aspect of a benefic planet doesnot counteract the evil effect. This combination causes sure death.

गुलिकेन युते स्वांशे पूर्णचन्द्रेण वीक्षिते।
चौरैर्हृतधनो जातः स्वयं चौरोऽथवा भवेत् ॥२३॥
गृहाद्दृष्टे सगुलिके विषदो वा विषैर्हतः।
बुधद्दृष्टे बृहद्बीजो जायते नाऽत्र संशयः ॥२४॥

23-24. If in the Navamsha of an Atma Karaka planet is placed Gulika and if it is aspected by full Moon, the native will either get his wealth stolen by a thief or will himself be a thief. If Gulika is there but no planet aspects it the native will either give poison to others or will himself die of poisoning. The aspect of Mercury on it will give the native large testicles, there in no doubt about it.

Notes : If in the Navamsha of the Atma Karaka planet there is Gulika and the Moon aspects it, the native gives shelter to thieves. The thieves break into other's houses at his indication. He is their helper and helps them in the various ways. He. is punished for it also. This thing doesnot remain hidden from others in society and is disclosed one day or the other.

सकेतौ कारकांशे च पापदृष्टे द्विजोत्तम !।
जातस्य कर्णरोगो वा कर्णच्छेदः प्रजायते ॥२५॥
भृगुपुत्रेक्षिते तस्मिन् दीक्षितो जायते जनः।
बुधार्किदृष्टे निर्वीर्यो जायते मानवो ध्रुवम् ॥२६॥
बुधशुक्रेक्षिते तस्मिन् दासीपुत्रः प्रजायते।
पुनर्भवासुतो वाऽपि जायते नाऽत्र संशयः ॥२७॥
तपस्वी शनिना दृष्टे जातः प्रेष्योऽथवा भवेत्।

शनिमात्रेक्षिते तस्मिन् जातः संन्यासिवेषवान् ॥२८॥
रविशुक्रेक्षिते तस्मिन् राजप्रेष्यो जनो भवेत्।
इति संक्षेपतः प्रोक्तं कारकांशफलं द्विज ! ॥२९॥

25-29.*EFFECTS OF THE ASPECTS, OF KETU IN KAR KAMSHA*: If Ketu be in the Navamsha of an Atma Karaka planet, and O excellent of the Brahmins, he is there aspected by a malefic, the native will contract diseases of ears or will have his ears pierced. If there is the aspect of Venus on this combination the native will be initiated into religious order. He will certainly be devoid of valour if there is the aspect of Mercury and the Sun. If Mercury and Venus aspect it, he will be the son of a female slave or of a female remarried, there is no doubt in it. If there is the aspect of Saturn he will do penance or be a servant. The aspect of Saturn only will make the native a pseudo ascetic. Venus and the Sun aspecting this combination will make the native a servant of the King. O Brahmin, thus are told briefly the effects of the Karakamshas.

Notes : If the Navamsha of an Atma Karaka planet falls in the sign of Jupiter (Saggittarius or Pisces) or in Gemini and he has the aspect of a malefic or Ketu, the combination certainly gives disease of ears.

स्वांशाद्धने च शुक्रारवर्गे स्यात् पारदारिकः।
तयोर्दृग्योगतो ज्ञेयमिदमामरणं फलम् ॥३०॥
केतौ तत्प्रतिबन्धः स्याद् गुरौ तु स्त्रैण एवं सः।
राहौ चाऽर्थनिवृत्तिः स्यात् कारकांशाद् द्वितीयगे ॥३१॥

30-31.*EFFECTS OF THE 2ND FROM KARAKAMSHA* : If the 2nd House from the Karakamsha is in the divisions of Venus or Mars the native will be traverser of others' wives and if these two (Venus and Mars) have their aspect on it (the 2nd House) this addiction will last till death. Ketu in the 2nd from Karakamsha in this situation will be a restriction on this tendency while Jupiter in it will cause it. And Rahu in the 2nd from the Karakamsha will destroy wealth.

Notes : Besides the above mentioned effects, the native having this combination in his horoscope, gets more daughters than sons. When Jupiter is in the 2nd House from the Karakamsha in a division of Venus or Mars, the native will be famous in Society, will have qualities of head and heart but gets defamed due to the

addiction of loving others' wives. If there is the aspect of Venus and Mars on him in such situation he will keep a cancubine throughout his life.

स्वांशात् तृतीयगे पापे जातः शूरः प्रतापवान्।
तस्मिन् शुभग्रहे जातः कातरो नात्र संशयः ॥३२॥

32. *EFFECTS OF THE 3RD FROM KARAKAMSHA* : If in the 3rd House from the Karakamsha there is a malefic, it will make the native brave and valorous while a benefic therein will undoubtedly make him timid.

Notes : The situation of Mars in the 3rd from the Karakamsha will make the native even braver stronger, and more valorous.

स्वांशाच्चतुर्थभावे तु चन्द्रशुक्रयुतेक्षिते।
तत्र वा स्वोच्चगे खेटे जातः प्रासादवान् भवेत् ॥३३॥
शानिराहुयुते तस्मिन् जातस्य च शिलागृहम्।
ऐष्टिकं कुज-केतुभ्यां गुरुणा दारवं गृहम् ॥३४॥
तार्णं तु रविणा प्रोक्तं जातस्य भवनं द्विज !।
चन्द्रे त्वनावृते देशे पत्नीयोगः प्रजायते ॥३५॥

33-35.*EFFECTS OF THE 4TH FROM KARAKAMSHA* : If in the 4th House from the Karakamsha there are Venus and the Moon together or if they aspect this house or if there are in it exalted planets, the native will have palatial buildings. If there is the conjunction of Saturn and Rahu in it he will have a house made of stones. The presence of Mars and Ketu indicates a house made of bricks while that of Jupiter, one made of wood. O Brahmin, from the presence of the Sun it should be predicted that the house of the native will be of straws and grass. If the Moon be in this situation, the native will have union with his wife in an unroofed house.

Notes : The situation of the Moon and Venus in the 4th House from the Karakamsha gives the native a beautiful and palatial building which is painted white. The house is equipped and furnished with all kinds of comforts giving objects. Guests nearly always have their residence in this house. There is permanent stay of some relative's son in it. If in the 4th House from the Karakamsha there is the Moon, the native has his first sexual union with his wife in an unroofed, open air place. This combination is generally found

in the horoscopes of people in rural areas and having agriculture as their profession. The first sexual union will take place in a field of sugar cane or on the bank of river or canal near the village. In urban areas a native having this combination performs it (the first sexual union) on the roof of the house, but there should be arrangement of stored water on the roof. This combination bears fruits often in three days.

पञ्चमे कुजराहुभ्यां क्षयरोगस्य सभंवः ।
रात्रिनाथेन दृष्टाभ्यां निश्चयेन प्रजायते ॥३६ ॥
कुजदृष्टौ तु जातस्य पिटकादिगदो भवेत् ।
केतुदृष्टौ तु गृहणी जलरोगोऽथवा द्विज ! ॥३७ ॥
सराहुगुलिके तत्र भयं क्षुद्रविषोद्भवम् ।
बुधे परमहंसश्च लगुडी वा प्रजायते ॥३८ ॥
रवौ खड्गधरो जातः कुजे कुन्तायुधी भवेत् ।
शनौ धनुर्धरो ज्ञेयो राहौ च लोहयन्त्रवान् ॥३९ ॥
केतौ च घटिकायन्त्री मानवो जायते द्विज ! ।
भार्गवे तु कविर्वाग्मी काव्यज्ञो जायते जनः ॥४० ॥

36-40. *EFFECTS OF THE 5TH FROM KARAKAMSHA* : If in the 5th House from the Karakamsha there are Rahu and Mars, there is the possibility of the native's suffering from consumption. If there is the aspect of the Moon on them this possibility will become a certainty. O Brahmin, the aspect of Mars on this house, will cause boils or ulcers on the native's body and Ketu's aspect on it will cause dysentry or some disease caused by drinking impure water. The conjunction of Rahu and Gulika there in will cause fear from mean people and poison. Should Mercury be there the native will either be an ascetic of the highest order or one holding staff. In case the Sun be there, he will be bearer of sword, and if Mars be there a user of spear, in the case of Saturn an archer bearing a bow, in that of Rahu and Ketu, O Brahmin, he will be respectively a machinist and a watch maker. And if Venus be there the native will be a poet and an eloquent speaker.

स्वांशे तत्पञ्चमे वाऽपि चन्द्रेज्याभ्यां च ग्रन्थकृत् ।
शुक्रेण किञ्चिदूनोऽसौ ततोऽप्यल्पो बुधेन च ॥४१ ॥
गुरुणा केवलेनैव सर्वविद् ग्रन्थकृत् तथा ।

वेदवेदान्तविच्चापि, न वाग्मी शाब्दिकोऽपि सन् ।।४२ ।।
नैयायिक: कुजेनासौ ज्ञेन मीमांसकस्तथा ।
सभाजडस्तु शनिना गीतज्ञो रविणा स्मृत: ।।४३ ।।
चन्द्रेण सांख्ययोगज्ञ: साहित्यज्ञश्च गायक: ।
केतुना गणितज्ञोऽसौ राहुणाऽपि तथैव च ।।४४ ।।
सम्प्रदायस्य सिद्धि: स्यात् गुरुसम्बन्धतो द्विज ! ।
स्वांशाद् द्वितीयत: केचित् फलमेवं वदन्ति हि ।।४५ ।।

41-45.*EFFECTS OF KARAKAMSHA AND THE 5TH THERE FROM*: Should Jupiter and the Moon be in karakamsha or the 5th therefrom, the native will be an author. He will be a lesser writer in case Venus be there and still lesser in the case of Mercury being in the said house. If Jupiter alone is in this situation, he will have all knowledge and be a writer, be well versed in Veda Vedanta philosophy but not an orator or a grammarian. If Mars be there he will be a logican, if Mercury a mimamska or a follower of Mimamska philosophy. In case Saturn be in this situation, he will be dull- witted in the assembly, the Sun be there a musician, the Moon a follower of Sankhya Philosophy and well versed in rhetorics and singing, and Ketu or Rahu an astrologer.

Notes: If in the Atma Karakamsha or in the 5th House from it there are Moon and Jupiter, the native is often a man of letters and his books are translated into other languages. His books are sold in a large number in foreign countries. The theme of his books is some social problem. The situation of Venus gives the native talents of writing poetry and appreciating beauty.

स्वांशात् षष्ठगते पापे कर्षको जायते जन: ।
शुभग्रहेऽलसश्चेति तृतीयेऽपि फलं स्मृतम् ।।४६ ।।

46. *EFFECTS OF THE 6TH FROM KARAKAMSHA* : Should there be a malefic in the 6th House from a Karakamsha, the native will become on agriculturist, should there be a benefic in it be will be indolent. The effects should be understood similar to the above in the case of the 3rd from the karakamsha.

Notes : If in the 6th House from the Karakamsha there is Saturn, the native is specially efficient in agricultural work.

द्यूने चन्द्रगुरु यस्य भार्या तस्यातिसुन्दरी।
तत्र कामवती शुक्रे, बुधे चैव कलावती ॥४७॥
रवौ च स्वकुले गुप्ता, शनौ चापि वयोऽधिका।
तपस्विनी रुजाढया वा राहौ च विधवा स्मृता ॥४८॥

47-48. *EFFECTS OF THE 7TH FROM KARAKAMSHA*: In whose horoscope the Moon and Jupiter are in the 7th House from the Karakamsha, his wife will be extremely beautiful; in case Venus be there in she will be very sensual and if Mercury she will be well versed in fine arts. Should the Sun be there in, she will confine herself to domestic activities only, while the presence of Saturn in the said house will give him a wife older in age than the native or a pious or sick wife, and that of Rahu will bring him a widow in marriage.

Notes: The situation of the Moon and Jupiter in the 7th House from the KARAKAMSHA is certainly helpful in getting a very beautiful wife. But the native's wife has relations with another man and thus she is unfaithful to him. And that man is generally a famous one. Such a woman corrupts her women friends also.

शुभस्वामियुते रन्ध्रे स्वांशाद् दीर्घायुरुच्यते।
पापेक्षितयुतेऽल्पायुर्मध्यायुर्मिश्रदृग्युते ॥४९॥

49. *EFFECTS OF THE 8TH FROM KARAKAMSHA* : If the 8th House from the Karakamsha has the conjunction of benefic planet and the 8th Lord it gives long life to the native where as the aspect or the conjunction of malefic planet in this situation will make him shortlived. The aspect and conjunction of both benefics and malefics will yield him a medium span of life.

कारकांशाच्च नवमे शुभग्रहयुतेक्षिते।
सत्यवादी गुरौ भक्तः स्वधर्मनिरतो नरः ॥५०॥
स्वांशाच्च नवमे भावे पापग्रहयुतेक्षिते।
स्वधर्मनिरतो बाल्ये मिथ्यावादी च वार्धके ॥५१॥
नवमे कारकांशाच्च शनि-राहुयुतेक्षिते।
गुरुद्रोही भवेद् बालः शास्त्रेषु विमुखो नरः ॥५२॥
कारकांशच्च नवमे गुरुभानुयुतेक्षिते।
तदाऽपि गुरुद्रोही स्यात् गुरुवाक्यं न मन्यते ॥५३॥
कारकांशाच्च नवमे शुक्रभौमयुतेक्षिते।

षड्वर्गादिकयोगे तु मरणं पारदारिकम् ॥५४ ॥
कारकांशाच्च नवमे ज्ञेन्दुयुक्तेक्षिते द्विज ! ।
परस्त्री सङ्गमाद् बालो बन्धको भवति ध्रुवम् ॥५५ ॥
नवमे केवलेनैवे गुरुणा च युतेक्षिते ।
स्त्रीलोलुपो भवेज्जातो विषयी चैव जायते ॥५६ ॥

50-56. *EFFECTS OF THE 9TH FROM THE KARAKAMSHA* : In case the 9th House from the Karakamsha has the conjunction or aspect of benefic planet, the native will be truthful, devotee of his teachers and elders and attached to his religion. If in the 9th House from the Karakamsha there is the situation or aspect of the malefic, the native will be a devotee of his religion in childhood but will be given to false- hood in his old age : If there is the conjunction or aspect of Saturn and Rahu in the 9th House from the Karakamsha, the native will be betrayer of his elders and teachers and be averse to the ancient classics. If from the Karakamsha in the 9th House there is the conjunction or aspect of Jupiter and the Sun, then also the native will be a betrayer of his teachers and elders and will not obey them. If in the above situation there is the conjunction or aspect of Venus and Mars and also there is the Combination of these in the shada vargas etc. a woman related to the native will die. O Brahmin if in the 9th House from the Karakamsha there is the conjunction or aspect of Mars and the Moon, the native will certainly be a prisoner due to his association with another's woman. If in the 9th House from the karakamsha there is situation or aspect of Jupiter only, the native will be addicted to women and will be given to sensual pleasures.

कारकांशाच्च दशमे शुभखेटयुतेक्षिते ।
स्थिरवित्तो भवेद् बालो गम्भीरो बलबुद्धिमान् ॥५७ ॥
दशमे कारकांशाच्च पापखेटयुतेक्षिते ।
व्यापारे जायते हानिः पितृसौख्येन वर्जितः ॥५८ ॥
दशमे कारकांशाच्च बुधशुक्रयुतेक्षिते ।
व्यापारे बहुलाभश्च महत्कर्मकरो नरः ॥५९ ॥
कारकांशाच्च दशमे रविचन्द्रयुतेक्षिते ।
गुरुदृष्टयुते विप्र ! जातको राज्यभाग् भवेत् ॥६० ॥

57-60. *EFFECTS OF THE 10TH FROM THE KARAKAMSHA* : If from the Karakamsha in the 10th House there is the conjunction or aspect of a benefic, the native will have firm riches, be sagacious, strong and intelligent. If in the 10th House from the Karakamsha there is the conjunction or aspect of a malefic, the native will suffer losses in his trade and will be deprived of paternal bliss. If in the above situation there is the conjunction or aspect of Mercury and Venus, the native will have many gains in his trade and will do many great deeds. If from the Karakamsha in the 10th house, there is the conjunction or the aspect of the Sun and the Moon and O Vipra if they have the aspect of or the conjunction with Jupiter, the naitve will acquire a Kingdom.

स्वांशादेकादशे स्थाने शुभखेटयुतेक्षिते ।
भ्रातृसौख्ययुतो बालः सर्वकार्येषु लाभकृत् ॥६१ ॥
एकादशे सपापे तु कुमार्गाल्लाभकृन्नरः ।
विख्यातो विक्रमी चैव जायते नाऽत्र संशयः ॥६२ ॥

61-62. *EFFECTS OF THE 11TH FROM KARAKAMSHA* : If in the 11th House from the Karakamsha there is the conjunction or aspect of a benefic, the native will have happiness from his brothers and also have gains in everything undertaken by him. If in the 11th House from the Karakamsha there is a malefic, then there is no doubt in it that the native will have gains through questionable means; will be famous and valorous.

कारकांशाद् व्ययस्थाने सद्ग्रहे सद्व्ययो भवेत् ।
असद्व्ययोऽशुभे ज्ञेयो ग्रहाभावे च सत्फलम् ॥६३ ॥
कारकांशाद् व्ययस्थाने स्वभोच्चस्थे शुभग्रहे ।
सद्गतिर्जायते तस्य शुभलोकमवाप्नुयात् ॥६४ ॥
कारकांशाद् व्यये केतौ शुभखेटयुतेक्षिते ।
तदा तु जायते मुक्तिः सायुज्यपदमाप्नुयात् ॥६५ ॥
मेषे धनुषि वा केतौ कारकांशात् व्ययेस्थिते ।
शुभखेटेन सन्दृष्टे सायुज्यपदमाप्नुयात् ॥६६ ॥
व्यये च केवले केतौ पापयुक्तेक्षितेपि वा ।
न तदा जायते मुक्तिः शुभलोकं न पश्यति ॥६७ ॥
रविणा संयुते केतौ कारकांशाद् व्ययस्थिते ।
शिवभक्तिर्भवेत्तस्य निर्विशंकं द्विजोत्तम ! ॥६८ ॥

चन्द्रेण संयुते केतौ कारकांशाद् व्ययस्थिते।
गौर्यां भक्तिर्भवेत्तस्य शाक्तिको जायते नरः ॥६९॥
शुक्रेण संयुते केतौ कारकांशाद् व्ययस्थिते।
लक्ष्म्यां सञ्जायते भक्तिर्जातकोसौ समृद्धिमान् ॥७०॥
कुजेन संयुते केतौ स्कन्दभक्तौ भवेन्नरः।
वैष्णवो बुधसौरिभ्यां गुरुणा शिवभक्तिमान् ॥७१॥
राहुणा तामसी दुर्गां सेवते क्षुद्रदेवताम्।
भक्तिः स्कन्देऽथ हेरम्बे शिखिना केवलेन वा ॥७२॥
कारकांशाद् व्यये सौरिः पापराशौ यदा भवेत्।
तदाऽपि क्षुद्रदेवस्य भक्तिस्तस्य न संशयः ॥७३॥
पापर्क्षेऽपि शनौ शुक्रे तदाऽपि क्षुद्रसेवकः।
अमात्यकारकात् षष्ठेऽप्येवमेव फलं वदेत् ॥७४॥

63-74. *EFFECTS OF THE 12TH FROM KARAKAMSHA*: If in the 12th House from the Karakamsha there is benefic, the native's expenses will be on good deeds while in case malefic be there, his expenses will be on vicious deeds. If there be no planet in the 12th House the expenses will be on good deeds. If there is an exalted benefic planet or a planet in his own house in the 12th House from the Karakamsha the native will attain heaven after death. In case in the 12th House from the Karakamsha Ketu is in conjunction with or aspected by a benefic planet then also the native will attain heavens after death and also final emancipation. If there are in conjunction Aries and Sagittarius or Ketu in the 12th House from the Karakamsha and they are aspected by a benefic planet, the native will attain final emancipation. And if there is only Ketu in the 12th House and he is in conjunction with or is aspected by a malefic, the native will not attain final emancipation and will not see heavens. O excellent of the Brahmins if there is Ketu in conjunction with the Sun in the 12th House, the native will without doubt be a worshipper of Lord Shiva. If in the 12th House from the Karakamsha Ketu is there in conjunction with the Moon the native will be a devotee of Gauri (the consort of Lord Shiva) and will be a Shaktika (a Worshipper of the Adi Shakti, the first source of power). If there is the conjunction of Ketu with Venus in the 12th from the Karakamsha, the native's devotion will be in Lakshmi (the Goddess of wealth) and he will be prosperous and wealthly. Ketu in conjunction with Mars, the man

will be worshipper of Skanda (a son of Lord Shiva) and he will worship Lord Vishnu if there is the conjunction of Mercury and Saturn, Lord Shiva if of Jupiter. In case Rahu be there in the 12th House from the Karakamsha the native will worship Kali Durga or some, mean deity. If there is only Ketu in the said 12th House the native's devotion will be for Skanda or Ganesha (the two sons of Lord Shiva and his consort Gauri). If in the 12th House from the Karakamsha there is in a malefic sign Saturn, then also there is no doubt in it that the native be a worshipper of a mean deity,and if Saturn and Venus in conjunction occupy a malefic sign there, then also the native will be workshipper of mean deity. The same effect is to be predicted if they (Saturn and Venus in conjunction) are in the 6th Navamsha from the Amatya Karaka's Navamsha.

कारकांशात् त्रिकोणस्थे पापखेटद्वये द्विज ! ।
मानवो मन्त्र-तन्त्रज्ञो जायते नाऽत्र संशयः ॥७५ ॥
पापेन वीक्षिते तत्र जातो निग्राहको भवेत् ।
शुभैर्निरीक्षिते तस्मिन् नरोऽनुग्राहको भवेत् ॥७६ ॥

75-76. O Brahmin, if there are situated two malefic planets in a trine from the Karakamsha, the native will have knowledge of Mantra (Sacred spells) and Tantra (mystical formulae for the worship of deities for attainment of superhuman powers). If they (the malefic planets) are aspected by a malefic planet the native will use his knowledge for evil purposes (will use it as black magic) but if they are aspected by a benefic planet he will use it for good purposes.

Notes : The native gets commercial gains from his knowledge of Mantras and Tantras.

शुक्रदृष्टे विधौ स्वांशे रसवादी भवेन्नरः ।
बुधदृष्टे च सदवैद्यः सर्वरोगहरो भवेत् ॥७७ ॥
शुक्रदृष्टे सुखे चन्द्रे पाण्डुश्वित्री भवेन्नरः ।
भौमदृष्टे महारोगी रक्तपित्तार्दितो भवेत् ॥७८ ॥
केतुदृष्टे सुखे चंद्रे नीलकुष्ठी प्रजायते ।
चतुर्थे पञ्चमे वाऽपि स्थितौ राहु-कुजौ यदि ॥७९ ॥
क्षयरोगो भवेत् तस्य चन्द्रदृष्टौ तु निश्चितः ।

स्वांशात् सुखे सुते वाऽपि केवलः संस्थितः कुजः ॥८० ॥
पिटकादिर्भवेत् तस्य तदा रोगो न संशयः ।
ग्रहणी जलरोगो वा तत्र केतौ स्थिते सति ॥८१ ॥
स्वर्भानुगुलिकौ तत्र विषवैद्यो विषार्दितः ।
स्वांशकात् पञ्चमे भावे केवले संस्थिते शनौ ॥८२ ॥
धनुर्विद्याविदा जाता भवन्त्यत्र न संशयः ।
केतौ च केवले तत्र घटिकायन्त्रकारकः ॥८३ ॥
बुधे परमहंसो या दण्डी भवति मानवः ।
लोहयन्त्री तथा राहौ, रवौ खड्गधरो भवेत् ॥८४ ॥
केवले च कुजे तत्र जातः कुन्तास्त्रधारकः ।

77-841/2. If the Moon in the Karakamsha is aspected by Venus the native will be alchemist, if she is aspected by Mercury he will be Vaidya (a man of Indian medicine or a doctor) having the ability of curing all diseases. If the Moon is in the 4th House from the Karakamsha and is aspected by Venus the native will be afflicted by white Leprosy, if she is aspected by Mars he will be patient of the disorders of blood and bile, and if she is aspected by Ketu he will be afflicted by black leprosy. If in the 4th or the 5th House from the Karakamsha there is Rahu and Mars the native will be a patient of consumption and it will be a certainty if they (Mars and Rahu) receive the aspect of the Moon. If there is only Mars in the 4th or the 5th House from the Karakamsha the combination will cause ulcers, there is no doubt in it, and the situation of Ketu will cause dysentry and afflictions due to impure water. If there are Rahu and Gulika in the above situation, the native will be a doctor curing poisonous afflictions or will cause troubles through poison. If there is only the situation of Saturn in the 5th House from the karakamsha, there is no doubt in it that the native will be an expert archer. And if only Ketu is there in the said 5th House he will be a watch maker. in case Mercury be there the man will be an ascetic of the highest order, an ascetic carrying a staff, if Rahu be there he will be a machinist, if the Sun be there he will carry a sword and if only Ketu be there he will be bearer of spear or arrow.

स्वांशे वा पञ्चमे स्वांशाच्चन्द्रेज्यौ संस्थितौ तदा ॥८५ ॥
ग्रन्थकर्ता भवेज्जातः सर्वविद्याविशारदः ।
तत्र दैत्यगुरौ किञ्चदूनग्रन्थकरो भवेत् ॥८६ ॥

85-86. If in the Karakamsha or in the 5th House from the Karakamsha are situated the Moon and Jupiter, the native will be a great author having knowledge of all branches of learning, if there is Venus he will be a lesser writer.

बुधे तत्र ततोऽप्यूनग्रन्थकर्त्ता प्रजायते।
तत्र शुक्रे कविर्वाग्मी काव्यज्ञश्च प्रजायते ॥८७॥
सर्वविद् ग्रान्थिको जीवे न वाग्मी च सभादिषु।
शब्दज्ञश्च विशेषेण वेदवेदान्तवित् तथा ॥८८॥
सभाजडो भवेद् बाल उक्तस्थानगते शनौ।
मीमांसको भवेन्नूनमुक्तस्थानगते बुधे ॥८९॥
स्वांशे वा पञ्चमे भौमे जातो नैयायिको भवेत्।
चन्द्रे च सांख्ययोगज्ञः साहित्यज्ञश्च गायकः ॥९०॥
रवौ वेदान्तविच्चैव गीतज्ञश्च प्रजायते।
केतौ च गणितज्ञः स्याज्ज्योतिःशास्त्रविशारदः ॥९१॥
सम्प्रदायस्य संसिद्धिर्गुरुसम्बन्धतो भवेत्।
द्वितीये च तृतीये च स्वांशादेवं विचारयेत् ॥९२।
भावे सूक्ष्मफलं ज्ञात्वा जातकस्य फलं वदेत्।

87-921/2. *PLANETS IN THE 5TH FROM KARAKAMSHA* : If there is Mercury in the Karakamsha or in the 5th House there from, he will be a still lesser writer, if Venus, he will be a poet or an eloquent speaker and will have knowledge of poetry (will be critic of poetry perhaps), if Jupiter, he will have all knowledge and be a writer but will not be able to speak in assemblies etc. and he will be an expert grammarian and will have knowledge of Vedas and Vedanta (Upanisads). The native will be akin to a fool in assembly if in the above place Saturn be there and Mercury having gone there he will certainly be a Mimamska (will have knowledge of Mimamska philosophy). If Mars be there in the Karakamsha or in the 5th House therefrom he will be a Nayayika (will have knowledge of Nayayika philosophy), if the Moon be there he will have knowledge of Sankhya yoga and of literature in general, if the Sun be there he will have knowledge of Vedanta and music, if Ketu, a mathematician and one learned in Astrology and if Ketu in the above situation has relation with Jupiter the native will have these learnings by inheritance. The 2nd and the 3rd Houses from the Karakamsha should also be considered in the same manner as the 5th House has been considered and the effects of the native should be spoken of after

knowing the subtle effects of the planets in either of these houses.

केतौ स्वांशाद् द्वितीये वा तृतीये स्तब्धवाग् भवेत् ॥९३॥
पापदृष्टे विशेषेण मानवो वक्तुमक्षमः ।

93-93 1/2. If Ketu be there in the 2nd or the 3rd House from the Karakamsha, the native will have defective speech and if there is the aspect of a malefic on him the defect in speech will be greater and the man will not be able to speak.

स्वांशाल्लग्नात् पदाद्वाऽपि द्वितीयाष्टम भावयोः ॥९४॥
केमद्रुमः पापसाम्ये चन्द्रदृष्टौ विशेषतः ।
अत्राऽध्याये च ये योगाः सफलाः कथिता मया ॥९५॥
योगकर्तृदशायान्ते ज्ञेयाः सर्वे फलप्रदाः ।
एवं दशाप्रदाद्राशेर्द्वितीयाष्टमयोर्द्विज ! ॥९६॥
ग्रहसाम्ये च विज्ञेयो योगः केमद्रुमोऽशुभः ।
दशाप्रारम्भसमये सलग्नान् साधयेद् ग्रहान् ॥९७॥
ज्ञेयस्तत्रापि योगोऽयं पापसाम्येऽथरन्ध्रयोः ।
एवं तन्वादिभावानां सूर्यादीनां नभःसदाम् ॥९८॥
तत्तत्स्थित्यनुसारेण फलं वाच्यं विपश्चिता ।
इति संक्षेपतः प्रोक्तं कारकांशफलं मया ॥९९॥

94-99. If in the 2nd or the 8th Houses from the Karakamsha or the Ascendant Pada there is the combination of malefics it will form the Kemadruma Yoga, and this yoga will be severer if the Moon's aspect be there. O Brahmin, all the combinations and their effects that have been spoken of by me in this chapter should be known to be givers of their effects during the Dasa periods that cause these combinations. In the same way these will be givers of effects if in the 2nd or the 8th Houses there is the sign that causes the Dasa Period. The Kemadruma yoga or combination should be known to be inauspicious if there are planets in these Houses. The position of the planets should be found out along with that of the Ascendant at the beginning of the Dasa period. This yoga (the Kemadruma yoga) should also be known if there is the combination of the malefics in the 2nd or the 8th Houses. Similarly the effects should be spoken of by the learned astrologers of the Ascendant etc. Houses and of the Sun etc. planets according to their respective situations. Thus ends the effects of the Karakamshas as spoken of by me in short.

अथ योगकारकाध्यायः ॥३६ ॥

Chapter 36

Yoga Karakas :

कारकांशवशादेवं फलं प्रोक्तं मया द्विज! ।
अथ भावाधिपत्येन ग्रहयोगफलं श्रृणु ॥१ ॥

1. *O* Brahmin, thus have I spoken of the effects derivable through Karakamshas. Now listen to the effects of the planets as these arise due to their lordships of the various houses.

केन्द्राधिपतयः सौम्या न दिशन्ति शुभं फलम् ।
क्रूरा नैवाऽशुभं कुर्युः शुभदाश्च त्रिकोणपाः ॥२ ॥
लग्नं केन्द्रत्रिकोणत्वाद् विशेषेण शुभप्रदम् ।
पञ्चमं नवमं चैव विशेषधनमुच्यते ॥३ ॥
सप्तमं दशमं चैव विशेषसुखमुच्यते ।
त्रिषडायाधिपाः सर्वे ग्रहाः पापफलाः स्मृताः ॥४ ॥
व्ययद्वितीयरन्ध्रेशाः साहचर्यात् फलप्रदाः ।
स्थानान्तरानुरोधात्ते प्रबलाश्चोत्तरोत्तरम् ॥५ ॥
तत्र भाग्यव्ययेशत्वाद्रन्ध्रेशो न शुभप्रदः ।
त्रिषडायाधिपत्वेऽथो कोणपत्वे तु सत्फलः ॥६ ॥
उक्तेष्वेषु बली योगो निर्बलस्य प्रबाधकः ।
न रन्ध्रेशत्वदोषोऽत्र सूर्याचन्द्रमसोर्भवेत् ॥७ ॥

2-7. *NATURE DUE TO LORDSHIPS OF PLANETS* : Natural Benefics do not give auspicious effects when they are lords of the angles, and natural malefics in that position do not give in auspicious effects, while the lords of the trines (whether benefic or malefic) always give auspicious effects. The Lord of the Ascendant

is especially auspicious as the Ascendant House is both an angle and a trine. The 5th and 9th Houses are specially related to wealth and the 7th and the 10th Houses to happiness. All the planets lording the Trishadayas (the 3rd, 6th and 11th House) are known as giver of inauspicious effects. The Lords of the 12th, the 2nd and the 8th House give effects according to their association (with a benefic or a malefic) and give effects according to their second House (the House in which they have their 2nd sign) and they are stronger in their qualities in the ascending order. Among these the 8th Lord when he owns the 12th House from the 9th House is not auspicious and if he (the 8th Lord) is the lord of the 3rd, 6th and 11th House also simultaneously he becomes still more inauspicious, but if he is the Lord of the trine (1st, 5th or 9th Lord) he becomes even more auspicious in giving effects. The stronger among the above mentioned combinations becomes the obstructor of the weaker one and gives his own effects. Here the 8th Lordship of the Sụn and the Moon is not evil.

Notes : Natural benefics like Jupiter, Venus, Mercury and full Moon are not responsible to give auspicious effects merely by virtue of being the lord of Angles. If the natural benefics have this virtue only that they are benefics and are lords of Angles, then these reasons only cannot ensure auspicious effects. On the contrary, the natural malefics Mars, Saturn and Ksheena Chandra (emaciated Moon) etc are not capable of giving inauspicious effects merely due to the above mentioned reasons. But the natural benefics and the natural malefics both have this common characteristic that they are givers of auspicious effects only if they are lords of trines.

The Ascendant is a House which is counted both as an angle and a trine. It is an angle and also a trine. Therefore the Ascendant Lord is always a giver of auspicious effect whether he be a benefic or a malefic and there is special siginficance of the effect given by him. Now it follows from this that if a planet becomes lord of an angle and at the same time he is the Ascendant Lord also, he will always remain a giver of good effects. Therefore in the Gemini and Virgo Ascendants, Mercury being respectively the 4th and the 10th Lord becomes the Lord of an angle, but he does not lose his benefic nature. But in both these Ascendants Jupiter will be the Lord of two

Angles and consequently he will lose his benefic nature and he will be considered as infected by the Kendradhipatya Dosha (the blemish of being the Lord of an angle).

Mercury will be in the same situation in case the Ascendants are Sagittarius and Pisces.

The Lords of 3-6-11 Houses are called Trishadayadhisha. If a planet lords any of these Houses he becomes giver of inauspicious effects.

The Lord of 12-2-8 Houses are not free in giving effects. They give the effects of the planet with whom they have associations. If they are not associated with any planet, then they give the effect of that other House in which their 2nd sign has fallen. The lords of the Houses classified in the above way have the inauspicious capacity of giving effects in ascending order, for example the capacity becomes greater in the 2nd Lord than in the 12th and greatest in the 8th Lord and so on. In this way the 8th Lord has the greatest capacity of giving effects.

It has been thought that the destroyer of effects of any house is the 12th House from it. Destiny is the most significant in human life. Generally people, except the yogis, do deeds with the desire of getting effects and one will get the effects if it is written in his fate to get those effects, if he is destined to get them. Therefore the 9th House is of the greatest importance. The 12th from the 9th House, which ever it is, will be the destroyer of destiny. The 12th from the 9th House is the 8th one. Therefore the Lord of the 8th House is always the giver of inauspicious effect. If the 8th Lord becomes the Trishadayesha also then such an 8th Lord will be extremely endowed with malefic nature. Thus for the natives having Scorpio ascendant the 8th Lord is Mercury and he is also the 11th Lord in this Ascendant. Therefore, Mercury is the most malefic in giving effects to the native in this Ascendant. In the edition of Ranjana Publications in Sloka no 6 there is the word "त्रिषडायाधिपत्वेऽथो" which means that if the 8th becomes the Lord of 3-6-11 Houses also he will be the giver of inauspicious effects. As a matter of fact this word is "त्रिमदायाधिपत्वेऽथो" which will mean "that if the 8th Lord becomes the lord of 3-6-11 Houses also then he will be the giver of inauspicious effects. It is this interpretation which seems to be reasonable here. In sloka no. 4 also. It is these Houses (3-6-11) that

have been spoken of as Malefic Houses. If the 8th Lord occupies a trine he doesnot remain a malefic but becomes a benefic.

The House of each class being strong in the ascending order, the strongest house in the horoscope will become obstruction in the effects of the less strong and will give its own effects.

Thus in the Sagittarius Ascendant Saturn will be the Lord of the 2nd and the 3rd House. Being the Lord of the 2nd House he will give the effects of the 3rd House because in the 3rd House falls the 2nd sign of Saturn, Aquarius and the 2nd Lord has to give the effects of his 2nd sign. In this Ascendant Venus will become the 6th and 11th Lord. In the 3-6-11 class of Houses in the ascending order the 11th Lord will be the strongest. Therefore, Venus will become an obstruction in the effects of Saturn and will give her own effects. In order to understand it properly, the Houses may be classified in the following way according to the difference of the effects.

1.	Angles	1-4-7-10
2.	Trines	5-9
3.	Trishadayadhisha	3-6-11
4.	Parashraya	12-2-8

In every class the House will be stronger in ascending order. The strongest in their respective Houses will be the 10th, 9th, 11th and 8th Houses.

गुरुशुक्रौ शुभौ प्रोक्तौ चन्द्रो मध्यम उच्यते।
उदासीनो बुधः ख्यातः पापा रव्यार्किभूमिजाः ॥८॥
पूर्णेन्दुज्ञेज्यशुक्राश्च प्रबला उत्तरोत्तरम्।
क्षीणेन्द्वर्कार्किभूपुत्राः प्रबलाश्च यथोत्तरम् ॥९॥
केन्द्राधिपत्यदोषो यः शुभानां कथितो हि सः।
चन्द्रज्ञगुरुशुक्राणां प्रबलश्चोत्तरोत्तरम् ॥१०॥

8-10. *NATURAL BENEFICS AND MALEFICS* : Jupiter and Venus are said to be natural benefics while the Moon is said to be a mediocre in beneficence. Mercury is neutral and the Sun, Saturn and Mars are natural malefics. Full Moon, Mercury, Jupiter and Venus are stronger in the Ascending order. Emaciated Moon, the Sun, Saturn and Mars are stronger in the ascending order in maleific disposition. Therefore, the maleficence due to the angular rulership of the natural benefics should also be considered more significant

in the ascending order in the case of the Moon, Mercury and Venus.

Notes : Jupiter and Venus are called Natural benefics. They are the first in giving most auspicious effects to the native in his life. The Moon is the most auspicious in herself on full Moon day. Her auspiciousness goes on decreasing proportionately after the date of the Full Moon, but she will remain auspicious till the 7th tithi of the half of the month. Her inauspiciousness will constantly increase from the 8th tithi in proportion and she will become entirely malefic on the Amavasya, the 30th tithi of the month. From the 30th tithi the maleficiency of the Moon will go on decreasing constantly in proportion and by the 7th tithi of the bright half of the month all her maleficiency will have vanished away and after this there will be again the entry of beneficiency in the Moon. Therefore the Moon has been called semi-benefic planet.

Mercury gives auspicious effects if he is situated alone in a House or if he is situated along with the full Moon, Jupiter and Venus, that is if he is in conjunction with a benefic planet. But in being situated along with a malefic planet like the emaciated Moon, the Sun, Saturn and Mars he also becomes a malefic and acts like a malefic. The planets are strong in ascending order in giving auspicious or inauspicious effects. Thus, the full Moon is a giver of benefic effects, but Mercury gives more auspicious effects than the full Moon, Jupiter more than Mercury and Venus is the most benefic of them all. Similarly, the emaciated Moon is a giver of inauspicious effects but Mercury gives more inauspicious effects than the emaciated Moon,the Sun more than Mercury, Saturn more than the Sun and Mars will be the most malefic of them all.

केन्द्रकोणपती स्यातां परस्परगृहोपगौ ।
एकभे द्वौ स्थितौ वाऽपि ह्येकभेऽन्यतरः स्थितः ॥११ ॥
पूर्णदृष्ट्येक्षितौ वाऽपि मिथौ योगकारौ तथा ।
योगेऽस्मिन् जायते भूपो विख्यातो वा जनो भवेत् ॥१२ ॥

11-12.*ANGULAR AND TRINAL LORDSHIPS* : If there is an exchange between an angular Lord and a trinal Lord, or if they are in conjunction in a House, or if either of them is there in the other's House, or if they have full aspect of each other, they are Yoga Karakas (they cause auspicious combinations). The native born in

this combination will become either a King or an eminent person.

Notes : These rules are of the greatest significance in giving elevation to life. The basis of **Predictive Astrology** is indeed the mutual relationship of the Lords of the Houses. The above mentioned rules may be easily explained as follows:

1. The Angular Lord occupies a trine and the Trinal Lord occupies an angle that is, there should be an exchange between an angle and a trine.

2. The Lords of an angle and a trine are situated together in an angle or in a trine.

3. If a trinal Lord is situated in an angle, he is always in an auspicious situation although he may not be in his own sign.

4. If an angular Lord occupies a trine he will always be in an auspicious situation. His situation in his own sign is not essential for him to be auspicious.

5. The angular Lord being situated in any House aspects the trinal Lord situated in a benefic House and the Trinal Lord aspects the Angular Lord in the same position or they should have aspects between them.

The greater this relationship of the planets is there in a horoscope the more famous, the wealthier and the more powerful will the native be.

कोणेशत्वे यदैकस्य केन्द्रेशत्वं च जायते ।
केन्द्रे कोणे स्थितो वाऽसौ विशेषाद्योगकारकः ॥१३ ॥

13. If one and the same planet becomes the lord of a trine and also the Lord of an angle and occupies an angle or a trine it will prove to be a Yoga Karaka.

Notes : This situation may be created by Saturn in the Libra and Taurus Ascendants because then he will be respectively the Lord of the 4th and 5th Houses and that of the 9th and 10th Houses. And if Saturn in these Ascendants occupies an angle or a trine he will form a specially auspicious Yoga or Combination.

केन्द्रेशत्वेन पापानां या प्रोक्ता शुभकारिता ।
सा त्रिकोणाधिपत्येऽपि न केन्द्रेशत्वमात्रतः ॥१४ ॥

14. *ANGULAR LORDSHIP* : The auspiciousness that a malefic

planet acquires when he becomes an angular Lord is acquired by him only when he is a trinal lord also. He doesnot get this auspiciousness by being merely an angular lord.

Notes : The angular Lord may be a malefic but if he is also the Lord of 1-5-9 Houses he acquires auspiciousness. But if he is only the Lord of angles he becomes afflicted with the defect of angular Lordship.

केन्द्रकोणाधिपावेव पापस्थानाधिपौ यदा ।
तयोः सम्बन्धमात्रेण न योगं लभते नरः ॥१५ ॥

15. If an angular Lord or a trinal Lord becomes the Lord of any of malefic Houses (3-6-11), the native doesnot get Raja Yoga only by this relationship.

Notes : Thus in the Cancer and Leo Ascendants even the most malefic planet Mars becomes a Raja Yoga Karaka planet only by getting the Lordship of an angle and a trine, but this situation of Mars will not be formed in other Ascendants. For instance, in the Capricorn Ascendant Mars will become the 4th and the 11th Lord. Therefore he will not cause a Raja Yoga because of being the Lord of an angle (4th House) and of a principal malefic House (11th House).

यद्भावेशयुतौ वाऽपि यद्यद्भावसमागतौ ।
तत्तत्फलानि प्रबलौ प्रदिशेतां तमोग्रहौ ॥१६ ॥

16.*RAHU AND KETU* : The shadowy planets Rahu and Ketu give predominantly the effects of the Lord of the House with whom they are in conjunction or of the House in which they are situated.

Notes : Some Learned writers of Astrology recognise Aquarius as the own sign of Rahu and Scorpio as that of Ketu. But some others think that these shadowy planets have no sign of their own. Perhaps the Sage Parasara has also the same view in this respect. Therefore he has composed a separate sloka for these planets. Mutually contradictory sentences are found in books on Astrology with regard to giving lordships of signs to Rahu and Ketu.

The planets Rahu and Ketu will give the effects of the planet with whom they will be situated in very prominent degree. There is the word 'प्रबलौ' (prabalau) in the Sloka. It means that these planets

intensify or strengthen the effect of the planet with whom they are in conjunction. Therefore, the native gets the effects of that planet extraordinarily. Another thing that has been pointed out in the Śloka is that these planets (Rahu and Ketu) cause the effects of that house in which they are situated (if they are not in conjunction with any planet). Here a doubtful question arises. Suppose Rahu is situated in the Ascendant in the sign of Sagittarius. Will he cause the effects of the 2nd sign of Jupiter which is Pisces and is situated in the 4th House or will he not do so? We know that all the planets except the Moon and the Sun are lords of two signs. In this condition as Rahu is situated in the sign of Sagittarius, the first sign of Jupiter, he will cause the effects of Jupiter and will bring intensity in these effects. And because it brings intensity in the effects of Jupiter, the 4th House where there is the other sign of Jupiter namely Pisces should also be benefitted by it. In this way Rahu will also get the Lordship of two Houses. The question is whether it is right? It is clearly written in this Sloka यद्यद् भाव समागतौ that is Rahu and Ketu should cause the effects of that house in which they are situated and they get the quality, nature and habit of that planet with whom they are in conjunction. Nay, they also multiply two fold the effects and qualities etc of that planet.

यदि केन्द्रे त्रिकोणे वा निवसेतां तमोग्रहौ ।
नाथेनान्यतरेणाढ्यौ दृष्टौ वा योगकारकौ ॥१७॥

17. If the shadowy planets Rahu and Ketu are situated in an angle or a trine, are in conjunction with or are aspected by the Angular Lord or the Trinal Lord, even then they are Yoga Karakas.

Notes : Rahu and Ketu give the Yoga Karaka effects also. Being in an angle in conjunction with or having the aspect of the Trinal Lord, or being in a trine in conjunction with or having the aspect of the Angular Lord, they have the quality of making Yoga Karaka. The speciality here is that the Yoga Karaka Quality of Rahu and Ketu is not possible in case other relations are formed.

कस्मिंल्लग्ने प्रजातस्य के ग्रहा योगकारकाः ।
के चाऽशुभप्रदाः खेटाः कृपया वद मे मुने! ॥१८॥

18. (Maitreya said to Sage Parasara) O Sage, Kindly tell me

which planets are Yogakarakas in various ascendants and which of them are givers of inaspicious effects.

यथा पृष्टं त्वया विप्र ! तदोदाहरणं ब्रुवे ।
रन्ध्रेशत्वेऽपि भूपुत्रो भवेच्छूभसहायवान् ॥१९ ॥
मन्दसौम्यसिताः पापाः शुभौ गुरुर्दिवाकरौ ।
न शुभं योगमात्रेण प्रभवेच्छनि-जीवयोः ॥२० ॥
पारतन्त्रयेण जीवस्य पापकर्मापि निश्चतम् ।
शुक्रः साक्षान्निहन्ता स्यान्मारकत्वेन लक्षितः ॥२१ ॥
मन्दादयोऽपि हन्तारो भवेयुः पापिनो ग्रहाः ।
मेषलग्नोद्भवस्यैवं फलं ज्ञेयं द्विजोत्तम ! ॥२२ ॥

19-22. *PLANETS AND ARIES ASCENDANTS* : O Vipra (Brahmana) I shall cite examples according as you have asked me. In Aries Ascendant, Mars is helpful to a planet giving auspicious effects even when he is the Lord of the 8th House, Saturn, Mercury and Venus are malefics while Jupiter and the Sun are benefics. It is not only the conjunction of Saturn and Jupiter that will be a Yoga Karaka; and Jupiter's giving of inauspicious effects is also certain if he is at the disposal of a malefic. Venus is a direct or independent killer (or she is the killer incarnate). She is endowed with the qualities of a killer etc. The malefic planets Saturn etc may also become killers (in particular situations). O excellent of the Brahmins, the above are the effects that will be got by the native born in Aries Ascendent.

Notes : In Aries Ascendant, the 2nd sign of Mars falls in the 8th House. Therefore, being the 8th Lord Mars should become a malefic. But, here, in the first place Mars is the Ascendant Lord. Secondly the planets are certain in giving the effects of their Mooltrikona sign principally. The Mooltrikona sign of Mars being in the sign of Aries, he will give more importance to the Ascendant. He will prove helpful to the other auspicious combinations in the Horoscope if he is related to them. Therefore the relation of Mars with Jupiter or the Sun will be considered auspicious in the Aries Ascendant. He will be helpful in giving more auspiciousness.

The 2nd and the 7th Houses are said to be Maraka Houses (killers). In this (Aries) Ascendant Venus becomes the Lord of both these Houses. Being the Lord of an angle she doesnot remain a

benefic and therefore, he is a very strong killer. If such Venus has relation with other planets like Mercury and Saturn, the situation will become extremely inauspicious. In the Aries Ascendant Mercury will become the Lord of the 3rd and the 6th House both of which are malefic Houses. Therefore, Mercury will have sufficient maleficiency.

The Moon may be specially benefic if she has relation with a trinal Lord. Some learned writers are of the view that the emaciated Moon making relation with a trinal Lord will become highly benefic. The Sun will give benefic effects as he is a trinal Lord and so will Jupiter as he also happens to be a trinal Lord but being the 12th Lord he will feel inability to give benefic effects as he will be at the disposal of an other planet and if there is a malefic planet in the 12th House he will be compelled to give inauspicious effects. Jupiter is a trinal Lord and Saturn being the 10th Lord is an angular Lord; but being the 11th Lord he will be a malefic. Therefore, this combination will give inauspicious effects. The combination of Jupiter and Venus is also not significantly auspicious.

जीवशुक्रेन्दवः पापाः शुभौ शनिदिवाकरौ ।
राजयोगकरः सौरिर्बुधस्त्वल्पशुभप्रदः ॥२३ ॥
जीवाद्यो कुजश्चापि सन्ति मारकलक्षणाः ।
वृषलग्नोद्भवस्यैवं फलान्यूह्यानि सूरिभिः ॥२४ ॥

23-24.*FOR TAURUS ASCENDANT* : Jupiter, Venus and the Moon are malefics while Saturn and the Sun are auspicious. Saturn will cause Raja Yoga, Mercury is the giver of less auspicious effects. Jupiter etc and Mars also are endowed with the features of a killer. These are the effects which will be obtained by men born in the Taurus Ascendant.

Notes: For natives born in the Taurus Ascendant Jupiter is the most inauspicious planet because he becomes the 8th and the 11th Lord. In their own class the 8th and the 11th House are the strongest ones. Therefore Jupiter will have very strong killing power Venus is the Ascendant Lord but her mooltrikana sign falls in the 6th House and so she will more particularly and dominantly give the effect of the 6th House and will become a malefic on this basis and will become capable of giving bodily pains. The Moon becomes a

malefic as she is the Lord of the 3rd House. Saturn is the only planet that is independently also Raja Yoga Karaka as being the 9th Lord he is trinal Lord and being the 10th Lord he is also an angular Lord. The Sun, being the 4th Lord, will lose his maleficiency. If he is related to some angular Lord he will also cause a Raja Yoga: Mercury being the 2nd Lord, will have the quality of remaining at another's disposal and in conjunction with any malefic planet he will give inauspicious effects. He (Mercury) is also a trinal Lord as he is the 5th Lord and in the 5th House he has his Mooltrikona sign; therefore, in the combination of auspicious yoga Karaka planet he will be very significantly benefic and auspicious. Mars is the killer for this Ascendant as in the case of Taurus Ascendant this planet is the Lord of the Killing House-the 7th and the 12th. Being the 12th Lord he may cause acute bodily pain in Conjunction with another malefic planet like Venus and Jupiter.

भौमजीवारुणाः पापाः एक एव कविः शुभः ।
शनैश्चरेण जीवस्य योगो मेषभवो यथा ॥२५॥
शशी मुख्यनिहन्ताऽसौ साहचर्याच्च पाकदः ।
द्वन्द्वलग्नोद्भवस्यैवं फलान्यूह्यानि पंडितैः ॥२६॥

25-26. *FOR GEMINI ASCENDANT* : Mars, Jupiter, and the Sun are malefic planets, it is only Venus that is benefic. The combination of Saturn and Jupiter is similar to that which happens in Aries Ascendant. The Moon is the prime killer but this quality of her depends on the combination and Dasa of another planet. It is these effects that have been spoken by the learned astrologers of the native born in Gemini Ascendant.

Notes : In the Gemini Ascendant, Jupiter becomes the Lord of two angles the 7th and the 10th House and therefore he will be afflicted by the defect of 'Kendradhipatya' (the defect arising from Jupiter's being the Lord of an angle) Having conjunction with a malefic planet Jupiter will give a very inauspicious effect to the native. Jupiter's situation in 6-8-12 in this Ascendant brings him in the position of a killer.

Mars proves to be the most malefic planet for the native born in Gemini Ascendant, as in this Ascendant he becomes the Lord of the 6th and the 11th Houses which are strongly malefic Houses and

in additon to their malefic nature they are lorded by such a strong malefic as Mars. Therefore Mars acquires full capability of creating obstructions, obstacles, losses, accidents, hostility, injury and situation of opposition etc.

1. The Sun, being the 3rd Lord in this Ascendant, has been said to be a malefic. The Sage has not stated as auspicious the conjunction of Saturn and Jupiter like that for the Aries Ascendant because the 9th Lord Saturn becomes the 8th Lord also and the defect of the Lordship of the 8th House has been seen in him. But the Mooltrikona sign of Saturn Aquarius falls in the 9th House and therefore he will predominantly cause the effect of the 9th House. It has been generally seen that in this combination effects are delayed and some times hope has to be abandoned completely. If the Ascendant is Gemini and Saturn and Jupiter are in conjunction in the 11th House, the native will have to suffer ill consequences of the severest kind because there will be the sign of Aries in the 11th House and in which Saturn will be in his sign of debilitation. The 11th House is the principal malefic House among the Trishadaya Houses (3-6-11). Jupiter has already got the defect of being an angular Lord. Here is an example of such a combination:

Date of birth	Time of birth I.S.T.	Place of birth
10/11-8-1940	4.00 a.m.	Near Hapur

Mer Sun 4
2 Sun Mer Ven
5 Mars
3 Ven
1 Sat Jup
6 Rahu
12 Ketu
7
9
11
8 Moon
10

Ketu	Sat Jup	Sun Mer Ven	Lg Ven
			Mer Sun
			Mars
	Moon		Rahu

The horoscope is that of a learned teacher Shri Jagpal Singh a friend of mine who taught even the hardest and most difficult subjects authoritatively for three decades. This teacher is

thoroughly gentle, cultured, social, truth loving, a man of character and noble hearted. He came into trouble due to the Conjunction in the 11th House of Jupiter and Saturn. He was arrested in a murder case in 1992 as he was suspected of committing this murder which was actually not done by him. He was released on bail in 1/1-2 years. The case against him is still going on. It is to be seen how much punishment will be given to this innocent teacher by Jupiter and Saturn or whether being pleased with his innocence, sense of service, high moral sense will pardon him for the evil deed done by him in his former birth.

In the Gemini Ascendant Venus has been said to be a benefic. Therefore, the combination of Venus with benefic planets will be called yoga Karakas. Mercury, being the Ascendant Lord, will give auspicious effects for the natives having Gemini Ascendants. Being the 4th Lord, he cannot be called a benefic, he will be called so due to his being the Ascendant Lord.

भार्गवेन्दुसुतौ पापौ भूसुतेज्येन्दवः शुभाः ।
पूर्णयोगकरः साक्षान्मंगलो मंगलप्रदः ॥२७॥
निहन्ताऽर्कसुतोऽर्कस्तु साहचर्यात् फलप्रदः ।
कर्कलग्नोद्भवस्यैवं फलं प्रोक्तं मनीषिभिः ॥२८॥

27-28.*CANCER ASCENDANT* : Venus and Mercury are malefics, Mars, Jupiter and Moon are benefics. Of these Mars is full Yoga Karaka and he is the giver of auspicious effects. Saturn and the Sun are killers and are givers of good effects being in association with benefics. It is in this way that the effects of a native born in the Cancer Ascendant have been spoken of by the learned astrologers.

Notes : In the Cancer Ascendant Venus becomes the Lord of the 4th House, therefore she doesnot remain a benefic. Then she becomes the Lord of the 11th House which is a strongly malefic House. So Venus causes great trouble to the natives born in the Cancer Ascendant. Mercury becomes the Lord of the 12th and the 3rd House. Being the 3rd Lord he becomes a malefic and being the 12th Lord he doesnot retain his independence. Therefore if he is in conjunction with a malefic planet he will become intensely malefic. He will remain a malefic without even having such conjunction. Mars is the only planet in this Ascendant who, being an angular and a

trinal Lord will prove to be a Yoga Karaka planet. Jupiter though, being the 6th Lord, will be a malefic. But he will be the Lord of the principal trine also, therefore he will retain his auspiciousness, although, his being the 6th Lord, his effects will be obtained with delay and with obstacles. The Moon, being the Ascendant Lord, will remain an extremely auspicious planet. Saturn, being the 7th and the 8th Lord, will be endowed with the strength of a killer. Due to the quality of association if he is in conjunction with a malefic, his inauspiciousness will be greatly heightened. The Sun also, being the 2nd Lord, will be called a killer. He also possesses the quality of association. He will give inauspicious effects if he is in conjunction with Venus, Mercury and particularly with Saturn.

सौम्यशुक्रार्कजाः पापाः कुजेज्यार्का शुभावहाः ।
प्रभवेद्योगमात्रेण न शुभं गुरुशुक्रयोः ॥२९ ॥
मारकस्तु शनिश्चन्द्रः साहचर्यात् फलप्रदः ।
सिंहलग्ने प्रजातस्य फलं ज्ञेयं विपश्चिता ॥३० ॥

29-30. *LEO ASCENDANT* : Mercury, Venus and Saturn are malefics and Mars, Jupiter and the Sun are benefics. But Jupiter and Venus donot become auspicious merely by virtue of being in conjunction. Saturn is the killer and the Moon is the giver of good effects if she is in association with some benefic. These are the effects which are to be known by the Learned astrologers of the native born in the Leo Ascendant.

Notes : For the native born in the Leo Ascendant, Mercury becomes the Lord of the 2nd and the 11th House. He will not cause the effects of the 2nd House but will cause those of the 11th House. The 11th House is counted among the Trishadaya Houses (3-6-11) and it is a malefic House. Therefore the Sage has declared Mercury as a malefic for the natives born in the Leo Ascendant. The 11th House is the strongest one among the Trishadaya Houses and so Mercury becomes a malefic in an eminent degree. But experience has shown that strong Mercury is extremely auspicious for wealth and income, because he becomes the Lord of two Houses which represent value. Venus also is the Lord of a Trishadaya House, the 3rd one and therefore she has been considered as a malefic. Being the 10th Lord, she loses her natural beneficiency also. And Saturn

also becomes the Lord of a Trishadaya House, the 6th House. Being the 7th Lord, Saturn has the killingness also. Saturn has the dominance of a killing House and a disease causing House and therefore he, according to his nature of delaying, keeps the native diseased and ill for a long time and causes him the situation of being killed.

Mars, being an angular and a trinal Lord gives auspicious effects and proves to be a benefic of the first order and a Yoga Karaka for the natives born in this Ascendant. Although according to the **'Jataka Parijaata'** for the natives of the Fixed Ascendants Mars has been declared to be an obstacle but experience doesnot prove it to be true. In his Dasa and Antardasa periods he gives the native wealth, honour, good luck, happiness, promotion, progress in his profession, popularity, landed property etc. The Sun, being the Ascendant Lord becomes and gives the effects of an angle and a trine simultaneously. Therefore his Dasa and Antardasa also are Yoga Karaka like those of Mars but if he is debilitated he will create problems to the native. Jupiter and Venus in conjunction donot make a Yoga Karaka combination. The reason is both have the defect of respectively, becoming the 8th Lord and the 3rd Lord Therefore the 5th or trinal lordship of Jupiter and the 10th or angular lordship of Venus should not be considered as a Yoga Karaka combination. Though the Mooltrikona sign of Jupiter falls in the 5th House, yet that of Venus will fall in the 3rd House (a malefic House) However, the Mooltrikona sign of Mars is in the 5th House and if he gets the conjunction of Mars in this situation he may become a Yoga Karaka planet. He will also get this quality if he gets related to the Sun. But the relation of Venus and Mars or Venus and the Sun will not be a Yoga Karaka because these, Mars and the Sun, get a trishadayapati to be related. Venus has her Mooltrikona sign in a trishadaya House, the 3rd House, and being an angular Lord, Venus also acquires the defect of being a Kendradhipati and "केन्द्राधिपत्य दोषस्तु बलवान गरु शुक्रयो"(that is Jupiter and Venus are very strong in the defect of being angular Lords.) according to this rule the defect of being angular Lord is also extraordinary in the case of Venus.

The Moon will be the 12th Lord and will give effects of the planet with whom she will be conjuncted or in the sign of which

planet she will be situated.

कुजजीवेन्दवः पापाः बुध-शुक्रौ शुभावहौ ।
भार्गवेन्दुसुतावेव भवेतां योगकारकौ ॥३१ ॥
मारकोऽपि कविः, सूर्यः साहचर्यफलप्रदः ।
कन्यालग्नोद्भवस्यैवं फलान्यूह्यानि सूरिभिः ॥३२ ॥

31-32. *VIRGO ASCENDANT* : Mars and Jupiter and the Moon are malefics and Mercury and Venus are benefics and Mercury and Venus are also Yoga Karakas. Venus is a killer also and the Sun gives effects because of his association. The learned astrologers have spoken these effects of the native born in the Virgo Ascendant.

Notes : Mars, being the 3rd and the 8th Lord, gives inauspicious effects for the native born in the Virgo Ascendant. Jupiter, being the 4th and the 7th Lord, acquires the defect of being an angular lord and therefore becomes inauspicious. If he is in conjunction with a malefic in the 2nd, 7th or another malefic house, he will become a killer also. Mars, being the 8th Lord and being the Lord of a house which is the 8th from the 8th, the 3rd House, becomes very, sensitive in relation to the native's age. His debilitation or his weakening or the evil effect of other planets on him will cause the shortening of the native's life, because he is the representative of longevity for the native born in the Virgo Ascendant in a two fold way. The Moon becomes the giver of inauspicious effects due to her being the 11th Lord. Mercury is both the 10th Lord and the Ascendant Lord and Venus becomes the 2nd and the 9th Lord. Having relation with Mercury, Venus becomes extremely auspicious or benefic as the 2nd Lord has the quality of associationship. Therefore the relation of Venus and Mercury will be considered as a pure relation of the 9th, 10th and the Ascendant House or the relation of an angle and a trine. But Venus, being placed in a killing House or in other malefic House will prove to be a killer because of having the evil effect of malefic planets. Saturn in this Ascendant becomes the 5th and the 6th Lord but his Mooltrikona sign falls in the 6th House, therefore he predominantly gives the effects of the 6th House and in this way he will give more inauspicious effect than auspicious one. The Sun is the 12th Lord and therefore he will give the effect of the planet with whom he will

be in conjunction; that is he will give in auspicious effects with Mars, Jupiter and the Moon and auspicious effects with Mercury and Venus.

जीवार्कभूसुताः पापाः शनैश्चरबुधौ शुभौ ।
भवेतां राजयोगस्य कारकौ चन्द्रतत्सुतौ ॥३३ ॥
कुजो निहन्ति जीवाद्याः पापा मारकलक्षणाः ।
शुक्रः समः फलान्येवं विज्ञेयानि तुलोद्भवे ॥३४ ॥

33-34.*LIBRA ASCENDANT* : Jupiter, the Sun and Mars are malefics and Saturn and Mercury are benefics. The Moon and Mercury become the Karakas of Raya Yoga. Mars is the killer and Jupiter etc. acquire the quality or disposition of the natural malefic planets and they are endowed with the qualities of killers. Venus is neutral, that is neither benefic nor malefic. These effects are to be known of the native born in the Libra Ascendant.

Notes : Jupiter, being the 3rd and the 6th Lord, the Sun being the 11th Lord and Mars being the Lord of two killing Houses, will certainly be givers of inauspicious effects. The Sun and Mars, due to their being the natural malefics, become even more inauspicious and malefics. Saturn, even when he is alone, becomes a Karaka of Raja Yoga as he becomes both an angular Lord (4th Lord) and a trinal Lord (5th Lord). His conjunction with Mercury is extremely benefic or auspicious because Mercury will not give the effect of the 12th House but of the 9th House in which his 2nd sign Gemini has fallen. The relation of the Moon and Mercury is considered to be the relation of an angle and a trine and therefore it is also a Raja Yoga Karaka relation. But some learned astrologers have not given much importance to this relation and have regarded Saturn a greater Raja Yoga Karaka than these, when Saturn is alone.

सितज्ञशनयः पापाः शुभौ गुरुनिशाकरौ ।
सूर्याचन्द्रमसावेव भवेतां योगकारकौ ॥३५ ॥
कुजः समः सिताद्याश्च पापा मारकलक्षणाः ।
एवं फलं च विज्ञेयं वृश्चिकोदयजन्मनः ॥३६ ॥

35-36. *SCORPIO ASCENDANT* : Venus, Mercury and Saturn are malefics and Jupiter and the Moon are benefics. The Sun and the Moon become Yoga Karakas. Mars is neutral. Venus and other

malefics acquire the disposition of killers. These effects are to be known of the natives born in the Scorpio Ascendant.

Notes : Venus, being the 12th Lord, will have the effect of being the 7th Lord that is she will be a killer. Mercury, being the 8th Lord and Saturn, being the 3rd Lord will be endowed with the qualities of killers. The effects of these will not be auspicious for the native in other ways also Jupiter, due to the rule of association, also will give the effect of the 5th House, that is of a trine and the Moon also, being the 9th Lord that is a trinal Lord, will give auspicious effect. The Sun and the Moon will be Lords of an angle and a trine, and therefore, their combination will prove to be Raja Yoga Karaka one.

एक एव कविः पापः शुभौ भौमदिवाकरौ ।
योगो भास्करसौम्याभ्यां निहन्ता भास्करात्मजः ॥३७ ॥
गुरुः समफलः ख्यातः शुक्रो मारकलक्षणः ।
धनुर्लग्नौद्भवस्यैवं फलं ज्ञेयं विपश्चिता ॥३८ ॥

37-38. *SAGITTARIUS ASCENDANT* : Only one Venus is a malefic. Mars and the Sun are benefics. The Sun and Mercury are Yoga Karakas, Saturn is a killer. Jupiter is known to be neutral and Venus is endowed with killing powers. These are the effects that the learned astrologers have to know of the native born in the Sagittarius Ascendant.

Notes : Venus is the extremest malefic and giver of inauspicious effects in this Ascendant because she is the Lord of the 6th and the 11th House, both of which are predominantly malefic houses. In the Sagittarius Ascendant only one planet, Venus is a malefic planet and a giver of inauspicious effects.

The reason why Mercury and the Sun are Yoga Karakas is that Mercury is the Lord of two angles and the Sun the Lord of a trine.

Mars is the 12th Lord, but according to the rule of Sahacharya (association) he will give the effect of the 5th House, that is of a trine and therefore he will give auspicious effects.

Saturn, being the 3rd Lord, is already a malefic planet and in addition to it he is the 2nd Lord also. Therefore, he is spoken of as

a killer.

The Moon doesnot have the defect of being the 8th Lord. Therefore, if she makes relation with benefic plenets, she will give the effects of the Yoga Karaka plenets. Jupiter is said to be neutral. But if he makes relation with the Yoga Karaka planets he will certainly prove to be Yoga Karaka.

कुजजीवेन्दवः पापाः शुभौ भार्गवचन्द्रजौ।
मन्दः स्वयं न हन्ता स्याद् हन्ति पापाः कुजादयः ॥३९॥
सूर्यः समफलः प्रोक्तः कविरेकः सुयोगकृत्।
मृगलग्नोद्भवस्यैवं फलान्यूह्यानि सूरिभिः ॥४०॥

39-40.*CAPRICORN ASCENDANT* : Mars, Jupiter and the Moon are malefics. while Venus and Mercury are benefics Saturn himself will not be a killer. Mars and other malefics will cause death or will be killers. The Sun is said to be neutral. It is only Venus that is a superior Yogakaraka. It is in this way that the effects of the native born in the Capricorn Ascendant are to be spoken by the learned astrologers.

Notes : Venus, in this Ascendant, becomes the 5th and 10th Lord, that is a trinal and an angular Lord. Therefore it has been said that Venus even alone is a Superior Yoga Karaka. The Sun also does not get the defect of being the 8th Lord. Therefore he will act for the Capricorn Ascendant in the same way as the Moon does for the Sagittarius Ascendant. Saturn, though the Lord of a killing House, the 2nd one, and so he should be a killer, he is free from the disposition of a killer as he is the Ascendant Lord.

Mars is a natural malefic of the first order. In the Capricorn Ascendant he becomes the 4th Lord and therefore loses his maleficiency; but being the 11th Lord, he gets extremely inauspicious so much so that he causes even the death of the native. Therefore the Sage has called him as a planet having the disposition of a killer.

Mercury, in this Ascendant, has his Mooltrikona sign in the 9th House, he therefore, gives the effects of the 9th House, predominantly, although in the beginning of his Antardasa he may create obstacles.

Jupiter, being the 3rd Lord, is inauspicious and the Moon, being the Lord of the 7th House, which is an angle, becomes a

malefic.

जीव-चन्द्र-कुजाः पापाः शुक्रसूर्यात्मजौ शुभौ ।
राजयोगकरो ज्ञेयः कविरेव, बृहस्पतिः ॥४१ ॥
सूर्यो भोमश्च हन्तारो बुधो मध्यफलः स्मृतः ।
कुम्भलग्नोद्भवस्यैवं फलान्यूह्यानि सूरिभिः ॥४२ ॥

41-42. *AQUARIUS ASCENDANT* : Jupiter, the Moon and Mars are malefics while Venus and Saturn are benefics. Venus is the only planet that is Raja Yoga Karaka while Jupiter, the Sun and Mars are killers. Mercury gives medium effects. It is in this way that Learned astrologers have to describe the effects of a native born in the Aquarius Ascendant.

Notes : Though Venus, being the 4th Lord, is afflicted by the defect of being an angular Lord, yet again she becomes extremely auspicious due to her becoming the Lord of the 9th House, which is a trine, and in this way she, being both an angular Lord and a trinal Lord, is able to form a Raja Yoga all alone. Saturn, being the Ascendant Lord, is bound to be auspicious. Mars, being the 3rd Lord, acquires the disposition of a killer. Jupiter has been spoken of as a malefic as he is in this Ascendant, the 2nd and 11th Lord. But both these House are houses of Value; and therefore if Jupiter gets related to a benefic planet he gives financial gains and accumulation of wealth in great quantity. It is another matter that he may cause inauspicious effects in other things.

The Moon, being the 6th Lord, will become extremely malefic, while Mercury, being the Lord of the 5th House (an auspicious House) and of the 8th House (an inauspicious House) has been said to be giver of medium effects which is right. In his Dasa and Antardasa periods Mercury gives inauspicious effects for some time. He, being the giver of medium effects, cannot give either of the effects, in great amount.

मन्दशुक्रांशुमत्सौम्याः पापा भौमविधू शुभौ ।
महीसुतगुरू योगकारकौ च महीसुतः ॥४३ ॥
मारकोऽपि न हन्ताऽसौ मन्दज्ञौ मारकौ स्मृतौ !
मीनलग्नोद्भवस्यैवं फलानि परिचिन्तयेत् ॥४४ ॥

43-44. *PISCES ASCENDANT* : Saturn, Venus, the Sun and

Mercury are malefic while Mars and the Moon are benefics. Mars and Jupiter will cause a Yoga. Mars, even though he is a killer, will not remain so. Saturn and Mercury will be killers. The effects for the native born in the Pisces Ascendant are to be considered in this way.

Notes : Mars is a natural malefic, but gives auspicious effects due to his being the Lord of the 9th House which is a trine. If he makes relation with the 10th and the Ascendant Lord Jupiter, he causes a Yoga Karaka situation and becomes devoid of the defect of his killing disposition. Due to being the 2nd Lord he should have been a killer. Saturn, Venus, the Sun and Mercury will be very malefic. Saturn will be the 11th and the 12th Lord. He will not give the effects of the 12th House but of the 11th House and therefore he should be considered predominantly as the 11th Lord. The Sun is afflicted by the defect of being the 6th Lord and Mercury is afflicted because of being the Lord of an angle, the 7th House. Venus gets malefic disposition because of being the 3rd and the 8th Lord. Saturn and Mercury have been said to be of killing disposition because of their maleficiency. The Moon, being the Lord of the 5th House which is a trine, is auspicious: She will be a giver of extremely benefic effects if she makes relation with the Yoga Karaka planet like Mars or Jupiter.

एवं भावाधिपत्येन जन्मलग्नवशादिह ।
शुभत्वमशुभत्वं च ग्रहाणां प्रतिपादितम् ॥४५ ॥
अन्यानपि पुनर्योगान् नाभसादीन् विचिन्त्य वै ।
देहिनां च फलं वाच्यं प्रवक्ष्यामि च तानहम् ॥४६ ॥

45-46. It is in this way that the auspiciousness and inauspiciousness of the planets have been considered, these (auspiciousness or inauspiciousness) are derived from their being the Lords of particular Houses and also according to the Ascendant. Besides these, there are other Yogas like Nabhasa Yoga etc. also, after considering which should be spoken the effects for the natives, I narrate these hereafter.

Notes : After this Chapter Maharishi Parasara has described the Nabhasa Yogas. The formation of Nabhasa Yogas takes place on the basis of the planets' situation in a particular sign or House.

The effects of these Yogas are described both as auspicious and inauspicious. An auspicious Nabhasa Yoga has the ability of confering on the native wealth, governmental post, conveyances, beautiful wife, learning sons, happiness etc. While some of the Nabhasa Yogas give inauspicious effects as disease, stupidity, base means of living, servitude, profession of a servant, quarrels and disputes etc. The prediction of effects should be made after due consideration of the Nabhasa Yogas and their comparison should be made with the auspicious and inauspicious Yoga Karaka planets described in the present Chapter. Thus if an auspicious Yoga Karaka forms a Nabhasa Yoga giving auspicious effects then there will be greater excellence in the effects. On the contrary, if Nabhasa Yoga is formed in the Dasa of an inauspicious or Maraka planet, then in the Antardasa of the planet that has formed the Nabhasa Yoga, the intensity of the evil effects will also be heightened. Therefore relevancy is essential.

अथ नाभसयोगाध्यायः ॥३७॥

Chapter 37

Nabhasa Yoga

अधुना नाभसा योगाः कथ्यन्ते द्विजसत्तम ! ।
द्वात्रिंशत् तत्प्रभेदास्तु शतघ्नाष्टादशोन्मिता ॥१॥
आश्रयाख्यास्त्रयो योगा दलसंज्ञं द्वयं ततः ।
आकृतिर्विंशतिः संख्याः सप्त योगाः प्रकीर्तिताः ॥२॥

1-2. O excellent of the Brahmins, now are narrated the 32 Nabhasa Yogas. These have 1800 different varieties. Of these 3 are spoken as Ashraya yogas, 2 Dala yogas,20 Akriti yogas and 7sankhya yogas.

Notes: The 32 Nabhasa yogas have been classified into 4 categories which are as follows:

1. Ashraya yoga	3
2. Dala yoga	2
3. Akriti yoga	20
4. Sankhya Yoga	7
	32

रज्जुश्च मुसलश्चैव नलश्चेत्याश्रयास्त्रयः ।
मालाख्याः सर्पसंज्ञश्च दलयोगौ प्रकीर्तितौ ॥३॥
गदाख्याः शकटाख्यश्च श्रृङ्गाटक-विहंगमौ ।
हलवज्रयवश्चैव कमलं वापियूपकौ ॥४॥
शर-शक्ति-दण्ड-नौका-कूट-च्छत्र-धनूंषि च ।
अर्धचन्द्रस्तु चक्रं च समुद्रश्चेति विंशतिः ॥५॥
संख्याख्या - वल्लकी - दाम - पाश - केदार - शूलकाः ।
युगो गोलश्च सप्तैते युक्ता दन्तमिता द्विज ! ॥६॥

3-6. *NAMES OF NABHASA YOGAS* : Rajju, Musala, and Nala, these 3 are Ashraya yogas. Maala and Sarpa yogas have been spoken of as Dala yogas. The 20 Akriti yogas are Gada, Shakata, Shringataka, Pakshi, Hala, Vajra, Yava, Kamala, Vapi, Yupa, Shara, Shakti, Danda, Nauka, Koota, Chhatra, Dhanushi, Ardha chandra, Chakra and Samudra yogas. O Brahmin, the 7 sankhya yogas are Vallaki, Daama, Pasha, Kedara, Shoola, Youga and Gola yogas. The total number of these yogas is 32.

Notes: The first, Ashraya yogas, are formed due to the Ashraya or on the basis of their movable, fixed and dual nature. These have the combined name of Ashraya because they are formed on the basis of the nature of the planets. Due to the division of the planets into the classes of benefic and malefic planets these Yogas got the name of Dala Yoga. The nature of the planets that is formed according to their situation in the horoscope or birth chart is responsible for the naming of some Yogas. These yogas are therefore called Akriti Yogas. The effects of these yogas is given according to their nature or disposition. And due to the no. of signs one, two, three etc in which the planets are situated, the 7 yogas are called the sankhya yogas.

सर्वैश्चरे स्थितै रज्जुः स्थिरस्थैर्मुसलः स्मृतः ।
नलाख्यों द्विस्वभावस्थैराश्रयाख्या इमे स्मृताः ॥७ ॥

7.*RAJJU, MUSALA AND NALA YOGAS*: If all the planets are situated in movable signs they cause Rajju Yoga, if they are in fixed signs they cause Musala Yoga and if they are in dual signs they cause Nala yoga. These three yogas have got a combined or joint name of Ashraya yoga.

Notes: In these yogas it is necessary that all the planets should be situated in either movable, fixed or dual signs. In which House the situation of the planet will be or what the Ascendant will be, the Sage has not imposed any condition in this respect. But since very olden times there have always been two views about the Ashraya Yogas among the learned writers on **Predictive Astrology**. Some are of the view that if in all movable, fixed or dual signs there are planets, it is only then that there are respectively the Rajju, Musala, and Nala that is, if there are p anets in all the four movable signs, it will form Rajju Yoga etc.The Saga Garga doesnot agree to this view. He says that there will be Rajju Yoga when planets are

situated in one movable sign or in more than one movable sign or in all movable signs and fixed and dual signs are without any planets. In the same way there is Musala Yoga when planets are situated in one fixed sign or in all fixed signs and the movable and dual signs are without any planets. The formation of Nala Yoga should be understood in the same manner.

केन्द्रत्रयगतैः सौम्यैः पापैर्वा दलसंज्ञकौ ।
क्रमान्मालाभुजंगाख्यौ शुभाशुभफलप्रदौ ॥८ ॥

8. *MAALA AND SARPA YOGAS*: If 3 angles are occupied by benefics or by malefics the two yogas have the combined name of Dala Yoga. These two yogas are respectively Maala Yoga and Sarpa Yoga and these yogas respectively produce auspicious and inauspicious results.

Notes: If the natural benefics Jupiter, Venus and Mercury occupy angles and the natural malefics are not in the angles, it is only then that Maala Yoga is formed. On the contrary if the natural malefics the Sun, Saturn, and Mars occupy three angles and no benefic is there in any angle, it is only then that Sarpa Yoga is formed. These yogas are auspicious and inauspicious as their very names suggest.

आसन्नकेन्द्रद्वयगैः सवैर्योगो गदाह्वयः ।
शकटं लग्नजायास्थैः खाम्बुगैर्विहगः स्मृतः ॥९ ॥
योगः श्रृङ्गाटकं नाम लग्नात्मजतपः स्थितैः ।
अन्यस्थानात् त्रिकोणस्थैः सर्वैर्योगो हलाभिधः ॥१० ॥
लग्नजायास्थितैः सौम्यैः पापाख्यैः खाऽम्बुसंस्थितैः ।
योगो वज्राभिधः प्रोक्तः विपरीतस्थितैर्यवः ॥११ ॥

9-11. *GADA SHAKATA, VIHAGA, SRINGATAKA, HALA, VAJRA AND YAVA YOGAS*: If all the planets occupy two successive angles, the yoga so formed is called Gada Yoga; Shakata Yoga if they all occupy the Ascendant and the 7th House; Vihaga Yoga is understood if they are in the 4th and the 10th Houses; the Yoga named as Sringataka is formed if from the Ascendant, the trines have all the planets in them; the Yoga named as Hala is formed if they are in the trines from any other House. If the benefics are situated in the Ascendant and the 7th House or the malefics are

situated in the 4th or the 10th Houses the Yoga so formed has been called by the name of Vajra and if the situation is the reverse of the above one then is formed the Yoga called Yava.

Notes: This sloka has also been given by Acharya Varahamihira in the 5th sloka of Chapter 12 of his book '**Brihat Jatakama**'. But he himself raises a doubt in the 6th sloka and says that he has given this sloka as he saw it in the books of the former Acharyas (teachers)- actually in the Vajra and Yava Yoga there is the situation of Mercury and Venus in the 4th House from the Sun. How can this be possible?" This is totally impossible from the point of Astronomical Mathematics. The elongation of Mercury and Venus from the Sun is always less than 2 signs.

But Acharya Sita Rama Jha has pointed out in his special notes that "Acharya Varahamihira has understood a different meaning of Vajra and Yava Yoga and has refused to accept it by proving its impossibility which is totally incompatible; because the Sages can never write of an impossible subject: Therefore the Sage wants to lay down the formation of two kinds of Vajra Yoga and two kinds Yava yoga only by the situation of benefics and malefics. The situation of all planets in all the 4 angles effects the formation of Kamala Yoga which has been given even by Varahamihira.

Both the learned writers are right in their statements. But it seems that Varahamihira has rejected the presence of Venus and Mercury in the 4th sign from the Sun keeping in mind the conditions of his own country, India as in a country having Palbha of more than 12 Angulas (which is a very high latitude) there is the possibility of Venus and Mercury in the 4th sign from the Sun.

सर्वकेन्द्रगतै: सर्वैर्मिश्रै: कमलसंज्ञक: ।
केन्द्रादन्यत्रगै: सर्वैर्योगो वापीसमाह्वय: ॥१२ ॥

12. *KAMAL AND VAAPI YOGAS*: When all the planets happen to fall in all the angles together, the Yoga of the name of Kamala is formed and if all are in other houses from the angles, the yoga that is formed so is named as Vapi Yoga.

यूपो लग्नाच्चतुर्भस्थै: शरस्तुर्याच्चतुर्भगै: ।
शक्तिर्मदाच्चतुर्भस्थैर्दण्डो मध्याच्चतुर्भगै: ॥१३ ॥

13. *YUPA, SARA, SAKTHI AND DANDA YOGAS*: When all the planets are in the 4 Houses from the Ascendant, the yoga that is formed thus is called Yupa, when they are in the 4 Houses from the 4th House, Sara yoga is formed, when they are in 4 Houses from the 7th House the Yoga so formed is Sakthi and when all the planets are in four houses from the 10th House, the Yoga so formed is known as Danda yoga.

Notes: There is the idea about the formation of the movable yogas like Yupa, Sara or Ishu, Shakti and Danda that if all the planets remain near an angle or between two angles such Yogas are formed.

1. In this way the yoga named as Yupa will be formed when there are all the planets in the four houses from the Ascendant,(that is all planets are situated in the 1,2,3,4 Houses).

2. The Yoga Sara which is also called Ishu Yoga by some learned writers will be formed when all the planets are situated in the 4 Houses from the 4th House, that is, in the 4,5,6,7 House.

3. Shakti Yoga is formed due to the presence of all the planets in the four houses from the 7th Houses, that is, in the 7,8,9,10 Houses.

4. Danda Yoga is formed when all the planets are placed in the four houses from the 10th House, that is in the 10,11,12, 1 Houses.

लग्नात् सप्तमगैर्नौका कूटस्तुर्याच्च सप्तमैः ।
छत्राख्यः सप्तमादेवं चापं मध्याद् भसप्तगैः ॥१४॥

14.*NAUKA, KOOTA, CHHATRA, AND CHAAPA YOGAS*: If all the planets are placed in the 7 Houses from the Ascendant it forms the Nauka Yoga. The Yogas Koota, Chhatra and Chaapa are formed if all the planets are situated respectively in the 7 Houses from the 4th, 7th and 10th Houses.

Notes: Nauka Yoga is formed when all the planets occupy the 7 Houses from the Ascendant; that is they are in the 1,2,3,4,5,6,7th Houses.

2. Koota Yoga is formed when all the planets occupy the 7 Houses from the 4th House, that is, when they are in the 4,5,6,7,8,9,10th Houses.

3. Chhatra Yoga is formed when all the planets are placed in the 7 Houses from the 7th House, that is, they are in the 7,8,9,10,11,12 and 1st Houses.

4. Chaapa yoga is formed if all the planets are situated in the 7 Houses from the 10th House, that is, if they are in the 10,11,12,1,2,3 and 4th Houses.

लग्नादेकान्तरस्थैश्च षड्भगैश्चक्रमुच्यते ।
धनादेकान्तरस्थैस्तु समुद्रः षड्गृहाश्रितै ॥१५॥

15. *CHAKRA AND SAMUDRA YOGAS*: If all the planets occupy six alternative signs commencing from the Ascendant, Chakra Yoga is formed, and similarly if they occupy six alternative signs commencing from the 2nd House; it forms the Samudra Yoga.

Notes: The presence of all the plantes in the 1,3,5,7,9,11 Houses forms the CHAKRA Yoga and in the 2,4,6,8,10,12 Houses forms the Samudra Yoga.

एकराशिस्थतैर्गोलो युगाख्यो द्विभसंस्थितैः ।
शूलस्तु त्रिभगैः प्रोक्तः केदारस्तु चतुर्भगैः ॥१६॥
पञ्चराशिस्थतैः पाशो दामाख्यः षड्गृहाश्रितैः ।
वीणा सप्तभगैः सर्वैर्विहायान्यानुदीरितान् ॥१७॥

16-17 *SANKHYA YOGAS*: If all the planets are situated in one sign Gola Yoga is formed, if in 2 sign yuga Yoga, if in 3 signs Shoola Yoga, if in 4 signs kedar yoga, if in 5 signs Pasha Yoga, if in 6 signs Dama Yoga and if in7 signs Veena Yoga is formed. These Yogas will be operable only if none of the Nabhasa Yogas explained above are derivable.

Notes: The Sankhya Yogas give effects only when in the Horoscope other Nabhasa Yogas than these are not formed. Thus, if all the 7 planets are placed in the 7 Houses from the Ascendant as it also forms a sankhya Yoga which is named as Veena or Vallaki Yoga. But the Nauka Yoga a yoga of the Akriti Yoga group is also formed in the same way. In such a situation it is only the Nauka yoga that will endure, the Veena Yoga will not operate.

अटनप्रियाः सुरुपाः परदेशस्वास्थ्यभागिनो मनुजाः ।
क्रूराः खलस्वभावा रज्जुप्रभवाः सदा कथिताः ॥१८॥

18.*EFFECTS OF NABHASA YOGAS: RAJJU YOGA*: The native born in this yoga will be fond of wandering, will be charming, will remain in good health and fortunate in foreign countries and will be of cruel and wicked disposition.

Notes: Rajju is one of the Ashraya Yogas. If in a horoscope any other yoga such as the Akriti yoga, has the features of Ashraya yoga, then the effects of Ashraya yoga will not occur. The effects of that yoga only will be found whose features are there in the horoscope. Ashraya yoga will occur only when there are no features of any other yoga than the Ashraya yoga. Thus, if all the planets are there in all the 4 movable signs and the Ascendant also is a movable sign, then there are features of Rajju yoga(one of the yogas of the group of Ashraya Yogas) and there is the Kamala Yoga as well. Therefore, the effects, here, will be of the Kamala Yoga only and not of Rajju yoga. But if all the planets are there in all the 4 movable signs and the Ascendant is a fixed or dual sign, then the Yoga yields the effects of Rajju Yoga.

Movable signs have great importance in Rajju Yoga. Therefore a native having this yoga in his horoscope, will have the quality of mobility in his character and it will be seen in him in its many aspects. He will not accept a job in which he has to work in one place or in which he remains stationary. However, he may accept such a job as that of a representative salesman, an intermediary, an import export supplier etc. His interest will be in such jobs and he will get benefit also in such jobs. The speciality here is this that frequent travels in foreign countries and living there will have no adverse effects on his health and he will retain sound health. The financial sphere of his life will be greatly developed. He will have rashness in his disposition. In case of delay he will be greatly roused to anger and irritability. He always has in his mind his own progress, the fulfilment of his own projects and targets. He will not care if some body calls him to be hard hearted or wicked. He may climb the appointed heights by placing his feet on anyone's shoulders and he may not remember those supporting shoulders at all. Therefore, people will call him a wicked person or a hard hearted one. He cannot bear the progress of others as he is extremely jealous and envious also. Generally one having this

quality of mobility envies those who are able to walk along side with him.

मानज्ञानधनाद्यैर्युक्ता भूपप्रियाः ख्याताः ।
बहुपुत्राः स्थिरचित्ता मुसलसमुत्था भवन्ति नराः ॥१९ ॥

19. MUSALA YOGA: Natives having Musala yoga in their horoscope are endowed with honour, wisdom and knowledge, wealth etc, will be dear to the king, famous, will have many sons and be firm in disposition.

Notes: Fixed signs have great importance in this Yoga. Therefore the native will have in his nature the merits and defects of fixed signs. As opposed to one who has Rajju Yoga in his horoscope, this native will prefer a profession that is of stationary nature or that is done by remaining at one place and his success also will be in that profession only. Foreign trade or doing some job in a foreign country will bring him only disappointment and nothing else. This native grows restless if there occur changes in his profession. Often he does not make any change in his profession: The change, if there be any, will bring in his nature, stubbornness and obstinacy. He will have a tendency of maintaining his principles. Solemnity and gravity will be there in his nature. He is very hard working also and has firm determination, never leaves the point that he has accepted and has a strong sense of self respect.

न्यूनातिरिक्तदेहा धनसञ्चयभागिनोऽतिनिपुणाश्च ।
बन्धुहिताश्च सुरूपा नलयोगे सम्प्रसूयन्ते ॥२० ॥

20. *NALA YOGA*: The natives born in Nala yoga will be invalid or malformed or will have superfluous limbs, will be interested in the accumulation of money, be very skilful, be helpful to relatives and be charming.

Notes: This yoga is formed when all the planets are situated in dual signs. The effects of the dual sign gives the body of the native marked flexibility, attraction and delicacy. The native generally has fondness for amusements. He likes to have things in multiple. There often emerges considerable conflict in his mind. According to some learned writers the native has two wives. Having superfluous limb or deficiency of limb or malformation of the body is the sure effect

of this yoga.

नित्यं सुखप्रधाना वाहनवस्त्रान्न भोगसम्पन्ना ।
कान्ताः सुबहुस्त्रीका मालायां सम्प्रसूताः स्युः ॥२१ ॥

21.*MAALA YOGA*: The natives born in the Maala yoga will be always happy, be endowed with conveyances, robes, food and pleasures, splendour and many charming females.

Notes: Maala yoga is also known by the name of 'Shreeka'. This yoga is formed if benefics occupy three angles, but malefics should be outside the angles. The Moon has not been included in these benefics. The natives born in Maala yoga donot encounter obstacles in their way. All their deeds are easily accomplished. The native does not have to put in extra labour in achieving his aims and all his ambitions are easily fulfilled. He easily gets happiness, splendour, comfort, pleasures and food. He naturally has greater attraction for persons of opposite sex. It has been generally seen that he makes friendship with beautiful females in order to have refinea amusement.

विषमाःक्रूरा निःस्वा नित्यं दुःखार्दिताः सुदीनाश्च ।
परभक्ष्यपाननिरताः सर्पप्रभवा भवन्ति नराः ॥२२ ॥

22. *SARPA YOGA*: The natives born in the Sarpa yoga will be crooked, cruel, poor, will always remain miserable and will always depend on others food and drinks.

Notes: This yoga is formed when the malefics occupy the angles. The presence of malefics in angles has adverse effect on the mind, disposition, character, vigour and fate due to which the native leads a life of misery and suffering. This yoga is the exact reverse of Maala yoga or the Maala yoga turned upside down, the "Shirshasana".

सततोद्युक्तार्थवशा यज्वानः शास्त्रगेयकुशलाश्च ।
धनकनकरत्नसम्पत्संयुक्ता मानवा गदायां तु ॥२३ ॥

23.*GADA YOGA*: The natives having Gada yoga in their horoscopes will always remain engaged in earning wealth, will perform sacrificial rites, will be skilful in Sastras and will have knowledge and will be endowed with wealth, gold and precious

stones.

Notes: Gada yoga is formed when the planets are placed in the two later angles (7-10). The term 'Gada' (a weapon, pestle or club in English) signifies vigour, valour might, diligence or labour and wealth. The native born in the Gada yoga earns wealth by fair means through his persistent hard work and knowledge and skill. He does hard labour, spends money and gives time to give comforts to others. His efforts are directed to cause happiness to others. This is the significance or meaning of the term 'Yagya' or'Yajna'. He performs great deeds that are meant to give benefit to the public. These deeds are also called 'Yajna'. The mantras (spells that are chanted) give him quick effects.

रोगार्ताः कुनखा मूर्खाः शकटानुजीविनो निःस्वा।
मित्रस्वजनविहीनाः शकटे जाता भवन्ति नराः ॥२४॥

24.*SHAKATA YOGA*: The persons born in Shakata yoga will always remain afflicted by diseases, will have diseased or ugly nails, will be foolish, will earn their living by pulling carts, be poor, be devoid of friends and relatives.

Notes: Shakata yoga is formed when all the planets are situated in the Ascendant and the 7th house. Therefore in this yoga the most affected is the native himself and his wife as the Ascendant is man's ownself and the 7th house is his wife. The result of this yoga has been said to be poverty. Therefore the native will not have the good fortune of becoming the driver of a vehicle where he gets good salary such as the driver of a bus or a train or the pilot of an aeroplane or ship. He will pass his life in poverty by pulling such low vehicles as two or four wheeled carts, rickshaws etc. He will remain engaged throughout his life in earning his bread and due to lack of time he will not be able to make friends, he will also often remain sickly and will often get disease. If the planets situated in the Ascendant and the 7th house may produce some beneficial effect, he may become a driver of a vehicle of higher order.

भ्रमणरुचयोविकृष्टा दूताः सुरतानुजीवनो धृष्टाः।
कलहप्रियाश्च नित्यं विहगे योगे सदा जाताः ॥२५॥

25.*VIHAGA YOGA*: The person born in the Vihaga yoga will

be fond of roaming, be subject to others, messengers, will earn his living by sexual dealings, be shameless and given to quarrels.

Notes: This yoga occurs when all the planets are situated in the 4th and 10th House. Defects in character have been found to be occuring in this yoga. The native is a thorough tale bearer. He is fond of wandering in different places. Some learned writers have described him as a vagrant also. In the present age the natives born in this yoga are compelled to adopt the profession of speed post, agent, salesmanship etc. in which there is to be much wandering. The Sage has described such a native to be earning his living by 'Surata' This word may be interpreted as doing middlemanship in procuring woman, satisfying others by allowing them to have sexual intercourse with her, being a city woman or a prostitute or being a concubine or a kept woman. In the present age modelling and acting may be also included in this Yoga.

If the conjunction of planets is auspicious in the 4th and the 10th House the native will do well as an ambassador, a diplomat and a representative of his nation etc.

प्रियकलहाः समरसहाः सुखिनो नृपतेः प्रियाः शुभकलत्राः ।
आढया युवतिद्वेष्याः श्रृङ्गाटकसम्भवा मनुजाः ॥२६ ॥

26. *SHRINGATAKA YOGA*: The person born in shringataka yoga will be fond of quarrels and battles, be happy, dear to the king, endowed with an auspicious wife and be a hater of women.

Notes: The shringataka is an important Yoga. It is formed when all the planets are situated in the trines (5,9 Houses). The Ascendant and the two trines are very auspicious houses in a horoscope. In this Yoga there is the relation of the Ascendant which is the native's body, the 5th House which is his intellect and his progeny and the 9th House which is his destiny, his penance and the attaimment of the results of his actions. Due to this relation of the 3 auspicious houses the native enjoys physical health, is courageous and valorous and active, he has the control of his intellect on his mind, thinking and judgement. And along with this his destiny is also favourable to him. Therefore the native is certainly a favourite of the king, victorious and endowed with all the happiness. By the phrase 'hater of women' we take here his devotion

to only one wife. It is also true that if a person is lustful and licentious and has love for females, he cannot be valorous and fond of battles.

Jupiter plays the most important role in the auspiciousness of this Yoga because he has his aspect on the 1,5 and 9 Houses. In whatever House he is placed(1,5 and 9) he will have relation with every planet. Therefore Jupiter who is endowed with great qualities, is a natural benefic, has nectar in his aspect and whose association is highly auspicious will be obtained by all the planets together as an auspicious controller, instigator and chastiser. Such a native will pass his youth and maturity and old age with happiness as the Ascendant is the native's childhood, the 5th house is his youth and the 9th House is his old age. Therefore, he will attain all the four fruits of life, Dharma (religion), Artha (money), Kama (fulfilment of desires especially sexual) and Moksha(salvation).

बह्वाशिनो दरिद्राः कृषीवला दुःखिताश्च सोद्वेगा।
बन्धुसुहृदिभः त्यक्ताः प्रेष्याः हलसंज्ञके सदा पुरुषाः ॥२७॥

27.*HALA YOGA*: The person born in the yoga named as Hala will be gluttonous, penurious, be a farmer, be miserable, excited, will give up friends and relatives and will have the soul or a servant.

Notes: The word'Hala' in Hindi and Sanskrit means a plough share which is an agricultural instrument used for tilling or ploughing the fields. The very names of the Yoga makes it quite clear that the native will be a farmer. This yoga may be said to be a reversal of the shringataka Yoga as the situation of all the planets in a trine from any other house than the Ascendant such as from the 2nd House 2-6-10, from the 3rd House 3-7-11,from the 4th House 4-8-12 and so on, is responsible in the formation of this Yoga. We shall get at the most 3 trinal situations and in all these 3 we find that there is the dominance of inauspicious Houses as they are in majority. Therefore auspicious effects will not be obtained. In the ancient times the life of the farmer used to be like that described for the native born in the Hala Yoga. In some other editions it has been said that the native will be endowed with relatives and friends, but Parasara differs with them.

आद्यन्तवयः सुखिनः शूराः सुभगा निरीहाश्च ।
भाग्यविहीना वज्रे जाताः खला विरुद्धाश्च ॥२८॥

28.*VAJRA YOGA*: The person born in the Vajra Yoga will be happy in the beginning and the end of his life, be valorous, charming, devoid of desires and fortunes, be villainious and inimical to the people.

Notes: This Yoga is formed when there are benefic planets in the Ascendant and the 7th House and malefic planets in the 4th and the 10th House. If has got its name after Vajra, the Weapon of Indra (Jove or Jupiter) the god of gods. This shape of Vajra is such that the points of strength in it are in the beginning and in the end. Therefore it has been said that the native will get happiness in the beginning and in the end of his life that is in childhood and old-age. If some other Yoga is there in the horoscope, then the native doesnot get the effects of this Yoga.

व्रतनियममङ्गलपरा वयसो मध्ये सुखार्थपुत्रयुताः ।
दातारः स्थिरचित्ता यवयोगभवाः सदा पुरुषाः ॥२९॥

29.*YAVA YOGA*: The person born in this yoga will sincerely observe fasts and other religiou rites, will do auspicious acts, happy in mid life, will be endowed with wealth and sons, be charitable and have firmness of mind.

Notes: Yava is the reversal of the Vajra Yoga. It is formed when the malefics are in the Ascendant and the 7th House and the benefics are in the 4th and the 10th House. As the benefic planets remain in the 4th and the 10th House in the Yoga, these houses have special role in it. The shape of this yoga has similarity with barley. The Sanskrit word 'Yava' means 'Jau' in Hindi and Barley in English. Barley is thin on both of its edges and fat in the middle, that is the substance of barley is in the middle. Therefore, it has been said that the native born in Yava Yoga is happy in midlife, endowed with wealth and sons, is charitable and has firmness of mind. Due to auspicious influences on the 4th and the 10th House,the native will observe fasts and religious rites and has sattwika feelings. The 10th House is the House of religious rites and auspicious actions. Therefore, the native performs the religious rites and auspicious

deeds with great devotion and sincerity. In this Yoga, the native becomes more and more popular day by day. Due to the peace of mind the native enjoys excellent mental and physical health. Others also get mental joy by meeting him.

विभवगुणाढ्याः पुरुषाः स्थिरायुषो विपुलकीर्तयः शुद्धाः ।
शुभशतकाः पृथ्वीशाः कमलभवाः मानवा नित्यम् ॥३० ॥

30. *KAMALA YOGA*: The person born in the kamala yoga is endowed with grandeur and is virtuous, be longlived, very famous, pure, will perform hundreds of auspicious deeds and be a king.

Notes: If all the planets are placed in the 4 angles, the yoga so formed is Kamala Yoga. It is the 4 angles that are factors behind the attainment by the native only the auspicious effects and nothing but auspicious effects. When all the planets are there in the angles these (the angles) become very strong as if the castle of a king became very strong. There is another Yoga similar to Kamala Yoga which is very famous in Astrology. It is 'Chatussagara Yoga' when there are planets in all the four angles, the Yoga so formed is named as Chatussagara Yoga. The only difference between the two is that while in the kamala yoga all the planets are situated in the Angles, in Chatussagara yoga there are planets in all the angles . But the effects of both the Yogas are the same. The angles are representative planets of happiness. Therefore, the person born in the kamala yoga is very famous but he is not very rich.

निधिकरणे निपुणधियः स्थिरार्थसुखसंयुताः सुतयुताश्च ।
नयनसुखसम्प्रहृष्टा वापीयोगेन राजानः ॥३१ ॥

31. *VAPI YOGA*: The person born in the Vapi Yoga will be skilful in accumulating wealth, will be endowed with enduring wealth and happiness and sons, be free from eye afflictions and be a king.

Notes: Vapi Yoga is formed if all the planets are situated either in 4 panpharas(2-5-8-11) or in 4 Apoklimas(3-6-9-12) Vapi in Hindi means 'well'. Therefore the effect of the accumulation of wealth arises due to the consideration of the word 'well' which always has the accumulation of water such a native keeps his money hidden in order to give stability to it.'Koop' (well) is the name of the 8th House which is called a secret House. Therefore such a native observes

extreme secrecy in his affairs. Such a person may be made a confidential friend as he is able not to disclose his friends' secrets. It has been found that such natives are successful in confidential department like Intelligence Department. Due to the derived meaning of the word 'koopa' well, the native may have certain addictions or evil habits but these are not known to the people.

आत्मविद्दिज्यानिरतः स्त्रिया युतः सत्वसम्पन्नः ।
व्रतनियमरतमनुष्यो यूपे जातो विशिष्टश्च ॥३२ ॥

32.*YUPA YOGA*: The person born in this yoga will have spiritual knowledge, will be interested in doing sacrifical rites (yajnas), endowed with wife and valour, interested in keeping fasts and other religious observations and be distinguished.

Notes: This yoga is formed when all the planets are situated in the first 4 houses from the Ascendant, that is 1to 4. Natives born in this yoga often get control over mental defects. This is due to their spiritual knowledge. Such saintly persons reach the condition of becoming living souls and the basis of their preachings is often their spiritual knowledge.

इषुकारा बन्धनपाः मृगयाधनसेविताश्च मांसादा ।
हिंस्राः कुशिल्पकाराः शरयोगे मानवाः प्रसूयन्तेः ॥३३ ॥

33.*SHARA YOGA*: The person born in SHARA YOGA will be maker of arrows, be head of prison, will earn money through hunting animals, be non-vegetarian, violent and maker of mean handiworks.

Notes: Shara Yoga is also called Ishu Yoga. This yoga is found in the horoscopes of the makers of unlawful weapons. These persons do not have any hesitation in doing even the meanest deeds in order to earn money. They earn their living even by making things of very low level. Their handiwork lacks refinement and skill. This yoga is formed when all the planets occupy the 4th, 5th, 6th and the 7th House.

धनरहितविफलदुःखितनी चालसाश्चिरायुषः पुरुषाः ।
संग्रामबुद्धिनिपुणाः शक्त्यां जाताः स्थिराः शुभगाः ॥३४ ॥

34.*SHAKTI YOGA*: The person born in the shakti yoga will be

bereft of wealth , be unsuccessful, miserable, mean, lazy, longlived, interested and skilful in war, firm and auspicious.

Notes: This yoga is formed when all the planets are situated in the 7th, 8th,9th and the 10th House. The last word' शुभगा '(shubhaga) in this sloka means fortunate also as some learned writers have taken it. But here the other effects described in the sloka are not compatible with the word fortunate because when the native will be bereft of wealth, miserable, unsuccessful etc. how he can be called fortunate also. He has a tendency to make war with others and often invite quarrels and therefore people avoid him.

हतपुत्रदारनि:स्वा: सर्वत्र च निर्घृणा: स्वजनबाह्या: ।
दु:खितनीचप्रेष्या दण्डप्रभवा भवन्ति नरा: ॥३५ ॥

35.*DANDA YOGA*: The person born in Danda Yoga will be devoid of wife, sons, and wealth, be thoroughly cruel, be rejected by his relatives, be miserable, and will serve mean people.

Notes: This yoga is formed when all the planets are situated in the 10th, 11th, 12th and the Ascendant House. In the ancient times people had to go abroad in order to earn their living and coming back to their homes with their earned money was not an easy task. If a person crossed the seven oceans he was banished from his caste and remained so till he had not repented for this sin. There used to be the dangers from highway men and thieves during journeys and several hardships had to be faced. People generally set out for foreign countries when they faced great financial hardship. Therefore this yoga was not regarded as a good one.

सलिलोपजीविभवा बह्वाशा: ख्यातकीर्तयो दुष्टा: ।
कृपणा मलिना लुब्धा नौसञ्जाता: खला: पुरुषा: ॥३६ ॥

36. *NAUKA YOGA*: The person born in Nauka Yoga will earn his livelihood through creatures born in water, will be wealthy, will have great expectations, will be very famous but very wicked, miserly, dirty and avaricious.

Notes: Some learned writers have called it 'Nava Yoga' also. This Yoga is formed in a horoscope when all the planets are situated in the 1st seven houses that is in 1 to 7 Houses. Therefore, in this yoga all the planets will remain in the dark, invisible half of the

horoscope. This dark half of the horoscope is invested with darkness. It is due to this that the native born in this yoga will be wretched, dirty and avaricious. These effects are caused by the darkness of this part of horoscope. According to the name of this yoga, the native will be interested in the business of pearls, conches, kamal kakari (a vegetable), singhara (a water fruit), fish etc. The native born in this yoga is very ambitious also.

अनृतकथनबन्धनपा निष्किञ्चनाः शठाः क्रूराः ।
कूटसमुत्था नित्यं भवन्ति गिरिदुर्गवासिनो मनुजाः ॥३७॥

37. *KOOTA YOGA*: This person born in koota yoga will be a liar, be head of prison, bereft of wealth, crafty, cruel and will live in hills and fortresses.

Notes: Koota yoga is formed when all the planets are situated in the 7 Houses from the 4th House that is in 4,5,6,7,8,9 and 10 Houses. The planets are equally distributed in the Houses falling in the visible and the invisible Halves of the Houses. Therefore, there will be change in the traits of character in the native. Persons born in this yoga are white collared. They are generally well honoured, well reputed, wealthy and charitable. But the other aspect of these people is related to questionable professions. The division of planets in the horoscope is responsible for the dual nature of such natives.

स्वजनाश्रयो दयावान्नानानृपवल्लभः प्रकृष्टमतिः ।
प्रथमेऽन्त्ये वयसि नराः सुखवान् दीर्घायुरातपत्री स्यात् ॥३८॥

38.*CHHATRA YOGA*: The person born in the chhatra yoga will help the people of his family, be kind, respected by many kings, will have excellent intelligence, be happy in the beginning and the end of his life and longlived.

Notes: In this yoga all the planets are situated in the visible half of the horoscope. Therefore the effects will be of great excellence. Good fortune, profession, governmental favours, longevity, gains and profits, honour, morality, hard penance etc all these are related to the Houses from the 7th to the Ascendant. Therefore, the native will get the effects related to these houses in great measure.

आनृतिकगुप्तपालश्चौरा: कितवाश्च कानने निरता: ।
कार्मुकयोगे जाता भाग्यविहीना: शुभा वयोमध्ये ॥३९ ॥

39. *CHAAPA YOGA*: The person born in chaapa yoga will be a liar, head of prison (Jailer), thief, crafty, will wander in forests, be devoid of fortune and will be happy in the middle part of his life.

Notes: Chaapa yoga occurs when all the planets are situated in the 7 Houses commencing from the 10th House. Another name of this yoga is 'karmuka'. In the 21st chapter of **'Saarawali'** the effects of the kaı muka yoga described in sloka 24 are almost those of the chaapa yoga, but there occurs the terms" "भाग्यविहीना वयो मध्ये" which is interpreted as "he will not have wealth in the middle of his life", whereas according to Parasara " he will be happy" in the middle of his life. In sloka 43 Chapter 6 of 'Hora Rachna' also the native born in the karmuka yoga is said to be unfortunate in the middle of his life because there a line of the sloka runs as follows." कार्मुक योगे जाता भाग्य विहीना वध्ये", that is, the person born in karmuka yoga will be devoid of fortune in the middle of his life. In the 16th sloka of Chapter 6 of his book **'Brihat Jataka'**, Varahamihira has also written" शूरश्च कार्मुकभव:प्रथमान्त्यसौख्य:" that is, is he will be courageous and enjoying life in the first and last part of his days. Whatever meaning we may take it is certain that the native born in this yoga either gets a job of high level in police, prison etc or he becomes the leader of thieves, robbers and doers of immoral deeds. The exact middle of his life brings change in his activities. He enjoys life till the middle of his days and then he generally passes into dark days.

सेनापतय: सर्वे कान्तशरीरा नृपप्रिया बलिन: ।
मणिकनकभूषणयुता भवन्ति योगेऽर्धचन्द्राख्ये ॥४० ॥

40.*ARDHA CHANDRA YOGA*: The person born in Ardha chandra yoga will be general of an army, will have splendorous body, be favourite of the king, be strong and be endowed with gems, gold and ornaments.

Notes: Parasara has given the features of 'Ardha Chandra' in the following way, " नावा धरैन्यराशिभ्य: प्रवृत्तैरर्धचन्द्रकम" (It seems that in some editions the features of 'Ardha Chandra' are left due to

forgetfulness.), that is, the yoga Ardha chandra occurs when all the seven planets occupy Houses commencing from other Houses than the angles. Indeed this yoga may be formed in eight ways. Thus if we begin from the 2nd House, the first Ardha chandra will be formed when all the planets are there in the Houses from the 2nd to the 8th. The beginning will not be made from the 4th House as it is an angle. It may be made from the 5th, 6th, 8th 11th,12th. It may be briefly said that beginning from panaphara and apoklima, the presence of the seven planets in seven House will make the Ardha chandra yoga. In **'Saarawali'** the effects of the Ardha chandra yoga have been told in this way "One born with this yoga will be fortunate, be an army chief, be brilliant bodied, dear to the king and be strong. He will possess gems, gold and ornaments.

According to Varahamihira, the person will be fortunate, beautiful, be army chief, be dear to the king and will enjoy pleasures. As per **JatakaBharana**, the native will earn fame through the king, be an excellent person and will possess gold ornaments.

Some learned writers opine that the Ardha chandra will be superior if it begins from a panphara House rather than from a Apoklima one.

According to **'Saarawali'** edited by Kalyana Varma Chapter 3, sloka 32 the planets situated in the panphara Houses (2-5-8 and 11) give effects in youth and in the Apoklima Houses (3-6-9and12) in old age. Our view is that the Ardha chandra that will be formed from panphara Houses will give effects in youth and that which will be formed from an Apoklima will do so in old age.

प्रणताऽऽशेषनराधिप - किरीटरत्नप्रभा - स्फुरितपादः ।
भवति नरेन्द्रो मनुजश्चक्रे यो जायते योगे ।।४१ ।।

41.*CHAKRA YOGA*: The person born in CHAKRA YOGA will be an emperor who will bear on his head a crown studded with bright gems and at whose feet many kings will place their heads.

Notes: The situation of all the planets in 1,3,5,7,9and 11 Houses is essential for the formation of chakra yoga, which means that all the planets are in odd Houses. A native born with this yoga in his horoscope has much manly strength, has a positive view in all things. He will say "I do it " and not "I" ll do it," achieves much with his own effects. His marked achievements get for him distinguished

honour from his friends. He shows his ability also by doing some original work in one or the other field. This yoga is rarely found. According to **Saarawali** one born in Chakra yoga will be a king at whose feet will be placed the head of the other prostrating kings adorned with crowns studded with diamonds.

'Jataka Bharana' states that this combination will make one good looking, very valorous and he will rule the entire earth. Some learned writers name the chakra yoga as chandra yoga also.

बहुरत्नधनसमृद्धा भोगयुता धनजनप्रियाः ससुता ।
उदधिसमुत्थाः पुरुषाः स्थिरविभवाः साधुशीलाश्च ॥४२ ॥

42. *SAMUDRA YOGA*: The person born in the samudra yoga will be endowed with many precious stones and much wealth, will have pleasures, be dear to the people, will have sons, and firm wealth and be well disposed.

Notes: This yoga is formed when all the planets are situated in even houses 2-4-6-8-12. This yoga is also rarely found like the chakra yoga. The situation of all the planets in the even Houses will certainly make the native well mannered, cultured and popular and, and he will be handsome he will enjoy pleasures. The reason is that these traits are specially developed in even houses, even signs etc. But the 6-8-12 Houses included in this yoga will bring some hardships in life also. The writers of **'Saarawali '** say in this connection:" He will have abundant wealth and precious stones, will be a king, be endowed with pleasures, be dear to the people, will have steady mind and be truthful in disposition.

प्रियगीतनृत्यवाद्या निपुणाः सुखिनश्च धनवन्तः ।
नेतारो बहुभृत्या वीणायां कीर्तिताः पुरुषाः ॥४३ ॥

43. *VEENA YOGA*:The person born in Veena yoga will be a lover of songs, dance and musical instrument, be skilful, happy, wealthy and leader and will have many servants.

Notes: This Yoga is called 'Vallaki' also. It is formed when all the planets are situated in any seven Houses. The person born in this Yoga is clear hearted and of loving nature. He has feeling of love for all and is friendly to all. The Veena Yoga and the next six Yogas are all Sankhya Yoga.

दाम्नि सुजनोपकारी नयधनयुक्तो महेश्वरः ख्यातः ।
बहुसुतरत्नसमृद्धो धीरो जायते विद्वांश्च ॥४४ ॥

44.*DAAMINI YOGA* : The person born in Daamini Yoga will be thoroughly gentle, helpful to others, will have righteously earned wealth, be very affluent, famous, endowed with many sons and gems, will have fortitude and be learned.

Notes : This Yoga is known as 'Daama Yoga' also. All the planets situated in any six signs make this Yoga. According to the author of '**Saarawali**' besides the effects of this yoga that are described above, the native will also have the effect of rearing cattle and gaining through them. This is referred to as the special effects of this yoga. According to Varahamihira also the native born in this yoga will be a servant to animals and be interested in doing religious rites.

पाशे बन्धनभाजः कार्ये दक्षाः प्रपञ्चकाराश्च ।
बहुभाषिणो विशीला बहुभृत्याः सम्प्रतानाश्च ॥४५ ॥

45.*PAASHA YOGA* : The person born in Paasha Yoga will be liable to be imprisoned, be skilful in work, be deceiving in disposition, be very talkative, be devoid of virtues and good manners and will have many servants and a great family.

Notes : This Yoga is formed when all the planets are situated in 5 signs. If In a horoscope there is the Paasha Yoga and there is the Ascendant Lord in the 2nd Decanate of Scorpio in the 6th or 8th House, it forms a Jail Yoga, which is a certainty (the 2nd Decanate of Scorpio is named as Paasha).

सुबहूनामुपयोज्याः कृषीवलाः सत्यवादिनः सुखिनः ।
केदारे सम्भूताश्चलस्वभावा धनैर्युक्ताः ॥४६ ॥

46.*KEDARA YOGA* : The person born in Kedara yoga will be a benefactor to many, will do agricultural work, be truthful, happy, fickleminded and wealthy.

Notes : The situation of all the planets in four signs only is required to effect this yoga. In relation to one's profession this yoga has similarity with the Hala Yoga. This significant thing has been said by Kalyana Varma separately that the native born with this yoga

will be a born agriculturist because his mind or intellect will be like that of an ox, he is lacking in understanding, that is, he should be described as an obstinate simpleminded farmer.

तीक्ष्णालसधनहीना हिंस्राः सुबहिष्कृता महाशूराः ।
संग्रामे लब्धयशा शूले योगे भवन्ति नराः ॥४७॥

47. *SHOOLA YOGA* : The person born in the Shoola Yoga will be sharp, lazy, devoid of wealth, violent, rejected and scorned by the people, very strong and gets great fame through war.

Notes : This yoga is formed when all the planets are situated in three signs only. The native born with this yoga is stern in disposition, is courageous and remains fearless in dangers. He doesnot want to be defeated in war. Therefore he always wins in the war as he devotes all his energies and powers in it.

पाखण्डवादिनो वा धनरहिता वा बहिष्कृता लोके ।
सुतमातृधर्मरहिता युगयोगे ने नरा जाताः ॥४८॥

48.*YUGA YOGA* : The person born in Yuga Yoga will be hypocrite, be devoid of wealth, be banished by society and be devoid of sons, mother and wealth.

Notes : The situation of all the planets in two signs is required to form this yoga. The effects of this yoga have not been said to be favourable. Kalyana Varma speaks of the native born in the Yuga Yoga as hypocrite.

बलसंयुक्ता विधना विद्याविज्ञानवर्जिता मलिनाः ।
नित्यं दुःखितदीना गोले योगे भवन्ति नराः ॥४९॥

49. *GOLA YOGA* : The person born in the Gola Yoga will be strong, be devoid of wealth, learning and intelligence, be dirty, be always sorrowful and miserable.

Notes : When all the planets are situated only in one sign or house, the yoga so formed is called Gola Yoga. The native born in this yoga will be devoid of wealth because of being lazy and due to lack of learning, although he possesses good health. Kalyana Varma has also similar views with regard to this yoga. He says, "One born in Gola Yoga will be indigent, indolent, devoid of learning and honour, dirty and always grieved.

सर्वास्वपि दशास्वेते भवेयुः फलदायिनः ।
प्राणिनामिति विज्ञेयाः प्रवदन्ति तवाग्रजाः ॥५० ॥

50. It should be known that the effects due to the above said Nabhasa Yogas will be felt in all the Dasa periods of the planets throughout life.

Notes : The effects of these yogas are not obtained strictly as they have been described. The change of place of the planets who form these yogas brings change in the dimensions of the effects also. In several yogas due to friction in the rays of the planets the effects will be lacking in intensity. These are many such things the consideration of which is necessary while making predictions. The effects of Akriti yogas are determined on the basis of shapes or features of the yoga. But this thing has only partial truth or has only one sided importance.

अथ विविधयोगाध्यायः ॥३८॥

Chapter 38

Miscellaneous Yogas

लग्ने शुभयुते योगः शुभः पापयुतेऽशुभः ।
व्ययस्वगैः शुभैः पापैः क्रमाद्योगौ शुभाऽशुभौ ॥१॥
शुभयोगोद्भवो वाग्मी रूपशीलगुणान्वितः ।
पापयोगोद्भवः कामी पापकर्मा परार्थयुक् ॥२॥

1-2. *BENEFIC AND MALEFIC YOGAS* : If there is only a benefic planet in the Ascendant the yoga formed will be an auspicious one, whereas a malefic only there in causes an inauspicious yoga. In the same way, in the 12th and the 2nd House, the situation of a benefic and a malefic alone will respectively cause auspicious and inauspicious yogas. The native born in an auspicious yoga will be eloquent, charming, virtuous and well mannered. Whereas one born in an inauspicious yoga will be sensual, will do sinful acts and will be a usurper of others' wealth.

Notes : In Astrology any yoga may have various dimensions. The effects will be seen to be different on the basis of the Ascendant, sign, exaltation or debilitation, strength or weakness. In the above two slokas mention has been made of the formation of the auspicious and inauspicious yogas and their effects. These yogas are formed in the following manner:

1. A benefic planet alone in the Ascendant will cause an auspicious yoga.

2. If the 2nd and the 12th House are occupied by benefic planets the yoga so formed will be an auspicious one.

3. A malefic planet alone in the Ascendant will cause an inauspicious yoga.

4. If there are malefic planets in the 2nd and the 12th Houses, the yoga thus formed will be a malefic one.

The basis of why these Yogas are called auspicious or inauspicious lies in causing gains or losses to the Ascendant. The greater the beneficency gained by the Ascendant the more excellent will be the effects and vice versa, that is, the greater the maleficeney obtained by the Ascendant the less excellent will be the effects. It is well known that the presence of a benefic planet in a house will certainly produce auspiciousness in the concerned house. If in the 2nd and the 12th House from the Ascendant there are benefic planets, the Ascendant gets the average measure of benefic effects. The same thing will be applicable in the case of malefic planets.

Now, if we test the truth of this statement in the context of the Ascendants also the situation will become still clearer. Take for example the Sagittarius Ascendant. Suppose in this Ascendant Mars is situated in the 2nd and Saturn in the 12th House. Now, both these planets are undoubtedly malefic. But before calling the above mentioned yoga as an inauspicious one we shall have to consider as to in which situation these planets are. Similarly, if in the Sagittarius Ascendant Jupiter is in the 2nd House and Mercury is in the 12th House, even then we shall have to make such consideration before calling this yoga as an auspicious one. Now, what shall we consider about the presence of Mars and the Sun in the Ascendant House in Aries Ascendant. Here Mars is in his own sign and the Sun in his sign of exaltation. Both Mars and the Sun are regarded as malefic planets. Then, shall we say that the yoga so formed, will be an inauspicious one? As per the above Sloka it should be said that the yoga is inauspicious. But due consideration will tell us that the case is otherwise, the Yoga is not inauspicious. But the situation of Saturn in the 1st House in this Ascendant will certainly create an inauspicious yoga.

Now, in the Aries Ascendant the same consideration may be made with regard to the 2nd and the 12th House. Mercury in the 2nd House and Jupiter in the 12th House in this Ascendant will shower auspiciousness on both the borders. But if they exchange

places, that is Mercury occupies the 12th House and Jupiter the 2nd House, Mercury will be in his sign of debilitation in the 12th House and it will certainly make a difference (Though, in the context of Aries Ascendant, Mercury in the 12th House may be said to be an auspicious planet, as being the 3rd and 6th Lord his falling in a malefic House may be regarded as auspicious).

केन्द्रे देवगुरौ लग्नाच्चन्द्राद्वा शुभदृग्युते ।
नीचास्तारिगृहैर्हीने योगोऽयं गजकेसरी ॥३ ॥
गजकेसरिसञ्जातस्तेजस्वी धनवान् भवेत् ।
मेधावी गुणसम्पन्नो राजप्रियकरो नरः ॥४ ॥

3-4. *GAJAKESHARI YOGA* : If Jupiter is in an angle from the Ascendant or from the Moon, and if he is in conjunction with and is aspected by a benefic and if he (Jupiter) is not in a debilitated or combust or inimical sign, the yoga thus caused is called Gaja Keshri yoga. The native born in this Yoga will be splendorous, wealthy, intelligent, endowed with many virtues and be a favourite of the King.

Notes : The Gaja Keshari Yoga has been very famous among the writers of **Predictive Astrology**. Predictive Astrology has been unfortunate in this respect that here the writers are not always of the same view in respect of the Yogas or combinations and the formulas of prediction. There are different views with regard to the Gaja Keshari Yoga also, particularly in respect of its formation.

The Thakur Prasad and Sons Book Sellers' edition of '**Brihat Parasara Hora Sastra**' is slightly different from others with regard to the formation of this Yoga. According to it Jupiter should be in an angle from the Moon and it will form Gaja Keshari Yoga. Jupiter should be in an angle from the Ascendant, this has not been mentioned in this edition. Secondly, if the Moon is aspected by Venus, Jupiter and Mercury, it also forms Gaja Keshari Yoga but the condition is that these planets should not be debilitated, combust and weak. In this way this edition refers to the formation of Gaja Keshari Yoga in two ways.

'**Phala Dipika** gives the name of 'Keshari Yoga' to the situation when the Moon is in an angle from Jupiter. There is no mention of the word Gaja Keshari in 'Phala Dipika'

In the Khem Raj Shri Krishan Dasa Prakashana Bombay

edition of '**Brihat Para Shara Hora Sashtra**' states two ways of the formation of Gaja Keshari

1. Jupiter in an angle from the Moon causes Gaja Keshari Yoga

2. There is Gaja Keshari Yoga also when Mercury or the Moon have the conjunction of or aspect of undebilitated or Uncombust planets.

And according to the '**Chaukhamba**' Sanskrit Sansthana Varanasi edition there is Gaja Keshari Yoga when Jupiter is in an angle from the Ascendant or the Moon and he is in conjunction with or is aspected by benefic planets and these (the Moon and Jupiter) are not combust or situated in the 6th House.

The world-famous Astrologer, Shri B.V. Raman. in his **Three Hundred Important Combinations**, has given the definition of Gaja Keshari Yoga as follows: If Jupiter is in a Kendra from the Moon, the combination goes under the name of Gaja Keshari.

In Chapter 7 Sloka 116 of '**Jataka Parijata**' the 'Gaja Keshari Yoga' has been said to be formed in two ways:

1. If Jupiter is in an angle from the Moon, it makes Gaja Keshari Yoga.

2. If Jupiter, Venus and Mercury aspect the Moon, it makes the Yoga named Gaja Keshari, but these planets (Venus, Jupiter and Mercury) should not be debilitated or combust.

By the perusal of all the books one special point comes up. It is that the Moon is given the greatest auspiciousness. The House in which the Moon is situated is used as an Ascendant House in **Predictive Astrology**. It is called the 'Chandra Lagna' or the Moon as Ascendant: A planet has certainly the effect of that one who is in an angle from that one. In Gaja Keshari Yoga it is the angular position of Jupiter and the Moon that is of great importance. Jupiter comes first in giving auspiciousness to the Moon or to any planet. The Moon is the most sensitive of all the planets. In receiving benefic or malefic influence she has no equal. She is one of the most important planets in a horoscope, due to her becoming the Ascendant Lord in the Chandra Lagna or the Moon as Ascendant' and also due to the fact that she is the significator of the Heart and of the Mother. Heart is that place where all the thoughts are born and it is due to

these thoughts that man is prompted to act and man is bound to bear the fruits of his actions. It is not only the Gaja Keshari Yoga but also all the auspicious yogas that are formed by taking the Moon, that make efforts to keep the very distingushed receptivity of the Moon intact. If Jupiter is situated in an angle from the Moon, he will certainly give strength to her. Besides this, the aspect of strong Venus, Mercury and Jupiter also means that the Moon should get maximum auspiciousness. The influence of Jupiter on the Moon means that the Moon is getting spiritual knowledge, intelligence, comprehensiveness, universal morality, feeling of welfare of others and her darkness of ignorance is vanishing. The aspect of strong Venus, Mercury and Jupiter also gives excessive benefit to the Moon and this benefit is the balance between all, righteousness, excelling intelligence, absolute knowledge, absolute enjoyment but also great balance.

But this situation through the Gaja Keshari Yoga can be achieved only when this yoga is present in the horoscope in its pure form, without any defect. As the differant situations of planet, sign etc will change the level of the Yoga will also increase or decrease, and the native's splendour, prosperity, intelligence and the favour of the King that he gets will also increase or decrease in the same proportion. Therefore, before making prediction about the effects of the Yoga, we must see the planets and signs forming the yoga, aspects on them, the exaltation or debilitation of the planets, their combustion, Shadabala, the Moon's pakshabala etc.

दशमेऽङ्गत्तथा चन्द्रात् केवलैश्च शुभैर्युते ।
स योगोऽमलकीर्त्याख्या कीर्तिराचन्द्रतार की ॥५ ॥
राजपूज्यो महाभोगी दाता बन्धुजनप्रियः ।
परोपकारी धर्मात्मा गुणाढयोऽमलकीर्तिजः ॥६ ॥

56. *AMALA YOGA* : When the houses from the Ascendant to the 10th or from the Moon to the 10th House are occupied exclusively by benefics, the yoga so formed is given the name of Amala yoga. This Yoga confers on the native the fame so long lived and enduring as the age of the Moon and the stars and will make the native honoured by the King and he (the native) will enjoy

abundant pleasures, be charitable, be dear to his relatives, be helpful to others, pious and greatly virtuous.

Notes : In the horoscope, the Ascendant and the Moon are very important. This yoga also proves that a house or sign and a planet are influenced by that planet which is in an angle from them. The 10th House is said to be the strongest among the angles. The planet situated in the 10th House has great influence on the Ascendant or the planet situated in the Ascendant. The planet situated in the 10th House has 3\4 aspect on the Ascendant. But if there had been the importance of the aspect alone, there would have been the greatest importance of the full aspect. In the effects of the Amala Yoga, the everlastingness of fame has been particularly pointed out. The Ascendant is related to the native in all respects. The Ascendant is considered to know about the attainment by the native of fame, his nature traits of his character, wealth etc. The 10th House is the house of the native's glory and determines his status in his country, city and in society. Though fame is considered from the 9th House, but the 10 House is studied to know how much honour will be attained by the native, because the 10th House shows the native's might, ability and capacity of action and his ability of getting power. It is the House of profession. Therefore, the purer the beauty of his profession and action, the greater will be his honour accordingly. Might and power follow the profession or the action of their own. The purity and beauty of the profession and action, excellent traits of character confer on the native's fame the longevitiy and the enduring quality of the Moon and the stars, this should not be wondered at.

'Jataka Parijata' explains this yoga in the following way. "The native at whose birth there are benefics in the 10th House from the Chandra Lagna or the Moon as Ascendant gets pure fame and his fame increases throughout his life and he is endowed with fixed wealth": It further says "The native in whose horoscope there is a benefic in the 10th house from the Ascendant or from the Moon, his pure and brilliant fame lasts forever and forever.

Before predicting the effects of any yoga the sign in the Ascendant, and the planets forming the yoga must always be considered. The consideration is to be made of the strength of the

planets, the aspects falling on them and the planets who are in conjunction with them or who are in their vicinity. The Sage has not left any possibility of evil effect of any kind falling on the planets forming the yoga. The very name of the yoga 'Amala' which means absolutely pure suggests that therecan be no evil influence on the Yoga forming planets.

सप्तमे चाऽष्टमे शुद्धे शुभग्रहयुतेऽथवा ।
केन्द्रेषु शुभयुक्तेषु योगः पर्वतसंज्ञकः ॥७ ॥
भाग्यवान् पर्वतोत्पन्नः वाग्मी दाता च शास्त्रवित् ।
हास्यप्रियो यशस्वी च तेजस्वी पुरनायकः ॥८ ॥

7-8.*PARVATA YOGA* : When there is no planet in the 7th and the 8th House and if there is any he is a benefic, and the angles are occupied by benefics, the yoga thus formed gets the name of Parvata Yoga. The native born with this yoga in his horoscope will be fortunate, eloquent, charitable, learned in the Sastras (religious Classics or Scriptures), fond of mirth, Splendorous and be the leader of the city.

Notes : All the books are not of one view with regard to the, formation of the Parvata Yoga. The very **'Chaukhamba'** Sanskrit Sansthana' edition gives the first line of the Sloka in this way: "सौम्ये युक्ते रिपौ रन्ध्रे किंवा ग्रह विवर्जिते"that is,"the 6th and 8th House are occupied by benefics or these are without any planet in them", the remaining conditions laid down are the same as in the sloka given by us. In the edition of Bombay press this yoga is formed in two ways. The first way is the same as ours and the 2nd runs thus: "The Lords of the Ascendant and of the 12th in mutual angles and be aspected by friendly planets". According to **'Phala Dipika'** the Parvata Yoga is formed when the Lord of that sign in which the Ascendant Lord is situated is in his exaltation sign or he, being in his own sign, is in an angle or in a trine.

In the 19th Sloka of the 19th Chapter of **'Hora Sara Grintha'** this yoga runs thus: "should there be planets in the 1st, the 7th, the 10th and the 4th and none in the 12th and the 8th while the 9th has an occupant in it.

In Sloka 128 and 129 Chapter 7th of **'Jataka Parijaata'** this yoga is formed in the following two ways.

1. Benefics in the angles while the 8th and 12th are free.

2. The Lord of the Lagna and the 12th in mutual angles and aspected by a friendly planet or planets.

'Jataka Deshmarga' gives it in one form only and that is exactly similar to the first way given in **'Jataka Parijaata'**

According to the **'Yawanas'** Parvata yoga is formed if there are benefics in the Ascendant, the 7th House and the 10th House.

Thus the Parvata Yoga is formed in many different ways. This yoga has certain very important issues in it which should be discussed here. According to the version taken by us this yoga is formed when the 7th and the 8th Houses are free and the angles are occupied by auspicious planets. This yoga also gives emphasis on the beneficency of the angles, that is the fortress of the city has been strengthened. But what may be the hidden meaning in keeping the 7th and 8th House free. It is generally found that a malefic in the 8th House begets some evil habit, addiction to some evil in the native. An addiction is a hole for the body. Therefore the fortress cannot attain reliable strength when there is a hole in it. Another important fact in this regard is that these holes are not visible which is very harmful (A malefic gives an addiction in the 8th House secretly as the 8th House is the House of Secrecy). If there is a malefic in the 7th House, he will have malefic influence by his aspect on the Ascendant. Therefore, the 7th House must also be occupried by a benefic. And if the 7th House is free, even then the influence will not be diminished because there will be benefics in the angles from the 7th House and these benefics in the angles will certainly have their influence on the 7th House.

If we take this formation of the Parvata Yoga that it occurs if the 6th and the 8th House are free and if these have any planets they should be benefics, even then it will be an auspicious thing. If the 6th and the 8th House have in them benefics, they will have their aspect influence on both sides of the Ascendant and an aura of auspiciousness will be created around the Ascendant: If the 12th Lord and the Ascendant Lord are in angles from each other and are aspected by friendly planets, it also begets the Parvata Yoga. According to the principles laid down by Parasara the 12th Lord has no independent power. He will act according to the rule of

"स्थानानुगुण्येन" that is, the **12th** Lord will be at the disposal of the planet who is in conjunction with him or will give the effect of the house in which there is his 2nd sign. Though in this yoga the 12th Lord, doesnot make any relation with the Ascendant Lord, but it is also certain that 12th Lord cannot escape from the influence of the Ascendant Lord as he is in angle from him. Therefore an inter-relationship is formed between the Ascendant Lord and the 12th Lord because of their being in angles from each other and these inter relationships are guarded and protected by the friendly planet through their aspects: (This yoga will never be formed for natives having Aquarius Ascendant because in it the Ascendant Lord and the 12th Lord will be Saturn).

The native born in the Parvata Yoga will lead a happy life and will always make greater and greater progress. His financial condition is always very strong. He is a man of strong principles and he makes progress because of following his own code of conduct.

सुखेशेज्यौ मिथः केन्द्रगतौ बलिनि लग्नपे ।
काहलो वा स्वभोच्चस्थे सुखेशे कर्मपान्विते ॥९ ॥
ओजस्वी साहसी धूर्तश्चतुरङ्गबलान्वितः ।
यत्किञ्चिद् ग्रामनाथश्च काहले जायते नरः ॥१० ॥

9-10. *KAHALA YOGA* : If the 4th Lord and Jupiter are in mutual angles and the Asendand Lord is strong, it forms Kahala Yoga or Kahala Yoga is also formed if the 4th Lord is in his own sign or in his sign of exaltation and is in conjunction with the 10th Lord. The native born in Kahala Yoga is energetic, courageous, Crafty and he will be a chief of four kinds of army and a lord of a **few** villages.

Notes : 'Chaturangini Sena' Consists of four kinds of armies: 1. Ratha Sena (warriors Sitting in Chariots) 2. Hathi Sena (warriors Sitting on elephants) 3. Ashwa Sena (Warriors Sitting on horses) (Cavalry) and 4. Paidala Sena (Infantry).

The first Kahala Yoga is formed by the situation of the 4th Lord and Jupiter in angles: The 4th is the House of Comfort and pleasure and Jupiter is the significator of these: This is the likeness between the 4th House and Jupiter. The angular situation of both of them and the strength of the Ascendant Lord will certainly increase happiness in the native's life, and his influence in society. This Yoga

causes a Raja Yoga of second order or of lower order, therefore the lordship of a few villages has been said to be the effect of this Yoga.

The second Kahala Yoga is formed by the situation of the 4th Lord in his exaltation sign or in his own sign and his conjunction with the 10th Lord. The 4th Lord in this situation will guard and protect his own house and will increase the native's happiness as the 10th is the house of elevation. The native having Kahala Yoga in his horoscope may become a Collector (District magistrate), a Tahsildar, a police officer and an S.D.M. etc.

According to **'Jataka Parijaata'** Kahala Yoga will be differently formed. It will be formed if the 4th and the 9th Lords are mutually in angles and the Ascendant Lord is endowed with strength. If the 4th Lord is in his exaltation or own sign and is aspected by the 10th Lord or he is in cunjunction with the 10th Lord it also causes the Kahala Yoga. According to this book Kahala Yoga is formed if there is only the aspect of the 10th Lord on the 4th Lord in his exaltation or own sign.

According to **'Phala Dipika'** "Note where the Lord of the sign, occupied by the Lord of the Ascendant is posited. If the Lord of this sign is in his exaltation or own sign in a trinal or Angular house the Yoga formed is called Kahala Yoga'.

लग्नेशे तुङ्गे केन्द्रे गुरुदृष्टे तु चामरः ।
शुभद्वये विलग्ने वा नवमे दशमे मदे ॥११ ॥
राजा वा राजपूज्यो वा चिरजीवी च पण्डितः ।
वाग्मी सर्वकलाविद् वा चामरे जायते जनः ॥१२ ॥

11-12.*CHAAMARA YOGA* : The Ascendant Lord in his exaltation sign being fallen in an angle and aspected by Jupiter causes Chaamara Yoga or it will be caused also when two benefics have gone in the Ascendant and the 9th or in the 10th and the 7th House. The native born in the Chaamara Yoga will be a King or be honoured by the King, be long lived, scholorly, eloquent and well versed in all arts.

Notes : The strong and angular situation of the Ascendant Lord has great virtue in itself. The aspect of Jupiter endows it with great strength. 'Chaamara Yoga is formed in two ways. But in the first way it emphasises the importance of the Ascendant and therefore it is the stronger of the two.

In the second way of its formation there should be benefics in the Ascendant and the 9th House or in the 10th and the 7th House. Though the sage has not spoken of the strength of such a planet but consideration should be made on the House strength and also on the strength of the Lords of these Houses.

In Sloka 43 Chapter 6 of **'Phala Dipika'** Chaamara Yoga is formed in this way: when the Ascendant is occupied by or aspected by benefics, their lords occupying good houses or being brilliant in their exaltation or own sign, it constitutes Chaamara Yoga.

सबले लग्नपे पुत्र-षष्ठपौ केन्द्रगो मिथ: ।
शंखो वा लग्नकर्मेशौ चरे बलिनि भाग्यपे ॥१३॥
धनस्त्रीपुत्रसंयुक्तो दयालु: पुण्यवान् सुधी: ।
पुण्यकर्मा चिरञ्जीवी शंखयोगोद्भवो नर: ॥१४॥

13-14. *SANKHA YOGA* : When the Ascendant Lord is strong and the 5th and the 6th Lords are in mutual angles or when the 9th Lord is strong and the Ascendant Lord and the 10th Lord are in movable signs, the yoga thus caused is Sankha Yoga. The native born in the Sankha Yoga will be endowed with wealth, wife and sons, be of kindly nature, propitious, intelligent, doer of virtuous deeds and longlived.

Notes : The 5th Lord and the 6th Lord being in mutual angles and the Ascendant Lord being strong, the native is prompted to study medical Science. Many doctors have become famous due to the presence of this Yoga in their horoscope. All of them enjoy good health and are long lived and they are religious minded also.

If Sankha Yoga is formed in the 2nd way described in the sloka, that is, when the 9th Lord is strong and the Ascendant Lord and the 10th Lord are in movable signs, the native generally adopts foreign trade or the means of living is obtained at some place far away from the native land.

सबले भाग्यपे भेरी खगै: स्वान्त्योदयास्तगै: ।
सबले भाग्यपे वाऽसौ केन्द्रे शुक्रेज्यलग्नपै: ॥१५॥
धनस्त्रीपुत्रसंयुक्तो भूप: कीर्तिगुणान्वित: ।
आचारवान् सुखी भोगी भेरीयोगे जनो भवेत् ॥१६॥

15-16. *BHERI YOGA* : When the 9th Lord is endowed with strength and all the planets have gone in the Ascendant, the 2nd, the 7th and the 12th House, the yoga thus formed is called Bheri Yoga. This yoga is also formed when the 9th Lord is strong and Venus, Jupiter and the Ascendant Lord are in angles. The native born with this yoga in his horoscope will be wealthy, endowed with wife and sons, be a King, be famous, virtuous, good mannered, be happy and will enjoy pleasures.

Notes : In the first way of the formation of this yoga the Ascendant gets special strength and it will procure for the native the effects described in the Sloka in great abundance. In the second way of the formation of this yoga, the angles become specially strong. The 9th Lord must be strong in both the ways and the 9th Lord being strong, all effects are easily obtained.

सबले लग्नपे खेटाः केन्द्रे कोणे स्वभोच्चगाः।
मृदङ्गयोगो जातोऽत्र भूपो वा तत्समः सुखी ॥१७॥

17.*MRIDANGA YOGA* : When the Ascendant Lord is strong and the other planets being in their exaltation or own signs, are in angles or in trines, the yoga thus formed is called Mridanga Yoga. The native born in this yoga will be a King or be happy like a King.

कामेशे कर्मगे तुङ्गे कर्मेशे भाग्यपान्विते।
योगः श्रीनाथसंज्ञोऽत्र जातः शक्रसमो नृपः ॥१८॥

18. *SHRINATHA YOGA* : When the 7th Lord is in his exaltation sign in the 10th House and the 10th Lord is in conjunction with the 9th Lord, the native born in this Yoga is a King equal to Indra, the God of Gods.

Notes : The conjunction of the 10th and 9th Lords causes a Raja Yoga of very high order because the conjunction of the angular and trinal lords is a strong factor in Raja Yoga. The 10th Lord becomes the Lord of the main angle and the 9th Lord of the main trine and become conjunct to make Shri Natha Yoga and when the 7th Lord will be in his exaltation sign in the 10th House, the attainment of pleasures will be certainly like that in heaven as the Lord of the main house of pleasures will be in a House indicating elevation. This is certainly an excellent yoga but the conjunction of

the 10th and 9th Lord must be in an auspicious sign and house and it must not receive any evil influence.

But in practice, this yoga is formed only in the Sagittarius Ascendant because in no other Ascendant the 7th Lord will be in his exaltation sign in the 10th House. If instead of 'कामेशे कर्मगे तुङ्गे' (that is the 7th Lord in his exaltation must be in the 10th House) there had been only this condition that the 7th Lord should be in his exaltation sign and should be in conjunction with the 9th and 10th Lords, the Yoga might have been possible in any Ascendant.

कर्मेशे सुतगे केन्द्रे बुधेऽर्के सबले स्वभे।
चन्द्रात् कोणे गुरौ ज्ञे वा कुजे लाभे च शारदाः ॥१९॥
धनस्त्रीपुत्रसंयुक्तः सुखी विद्वान् नृपप्रियः।
तपस्वी धर्मसंयुक्तः शारदे जायते जनः ॥२०॥

19-20. *SHARADA YOGA* : If the 10th Lord is in the 5th House, Mercury in an angle and the Sun, being in his own sign, is strong, or if Jupiter or Mercury are in a trine from the Moon and Mars is situated in the 11th House, the yoga, formed thus is called the 'Sharada Yoga', The native born in this yoga is endowed with wealth, wife and sons, will be happy, scholarly, be honoured by the King, be pious and virtuous.

धर्मलग्नगते सौम्ये पञ्चमे सदसद्युते।
पापे च चतुरस्रस्थे योगोऽयं मत्स्यसंज्ञकः ॥२१॥
कालज्ञः करुणामूर्तिर्गुणधीबलरूपवान्।
यशोविद्यातपस्वी च मत्स्ययोगे हि जायते ॥२२॥

21-22. *MATSYA YOGA* : When there are benefics in the 9th House and Ascendant and the 5th House is occupied by mixed planets and the 4th and the 8th House by malefics, this yoga gets the name of Matsya Yoga'. The native born in the Matsaya yoga will be an astrologer, a kindness incarnate, be endowed with virtues, intelligence, strength and beauty, will be famous, learned and pious.

Notes : Khem Raj, Shri krishna Dasa Prakashana Bombay edition' presents this yoga in the following manner : "If there are malefics in the Ascendant and the 9th House, mixed planets in the 5th House and malefics also in the 4th and 8th House, the yoga thus formed is called 'the Matsaya Yoga. The native born in this yoga will

be an astrologer, be very kind, be endowed with strength, intelligence, virtue, beauty and fame and be learned and pious. 'The Thakur Prasad and Sons edition' gives the same version of the formation and the effects of this yoga, in **'Jataka Parijaáta'** also the Yoga is given in the same terms.

There occurs the term 'कालज्ञ:' in the Sloka which is interperted as one knowing Astrology. But the person who is farsighted and has good awareness of times may also be called a 'कालज्ञ:' which literally means "one knowing time" This quality is found in great measure in the person having this yoga in his horoscope.

पुत्रारिमदगाः सौम्याः स्वभोच्चसुहृदंशगाः ॥
त्रिलाभोदयगाः पापाः कूर्मयोगः स्वभोच्चगाः ॥२३ ॥
कूर्मयोगे जनो भूपो धीरो धर्मगुणान्वितः ।
कीर्तिमानुपकारी च सुखी मानवनायकः ॥२४ ॥

23-24. *KOORMA YOGA* : When the 5th, 6th and the 7th are occupied by benefics and they are in their own or exaltation or friendly signs, and the 3rd, 11th and the Ascendant are occupied by malefics in their own or exaltation signs, the yoga thus formed is called Koorma Yoga. The native born in Koorma Yoga will be a King, be endowed with courage and fortitude and virtue, be famous or illustrious, helpful to others, happy and leader of men.

Notes : There is difference of opinion among the learned writers of Astrology with regard to the meaning of the phrase "स्व भो च्च सुहृदशंगा:"Some writers interpret it as "benefics are in their own, exaltation or friendly signs" while some others interpret it as "benefics are in their own, exaltation and friendly Navamsha signs".

According to some writers this yoga is formed in two ways.

(1) If benefics are in 5th, 6th and 7th in their own, exaltation, friendly Navamsha or friendly signs'.

(2) If benefics are in 1st, 3rd and 11th in their own, exaltation friendly Navamsha or friendly signs.

भाग्येशे धनभावास्थे धनेशे भाग्यभावगे ।
लग्नेशे केन्द्रकोणस्थे खड्गयोगः स कथ्यते ॥२५ ॥
खड्गयोगे समुत्पन्नो धनभाग्यसुखान्वितः ।
शास्त्रज्ञो बुद्धिवीर्याढयः कृतज्ञः कुशलो नरः ॥२६ ॥

25-26. *KHAḊAGA YOGA* : If the 9th Lord occupies the 2nd House and the 2nd Lord occupies the 9th House and the Ascendant Lord is in an angle or in a trine, the yoga so formed is called Khadaga Yoga. The native born in the Khadaga Yoga will be endowed with wealth, fortunes and happiness, be learned in Sastras, be gifted with intelligence and strength, be grateful and skilful.

केन्द्र मूलत्रिकोणस्थे भाग्येशे वा स्वभोच्चगे।
लग्नाधिपे बलाढये च लक्ष्मीयोगः प्रकीर्त्यते ॥२७॥
सुरूपो गुणवान् भूपो बहुपुत्र-धनान्वितः।
यशस्वी धर्मसम्पन्नो लक्ष्मीयोगे जनो भवेत् ॥२८॥

27-28.*LAKSHMI YOGA* : When the 9th Lord, in his own or exaltation sign or in his mooltrikona sign occupies an angle and the Ascendant Lord is strong, the yoga so formed is called Lakshmi Yoga. The native born in Lakshmi Yoga will be charming, virtuous, be a King, endowed with many sons and abundant wealth, be famous and of high moral merits.

लग्ने स्थिते भृगौ केन्द्र, चन्द्रे कोणे शुभान्विते।
मानस्थानगते सौरे योगोऽयं कुसुमाभिधः ॥२९॥
भूपो वा भूपतुल्यो वा दाता भोगी सुखी जनः।
कुलमुख्यो गुणी विद्वान् जायते कुसुमाह्वये ॥३०॥

29-30. *KUSUMA YOGA* : When there is a moveable sign in the Ascendant, Venus is in an angle and the Moon is in a trine in conjunction with a benefic and Saturn is in the 10th House, the yoga so formed is called Kusuma. The native born in the Kusuma Yoga will be a King or equal to a King, charitable, will enjoy pleasures, be happy, prime among his family, virtuous and a man of letters.

द्वितीये पञ्चमे जीवे बुधशुक्रयुतेक्षिते।
क्षत्रे तयोर्वा सम्प्राप्ते योगः स च कलानिधिः ॥३१॥
कलानिधिसमुत्पन्नो गुणवान् भूपवन्दितः।
रोगहीनः सुखी जातो धनविद्यासमन्वितः ॥३२॥

31-32. *KALANIDHI YOGA* : Jupiter in conjunction with Venus and Mercury or aspected by them is in the 2nd or the 5th House or Jupiter is in the signs of the these (Venus and Mercury), when such

combination is obtained, the Yoga formed is Kalanidhi. The native born in the Kalanidhi Yoga will be virtuous, be honoured by the King, bereft of diseases, happy and is endowed with wealth and learning.

Notes : The selection of Jupiter, Mercury and Venus for the formation of Kalanidhi Yoga is important. Another important fact is the selection of Houses and Signs. As a matter of fact, whatever auspicious effects the native gets in this yoga, the native's learning and skill are the most important factors behind them. He gets famed as a specialist or an expert in his field of action. Jupiter and Mercury are planets signifying learning and intellect. The 5th House is the House of intellect. The second House is also a giver of Knowledge and learning. The learning obtained through the 2nd House may be divided into two categories. First, the learning that he gets in his childhood through his family and his playmates. Secondly, there is the learning that he gets with his observation, experiment and examination. The real skill is obtained by him in this way. The Second is the House of the Vision or eye. Therefore, Seeing, observation etc may be included in it. Now, in this yoga, the House, the Sign and the three planets are skilful in creating a pure and excellent atmosphere for auspiciousness. Kalanidhi is a Raja Yoga. The 9th House may be included in it, because it, being 5th from the 5th will very skilfully play the role of the 5th House.

The dimension of giving effects of this yoga will change with every Ascendant. For instance, in the Capricorn Ascendant the fame of the native will certainly spread in the various countries or the people in foreign countries will also honour him. He will be very hard working, principled, and will have sense of responsibility. He may even be called a dictator in the matter of imposing his own judgement. He will get recognition from the King or the government for his valuable thoughts and theories and judgements. If he holds a government post the principal employees will take his advice and will follow it.

The native having Gemini Ascendant may get honour due to this yoga for his extraordinary and marvellous achievements in the field of education and Science or invention.

In the Aries Ascendant the native will have to face the opposition and jealousy from his opponents, but he will be famous

and will have power. He will have relations with high class ladies even after his marriage. Yoga of Wealth will be strong but due to expenses in very high amounts there will offen be times when he will have to face financial crisis also. In brief, the dimensions of effects will change in Various Ascendants.

लग्नेश - तद्गतर्क्षेश - तद्गतर्क्षेश - तदंशपाः ।
केन्द्रे कोणे स्वतुङ्गे वा योगः कल्पद्रुमो मतः ॥३३॥
सर्वैश्वर्ययुतो भूपो धर्मात्मा बलसंयुतः ।
युद्धप्रियो दयालुश्च पारिजाते नरो भवेत् ॥३४॥

Ascendant

Mars 8
6
9
7
Ketu 5
Moon 10
Sat 4
Mer 11 Rahu Sun
1 Jup
3
12 Ven
2

Ven	Jup		
Mer Rahu Sun			Sat
Moon			Ketu
	Mars	Lg	

33-34. *KALPADRUMA YOGA* : When the Ascendant Lord and the Lord of that sign in which the Ascendant Lord is posited and then the Lord of that sign in which the Lord of that sign is placed and the Navamsha Lord of that sign, all these are in angles or trines or in their exaltation signs, the yoga formed by it is referred to as Kalpadruma yoga. The native born in this yoga will be endowed with all kinds of wealth, be a King, pious, strong, fond of war and merciful.

Notes: Kalpadruma Yoga is known by the name of Paarijaata Yoga also. Kalpadruma and Paarijaata are respectively the names of heavenly tree and heavenly flower. The following points will have to be considered in the formation of this Yoga.

1. The Ascendant Lord
2. The Lord of the sign in which the Ascendant Lord is posited

Navamsha

11
9 Ketu
12
10
8
1 Jup Mer
7
2 Moon
4 Ven Sat
6 Mars
3 Sun Rahu
5

	Jup Mer	Moon	Sun Rahu
			Ven Sat
Lg			
Ketu			Mars

3. The Lord of that sign in which the Lord of the Ascendant's sign is posited and the Navamsha Lord of that sign. [{a}Ascendant Lord {b} The sign lord where the Ascendant Lord is situated {c} The sign Lord where the sign lord of the {b} planet is situated and {d} the Navamsha Lord of the sign of {c} planet.]

Let us examine the above horoscope

1. The Ascendant Lord Venus : is in her exaltation sign

2. Venus is situated in Pisces. The Pisces Lord is in an angle

3. Now again Jupiter is in Aries. And the Aries Lord is in his own sign

4. The Navamsha Lord of Aries Mercury is in an angle (in the 4th House)

The Kalpa druma Yoga is there in this horoscope in its full measure.

स्वान्त्याष्टस्थैर्द्वितीयेशाद् हरियोग: शुभग्रहै: ।
कामेशाद् बन्धुधर्माष्टस्थितै: सौम्यैर्हराभिध: ॥३५ ॥
लग्नेशाद् बन्धुकर्मायस्थितैर्ब्रह्माह्वय: स्मृत: ।
एषु जात: सुखी विद्वान् धनपुत्रादिसंयुत: ॥३६ ॥

35-36. *HARIHARA BRAHAMA YOGA* : When there are benefics in the 2nd, 12th and 8th House from the 2nd Lord, the yoga so formed is called Hari Yoga; When there are benefic in the 4th, 9th and 8th House from the 7th Lord, the yoga so formed is called

Hara Yoga and; when there are benefics in the 4th, 10th and 11th House from the Ascendant Lord, the yoga so obtained is Brahma Yoga. The native born in these three yogas will be happy, learned and endowed with wealth and sons.

Notes : This Yoga is called Trimurti Yoga ar Trideva Yoga also. The name of this yoga is from the names of the Hindu Trinity- Vishnu, Shiva and Brahma.

The Yoga includes three yogas.

1. Hari Yoga. It is formed when there are benefics in the 2nd, 12th and 8th House from the House in which the 2nd Lord is situated.

2. Hara Yoga : It is obtained when there are benefics in the 4th, 9th and 8th House from the house in which the 7th Lord is situated.

3. Brahma Yoga : It is obtained when there are benefics in the 4th, 10th and 11th House from the house in which the Ascendant Lord is placed.

लग्नान्मदाष्टगैः सौम्यैः पापदृग्योगवर्जितैः ।
योगो लग्नाधियोगोऽस्मिन् महात्मा शास्त्रवित् सुखी ॥३७॥

37.*LAGNADHI YOGA* : If there are benefics in the 7th and the 8th House from the Ascendant and these houses donot, have the conjunction or the aspect of the malefics, the yoga thus formed is called Lagnadhi Yoga. The native born in this yoga will be a great man, be very learned in the Sastras and be happy.

Notes : Some learned writers lay down other conditions also with regard to the formation of the Lagnadhi Yoga. These writers may be considered in two groups. Those in the first group say that there should be benefics in the 6th House also besides in the 7th and the 8th ones from the Ascendant. Those in the second group are of the view that there should be benefics in the 6th, 7th and 8th House from the Ascendant and there should be no influence of malefics on the 4th House. The author of **'Jatàka Paarijaata'** and the editor of the Thakur Prasada Pustaka Bhandara's edition of **'Brihat Parasara Hora Sastra'** are also of the view of the 2nd group of writers.

लग्नपे पारिजातस्थे सुखी, वर्गोत्तमे ह्यरुक् ।
गोपुरे धनधान्याढ्या, भूपः सिंहासने स्थिते ॥३८ ॥
विद्वान् पारावते श्रीराम देवलोके स-वाहनः ।
ऐरावतस्थिते जातो विख्यातो भूपवन्दितः ॥३९ ॥

38-39. *EFFECTS OF ASCENDANT LORD'S DIVISION : DIGNITIES* : When the Ascendant Lord has fallen in the Paarijaata Varga, the native will be happy, when he is placed in the Vargottama, he will be immune from diseases; when he is in Gopuramsha, he will be endowed with wealth and grains; when he is in Simhasanamsha he will be a King, when he is in Paravatamsha he will be a Scholar; when he is in Deva Lokamsha he will be opulent and; when he is in Iravatamsha he will be famous and honoured by the King.

Notes : Paarijaata Varga etc. the definitions of these have been detailed in the **'Varga Vivekadhayaya'**

2. Vargottama : indicates a planet occupying the same Rashi or sign in the same Navamsha.

अथ चन्द्रयोगाध्यायः ॥३९ ॥

Chapter 39

The Lunar Yogas

सहस्त्ररश्मितश्चन्द्रे कण्टकादिगते क्रमात् ।
धनधीनैपुणादीनि न्यूनमध्योत्तमानि हि ॥१ ॥

1. If the Moon is in an angle, Panaphara or Apoklima from the Sun the native's wealth, intelligence and skill be respectively little, middling and excellent.

Notes: Ascendant has not been included in this yoga. The sign in which the sun is situated is called the Surya Lagna (the Sun as Ascendant). Therefore this yoga is concerned with Surya Lagna. There are three yogas in this sloka : No.1. If the moon is in an angle (1,4,7and 10) from the Surya lagna, the effect will be little. Mantreshwara in **Phala Dipika**, in sloka 14, Chapter 6 gives it the name of Adhama yoga; No.2. If the Moon is in a panphara (2,5,8,and 11) from the Surya Lagna the effect of the yoga will be middling,

It is called'Sama Yoga' by Mantreshwara;

No.3. If the Moon is in an Apoklima (3,6,9 and12) from the Surya Lagna, the effect will be excellent,

Mantreshwara gives it the name of Varishtayoǵa.

With regard to the effects of this yoga **Phala Dipika** says that in this yoga the native will be endowed with wealth, conveyances fame, happiness, property, learning intellect, modesty, skill, education, generosity etc. but the order of the attainment of these effects is the same as described by Parasara.

In sloka 30, Chapter 13 of **Sarawali,** Kalyana Verma states this sloka somewhat in the same language: "If the Moon is in an

angle from the Sun, little effects will be felt in regard to money, skill, learning and modesty. These are medium if the Moon be in Panphara and exceedingly good in Apoklima.

स्वांशे वा स्वाधिमित्रांशे स्थितश्च दिवसे शशी।
गुरुणा दृश्यते तत्र जातो धनसुखान्वितः ॥२॥
स्वांशे वा स्वाधिमित्रांशे स्थितश्च शशभृन्निशि।
शुक्रेण दृश्यते तत्र जातो धनसुखान्वितः ॥३॥
एतद्विपर्ययस्थे च शुक्रेज्यानवलोकिते।
जायतेऽल्पधनो बालो योगेऽस्मिन्निर्धनोऽथवा ॥४॥

2-4. In the case of a day birth when the Moon is in his own Navamsha or in an extreme friend's Navamsha, is aspected by Jupiter, the native will be endowed with wealth and happiness. In the case of a night birth when the Moon is in his own Navamsha or in his extreme friend's Navamsha, and is aspected by Venus the native will be endowed with wealth and happiness. When the situation is contrary in the above two cases and the Moon is aspected by Jupiter or Venus, the native will have little wealth or he will be devoid of wealth altogether.

Notes: Here the meaning of the Sage is that in the case of day birth if the Moon is in his own or in his extreme friend's Navamsha, it is only the aspects of Jupiter that will ensure the success of the Yoga. If the aspect is of Venus the effects obtained by the native will be reversed. Similarly, in the case of night birth the aspect of Jupiter will reverse the effects obtained by the native. These effects will be obtained if the aspect is of Venus.

चन्द्राद्रन्ध्रारिकामस्थैः सौम्यैः स्याधियोगकः।
तत्र राजा च मन्त्री च सेनाधीशश्च बलक्रमात् ॥५॥

5 *ADHI YOGA FROM THE MOON* : When there are benefics in the 8th, 6th and 7th House from the Moon, the resultant yoga is called Adhi yoga. The native having this yoga in his horoscope will be either a king or a minister or an army Chief according to the strength of the participating planets.

Notes: When there are benefics in the 6,8 and 7 Houses from the Moon, auspicious efffects is produced on the Chandra Lagna and on both the sides of it, because the aspect of the benefic planet in the 6th House will be on the 12th from the Moon and of the benefic

planet in the 8th House will be on 2nd House from the Moon and this will create an aura of auspiciousness on both sides of the Moon. The benefic planet in the 7th House will have his 7th aspect on the Moon. Therefore, all the effects related to the Ascendant or the Chandra Lagna will be obtained by the native. The effects will be in proportion to the strength of the planets situated in the 6,8 and 7th House.

The yoga has been praised in the famous Naadigrantha **'Deva Keralam'**. The native having the Adhiyoga in his horoscope will be famous, wealthy, and illustrious, and he is endowed with horses, palanquins and other conveyances, etc and money. He is well mannered,endowed with sons and a sweet tempered chaste wife, fortune, has illustrious name, influence, is courageous and his fame spreads in his own and other countries.

All these effects will be applicable in the Adhi Yoga that is formed in the Lagna or in the Chandra Lagna.

In **Saravali** this Yoga has been given in the following way. If there are benefics in the 6,8 and 7 Houses from the Moon and they donot have any evil influence on them and they are away from the Sun also, the yoga formed thus makes the native a king of kings.

Kalyan Verma has imposed another condition that the Sun should not be near the planets situated in the 6,8 and 7 Houses that is the planet should not be weakened due to combustion etc. Secondly, there should be no malefic influence on these planets.

चन्द्राद् वृद्धिगतैः सर्वैः शुभैर्जातो महाधनी ।
द्वाभ्यां मध्यधनो जात एकेनाऽल्पधनो भवेत् ॥६ ॥

6.*DHANA YOGA*: When there are all the benefics in the upachaya Houses (3-6-10 and 11) from the Moon, the native will be very affluent, he will have medium effects with regard to being wealthy when two benefics are so placed and, he will have a little wealth when one is there.

Notes: The word 'upachaya' means 'increase'. 'upa' means near and 'chaya'means 'increase', 'heap'or'large quantity'. It is quite natural that when all the benefics are in the'upachaya' houses or the 'houses of increase', there will be the increase of auspiciousness only. The Moon is treated as an Ascendant, and there will be the auspicious effects with regard to wealth and also

with regard to every thing in life from the Ascendant.

चन्द्रात् स्वान्त्योभयस्थे हि ग्रहे सूर्यं विना क्रमात् ।
सुनफाख्योऽनफाख्यश्च योगो दुरधराह्वयः ॥७ ॥
राजा वा राजतुल्यो वा धीधनख्यातिमाञ्जनः ।
स्वभुजार्जितवित्तश्च सुनफायोगसम्भवः ॥८ ॥
भूपोऽगदशरीरश्च शीलवान् ख्यातकीर्तिमान् ।
सुरूपश्चाऽनफाजातो सुखैः सर्वैं समन्वितः ॥९ ॥
उत्पन्नसुखभुग दाता धनवाहन-संयुतः ।
सद्भृत्यो जायते नूनं जनो दुरधराभवः ॥१० ॥

7-10 *SUNAPHA ANAPHA AND DURADHARA YOGAS*: When there is in the 2nd House from the Moon,any other planet than the Sun, the Yoga so formed is Sunapha, in 12th House the yoga is Anapha and in both Houses (2 and 12) it is Duradhara. The native born in the Sunapha Yoga, will be a king or equal to a king, be intelligent, wealthy and famous and will have self earned wealth; in the Anapha yoga, he will be a king, be free from diseases, be virtuous, famous charming and will be blessed with every kind of happiness and; in the Duradhara yoga, he will enjoy all pleasures, will be charitable, be endowed with wealth and conveyances and his servants will certainly be excellent.

Notes: These three are very famous yogas. These have been explained by all the learned writers in the same way. All the other planets than the Sun are helpful in forming these yogas. The Sun in the 2nd House from the Moon, cannot be yoga karaka as the Moon will become very weak. In this way Mars and the other 5 planets may take part together or alone in forming the sunapha and Anapha yogas. In forming the Duradhara yoga also in the 2nd and the 12th House there may be all the 5 planets together or there may be one of them alone.

The prediction about the effects of these yogas should be made after great consideration, because with the change in the Lagna (Ascendant) and in the yoga forming planet, there will be great change in the effects. The effects described in the Sastras (ancient classics on Astrology) are merely indications. Thus, if there is the Leo Ascendant and there is Mercury in the 2nd House from the Moon, the Sunapha yoga will cause good effect with regard to wealth and Mars and Jupiter in the same situation will also give

excellent effects as they are yoga karaka in the Leo Ascendant. But if in the Leo Ascendant Mercury is situated in the 12th House from the Moon, this Anapha yoga will certainly not let the native accumulate his money and if there are Mars and Jupiter in the situation,then also the Anapha yoga will not remain so excellent.In the Sagittarius Ascendant, in the Duradhara yoga, in the 2nd House from the Moon the situation of Jupiter and in the 12th of Mars will also not be very auspicious because both these planets will be in their signs of debilitation. There fore, the prediction of effects should be made after considering the various situations as there may be 31 yogas in Sunapha, 31 in Anapha and 180 in Duradhara yoga.

चन्द्रादाद्यधनाऽन्त्यस्थो विना भानुं न चेद्ग्रहः ।
कश्चित् स्याद्वा विना चन्द्रं लग्नात् केन्द्रगतोऽथवा ॥११ ॥
योगः केमद्रुमो नाम तत्र जातोऽतिगर्हितः ।
बुद्धिविद्याविहीनश्च दरिद्रापत्तिसंयुतः ॥१२ ॥
अन्ययोगफलं हन्ति चन्द्रयोगो विशेषतः ।
स्वफलं प्रददातीति बुधो यत्नाद् विचिन्तयेत् ॥१३ ॥

11-13 KEMADRUMA YOGA: If with the Moon or in the 2nd and 12th House from the Moon and in an angle from the Ascendant there is no planet except the Sun, the yoga thus formed is called Kemadruma. The native born in this yoga will be very much disgraced, be devoid of intelligence and learning and be subject to penury and calamities. The chandra yogas particularly destroy the effects of other yogas and give their own effects and therefore the wise should consider them with great care and attention.

Notes: If there is Kemadruma yoga in the horoscope, the situation of its destruction should also be considered. If the Moon is in the sign of her extreme friend, in her exaltation sign or in her Navamsha sign and there is the aspect of Jupiter on her, the Kemadruma Yoga will be destroyed. 'Kemadruma' means that the Moon is isolated . She doesnot get any kind of strength or help. If the Moon is alone, she is weak. The native, in whose horoscope there is the Kemadruma yoga and the Moon is weak, generally remains fearful. The Moon should receive some kind of influence such as the aspect of benefic planet like Jupiter,the situation of any planet except the Sun in an angle or the presence of any planet in the 6th or the 8th House from the Moon. If it is so Kemadruma yoga will not occur.

अथ रवियोगाध्यायः ॥४० ॥

Chapter 40

The Solar Yogas

सूर्यात् स्वान्त्योभयस्थैश्च बिना चन्द्र कुजादिभिः ।
वेशि-वोशिसमाख्यौ च तथोभयचरः क्रमात् ॥१ ॥

1. VESI,VOSI AND UBHAYA CHARI YOGAS : If there is any planet Mars etc. except the Moon in the 2nd House from the Sun,the yoga thus formed is called Vesi yoga, in the 12th House it is vosi and in both (2 and 12) it is ubhayachari yoga.

समदृक् सत्यवाङ् मर्त्यो दीर्घकायोऽलसस्तथा ।
सुखभागल्पवित्तोऽपि वेशियोगसमुद्भवः ॥२ ॥
वोशौ च निपुणो दाता यशोविद्याबलान्वितः ।
तथोभयचरे जातो भूपो वा तत्समः सुखी ॥३ ॥

2-3 EFFECTS OF THESE YOGAS : The native born in the vesi yoga will be even sighted, truthful, longbodied, lazy, happy and will have a little wealth; in the Vosi yoga he will be skilful, charitable and will be endowed with fame, learning and strength and, in the ubhayachari yoga he will be a king or equal to a king in happiness.

Notes: The sign in which the Sun is situated is treated as Ascendant and it is called 'Surya Lagna'or the Sun Ascendant. The Moon becomes extremely malefic when she is near the Sun. Therefore she has been excluded in the solar yogas as there should be an atmosphere of auspiciousness near the sign in which the Sun is situated. It should then be concluded that auspicious effects will be produced in these yogas when benefic planets will be there and when malefic planets are there the effects will be inauspicious.

Besides this, the situation of the Sun, the Ascendant and the yoga forming planets in the Ascendant should also be considered. For instance, suppose the Ascendant is Sagittarius and in it the Sun is in the 9th House and there is Mercury in the 10th House, then it will cause an excellent vesi yoga. But if there is Venus in the 10th House it will make a difference in the prediction. And if there is Mars in the 12th House, the Ubhayachari yoga thus formed will not give auspicious effects. Therefore, due consideration should be given to all facts before making any prediction. Mantreshwara has indicated to this fact in his **'Phala Dipika'** and has subdivided these yogas as auspicious and inauspicious vesi, vosi and Ubhayachari yogas: These subdivisions have been made on the basis of the planets forming these yogas. This has been made clear in the concluding sloka of this chapter.

शुभग्रहभवे योगे फलमेवं विचिन्तयेत् ।
पापग्रहसमुत्पन्ने योगे तु फलमन्यथा ॥४ ॥

4. The above said effects are to be considered when all these yogas are caused by benefic planets, on the contrary when they are formed by malefics, the effects will be contrary to the above ones.

अथ राजयोगाध्यायः ॥४१ ॥

Chapter 41

The Raja Yogas

अथाऽतः सम्प्रवक्ष्यामि राजयोगान् द्विजोत्तम ! ।
येषां विज्ञानमात्रेण राजपूज्यो जनो भवेत् ॥१ ॥
ये योगाः शम्भुना प्रोक्ताः पुरा शैलसुताग्रतः ।
तेषां सारमहं वक्ष्ये तवाग्रे द्विजनन्दन ! ॥२ ॥

1-2. O excellent of the Brahmins, now I shall speak of the Rajayogas by the mere knowledge of which one becomes worthy of royal favours. O Son of a Brahmin, I will tell you the substance of those yogas which in the ancient times were told by Lord Shiva before his consort Paravati, the daughter of Himalayas.

चिन्तयेत् कारकांशे वा जनुर्लग्नेऽथवा द्विज ! ।
राजयोगकरौ द्वौ द्वौ स्फुटौ खेटौ प्रयत्नतः ॥३ ॥
आत्मकारकपुत्राभ्यां योगमेकं प्रकल्पयेत् ।
तनुपञ्चमनाथाभ्यां तथैव द्विजसत्तम ! ॥४ ॥
लग्नपुत्रेशयोरात्मपुत्रकारकयोर्द्वयोः ।
सम्बन्धात् पूर्णमर्धं वा पादं वीर्यानुसारतः ॥५ ॥

3-5. O Brahmin, the consideration of Rajayoga has to be made from the karakamsha Lagna and the Janama Lagna. Two spashta grahas forming the Rajayoga should be well considered. O excellent of the Brahmins, one Rajayoga should be considered from the Atma Karaka and Putra Karaka pair of planets and another from the ascendant Lord and the 5th Lord. It is from the relation and according to the strength of both the Atma Karaka and Putra Karaka, and the ascendant Lord and the 5th lord, that the full, half or the one fourth yoga is to be understood.

Notes: In order to know the karakamsha lagna it has to be seen in whose Navamsha the Atmakaraka planet is situated. The karakamsha Lagna is the Navamsha of that sign in which the Atmakaraka planet is situated. The planet who has the greatest number of degrees in the horoscope, is called the Atmakaraka planet. The planet who is 6th in degrees, counting from the Atmakaraka planet in descending order, is called the putra karaka. These are movable karakas. Detailed description has been given with regard to karakas in Chapter 34.

Every student is well acquainted with the term Rajayoga: In a Raja yoga are studied the native's status, his position in politics, his powers and authority and functions etc. In the present sloka the Sage has pointed out to the Karakamsha Lagna, Atmakaraka and Putra karaka planets (movable), the Natal Ascendant and the relation of the 5th lord with the Ascendant.

लग्नेशे पञ्चमे भावे पञ्चमेशे च लग्ने।
पुत्रात्मकारकौ विप्र! लग्ने च पञ्चमे स्थित ॥६॥
स्वोच्चे स्वांशे स्वभे वाऽपि शुभग्रहनिरीक्षितो।
महाराजाख्ययोगाऽत्र जातः ख्यातः सुखान्वितः ॥७॥

6-7.MAHARAJA YOGA: If there is an exchange between the ascendant Lord and the 5th Lord and O Brahmin, the Atmakaraka and Putra karaka planets are in the Ascendant or in the 5th House and, they are in their exaltation, Navamsha or own sign and are aspected by a benefic planet, the yoga that is so formed is called Maharaja yoga and the native born in this yoga will be famous and happy.

Notes: The exchange between the Ascendant Lord and the 5th Lord is in itself a Raja Yoga as the ascendant is an angle also and in this way this exchange is between an angle and a trine and so Raja yoga karaka. The purest of the Exchanges is the exchange between the Ascendant Lord Jupiter and the 5th Lord Moon in the Pisces Ascendant. But the presence of this yoga alone makes the natives mostly entering the field of education. So the Maharishi (the great Sage Parasara) lays down further conditions: the Atmakaraka and the putrakaraka planets should be in the karakamsha Ascendant or in the 5th House from the Karakamsha Ascendant, together or separately in these houses; or in their exaltation or Navamasha or own sign should have the aspect of a benefic, it is

then that Rajayoga is formed. It has been generally found that this yoga gives its distinguished effects in the latter half of the native's life.

भाग्येशः कारको लग्ने पञ्चमे सप्तमेऽपि वा।
राजयोगप्रदातारौ शुभखेटयुतेक्षितौ ॥८॥

8. When the 9th Lord, the Atmakaraka planet are in the Ascendant or in the 5th or the 7th House from the natal Ascendant or the Karakamsha Ascendant and they are in conjunction or are aspected by benefic, the yoga formed thus is Rajayoga.

लग्नेशात् कारकाच्चापि धने तुर्ये च पञ्चमे।
शुभखेटयुते भावे जातो राजा भवेद् ध्रुवम्॥९॥
तृतीये षष्ठभे ताभ्यां पापग्रहयुतेक्षिते।
जातो राजा भवेदेवं मिश्रे मिश्रफलं वदेत्॥१०॥

9-10. When there are benefics in the 2nd, 4th and 5th from the Ascendant Lord or from the Atmakaraka sign, the native will certainly become a king or from these very places there are, in the 3rd and 6th House, malefics or they are aspected by malefics the native will be a king. If there are mixed planets in this situation the effects will also be mixed.

स्वांशे वा पञ्चमे शुक्रे जीवेन्दुयुतवीक्षिते।
लग्ने लग्नपदे वाऽपि राजवर्गो भवेन्नरः॥११॥

11. If Venus is in the karakamsha or in the 5th House there from or in the Ascendant *or* in the Arudha Ascendant along with or in the aspect of Jupiter or the Moon, the native will be related to the royal circles.

Notes: The Arudha ascendant or Arudha pada has also been included in this yoga. This ascendant is given in Chapter 31, it has been found that even if there is no aspect of Jupiter and the Moon on Venus, this yoga may be formed. But then the native will be the relative of the in-laws side of the king. If there is the aspect of Jupiter he will be the relative of the king but his relation may be in any other way, it is not necessary that he should be from the in-laws side. Besides the relatives, those people also who are great scholars of any branch of knowledge and live in the court of the king or get patronage of the king. If there is only the aspect of the Moon, the native rises from the ordinary level of life and get royal patronage

because of his ability.

जन्माङ्गे कालहोराङ्गे कलाङ्गे येन केनचित्।
एकग्रहेण सन्दृष्टे त्रितये राजभाग् जनः ॥१२॥

12. If the natal Ascendant, or Hora Lagna or Ghatika Lagna has the aspect of even a single planet, the native will be a king.

Notes: The aspect of one planet on the Natal Ascendant or the Hora Lagna or the Ghatika Lagna causes a Rajayoga and the native therefore becomes a king.

लग्नषड्वर्गके चैवमेकखेटयुतेक्षिते।
राजयोगो भवत्येव निर्विशंक द्विजोत्तम! ॥१३॥
पूर्णदृष्टे पूर्णयोगमर्धदृष्टेऽर्धमेव च।
पाददृष्टे पादयोगमिति ज्ञेयं क्रमात् फलम् ॥१४॥

13-14. O excellent of the Brahmins, if the Shadavargas of the Ascendant (Sign, Hora Decanate, Navamsha, Dwadshamsha, Trishamsha) are occupied or aspected by one and the same planet, even then Rajayoga is formed: If the aspect is full the Rajayoga will also be full, in case it is half or one fourth, the Rajayoga will also be half Rajayoga or one fourth Rajayoga respectively.

लग्नत्रये स्वभोच्चस्थे खेटे राजा भवेद् ध्रुवम्।
यद्वा लग्ने दृकाणेंऽशे स्वोच्चखेटयुते द्विज! ॥१५॥

15. O Brahmin, if the three Ascendants (i.e. the natal, Hora and Ghatika Ascendant) are occupied by planets in their own, exaltation sign or if there are exalted planets in the Ascendant or Decanate Ascendant and the Navamsha Ascendant it causes Raja Yoga.

पदे शुभे स-चंद्रे च घने देवगुरौ तथा।
स्वोच्चस्थखेटसन्दृष्टे राजयोगो न संशयः ॥१६॥

16. There will undoubtedly be a Rajayoga if there are benefics along with the Moon in the Arudha or Pada Lagna, Jupiter in the 2nd House and both these have the aspect of a planet in his exalation sign.

शुभे लग्ने शुभे त्वर्थे तृतीये पापखेचरे।
चतुर्थे च शुभे प्राप्ते राजा वा तत्समोऽपि वा ॥१७॥

17. The native will be a King or like a king if the Ascendant, the 2nd and the 4th House have benefics in them and the 3rd has malefics in it.

स्वोच्चस्थो हरिणांको वा जीवो वा शुक्र एव वा।
बुधो वा धनभावस्थः श्रियं दिशति देहिनः ॥१८॥

18. If even one among the Moon, Jupiter, Venus and Mercury is exalted in the 2nd House, the native will be endowed with wealth.

षष्ठेऽष्टमे तृतीये वा स्व-स्वनीचगता ग्रहाः।
लग्नं पश्येत् स्वभोच्चस्थो लग्नपो राज्ययोगदः ॥१९॥

19. If the 6th, 8th and 3rd are occupied by debilitated planets and the Ascendant Lord in his own or exaltation sign aspects the Ascendant, there is Rajayoga.

षष्ठाऽष्टमव्ययाधीशा नीचस्था रिपुभेऽस्तगाः।
स्वोच्चस्वभगलग्नेशो लग्नं पश्यंश्च राज्यदः ॥२०॥

20. If the 6th, 8th and 12th Lord is in his debilitation in enemy's sign or combust; or the Ascendant Lord in his exaltation or in his own sign aspects the Ascendant, it causes Rajayoga.

स्वोच्चस्वभस्थराज्येशो लग्नं पश्यंश्च राज्यदः।
शुभाः केन्द्रस्थिता वाऽपि राज्यदः नाऽत्र संशयः ॥२१॥

21. If the 10th Lord in his own or in his exaltation sign as the Ascendant or if all the benefics are in angles, it causes Rajayoga.

शुभराशौ शुभांशे च कारको धनवान् भवेत्।
तदंशकेन्द्रेषु शुभे नूनं राजा प्रजायते ॥२२॥

22. If the Atmakaraka is in benefic's sign or Navamsha, the native will be wealthy, if there are benefics in angles from the Karakamsha lagna, he will be a King.

लग्नारूढं दारपदं मिथः केन्द्र स्थितं यदि।
त्रिलाभे वा त्रिकोण वा तदा राजा न संशयः ॥२३॥

23. If the Arudha Lagna and Darapada Lagna are in mutual angles or in the 3rd of the 11th House or in mutual trines (5,9), the native will be undoubtedly a King.

Notes: Arudha Lagna and Darapada Lagna have been explained in Chapter 31.

भावहोराघटीसंज्ञलग्नानि च प्रपश्यति ।
स्वोच्चग्रहो राजयोगो लग्नद्वयमथापि वा ॥२४॥

24. If the Bhava Lagna, Hora Lagna, Ghatika Lagna all the three or two of them are aspected by planets in their exaltation, the native will be a King.

राशेर्द्रेष्काणतोंऽशाच्च राशेरंशादथापि वा ।
यद्वा राशिदृकाणाभ्यां लग्नद्रष्टा तु योगदः ॥२५॥

25. When the said Ascendants, their decanates and Navamshas or the said Ascendants and their navamshas or the said Ascendants and their decanates are aspected by the Ascendant Sign. it causes Rajayoga.

पदे स्वोच्चखगाक्रान्ते चन्द्राक्रान्ते विशेषतः ।
क्रान्ते च गुरु-शुक्राभ्यां केनाप्युच्चग्रहेण वा ॥२६॥
दुष्टार्गलग्रहाभावे राजयोगी न संशयः ।
शुभारूढे तत्र चन्द्रे धने देवगुरौ तथा ॥२७॥

26-27. When the Arudha Pada is occupied by an exalted planet, particularly the Moon in exaltation or by Jupiter or Venus or by any exalted planet and there is no Argala by a malefic, it undoubtedly forms a Rajayoga or the Moon is in the Pada Lagna along with a benefic planet and in the 2nd House from it there is Jupiter, then also a Rajayoga is formed.

दुःस्थानेशोऽपि नीचस्थो यदि लग्नं प्रपश्यति ।
तदाऽपि राजयोगः स्यादिा ज्ञेयं द्विजोत्तम! ॥२८॥

28. O excellent of the Brahmins, it should be known that if even the Lords of malefic houses (6,8 and 12) in their debilitation aspect the Lagna, it also causes Rajayoga.

चतुर्थदशमार्थाय-पतिदृष्टे विलग्नभे ।
पदाल्लाभे तु शुक्रेण दृष्टेऽप्यारूढभे शुभे ॥२९॥
राजा वा तत्समो वापि जातको जायते ध्रुवम् ।
षष्ठाष्टमगते नीचे लग्नं पश्यति वा तथा ॥३०॥
तृतीयलाभगे नीचे लग्नं पश्यति वा तथा ।
लग्नांशकेन्द्रेषु शुभे निग्रहानुग्रहक्षमः ॥३१॥

29-31. If the Lords of the 4th, 10th, 2nd and 11th House

aspect the Lagna, Venus has her aspect on the 11th House from the Pada Lagna and the Pada Lagna has a benefic in it, the native will be a king or like a king. If debilitated planets in the 6th or the 8th Houses aspect the Ascendant or if the debilitated planets in the 3rd or the 11th House aspect the Lagna or if there are benefics in angles from the Navamsha of the Ascendant the native has the capacity of giving punishment or forgiving it.

अथाऽहं सम्प्रवक्ष्यामि राजयोगादिकं परम् ।
ग्रहाणां स्थानभेदेन दृष्टियोगंशात् फलम् ॥३२ ॥

32. I shall now speak of the Rajayogas based on their different places, on their aspects and their conjunctions.

तपःस्थानाधिपो मन्त्री मन्त्राधीशो विशेषतः ।
उभावन्योन्यसंदृष्टौ जातश्चेदिह राज्यभाक् ॥३३ ॥
यत्र कुत्रापि संयुक्तौ तौ वापि समसप्तमौ ।
राजवंशभवो बाहो राजा भवति निश्चितम् ॥३४ ॥

33-34. The 9th Lord is akin to a minister and 5th Lord akin to the chief minister. If both have the mutual aspect, the native is entitled to be a king. If they are in conjunction any where or if they are in the 7th House from each other, then the native born in a royal family will certainly be a King.

Notes:- There is in this Rajayoga a speciality that only the aspect relationship and conjunction or their facing each other of the two trinal Lords have been spoken of as the causes of a Rajayoga. Angles have not been included in this Rajayoga.

वाहनेशस्तथा माने मानेशो वाहने स्थितः ।
बुद्धिधर्माधिपाभ्यां तु दृष्टश्चेदिह राज्यभाक् ॥३५ ॥

35. If the 4th Lord occupies the 10th House and the 10th Lord occupies the 4th House and there is the aspect on them of the 5th and the 9th Lord, even then the native will have share in kingdom.

Notes: It is technically not possible that the 5th and the 9th Lord should aspect both the 4th and the 10th Lords separately. Therefore it should be taken in this way that the 4th Lord is aspected by one of them and the 10th Lord by the other, or both of them should aspect only one of them either the 4th Lord or the 10th Lord.

सुतकर्म-सुहृल्लग्ननाथा धर्मपसंयुताः ।
यस्य जन्मनि भूपोऽसौ कीर्त्या ख्यातो दिगन्तरे ॥३६ ॥

36. When the 5th, 10th, 4th and the Ascendant Lords are together with the 9th Lord, the native will be a King and his fame spreads over the whole world.

Notes:- Rajayoga will be formed even if one of the four lords (5,10,4 and1) is in conjunction with the 9th Lord, but if the Lords of all these houses are together along with the 9th Lord in a benefic house, then the native will certainly get the effects described in the sloka.

सुखकर्माधिपौ वापि मन्त्रिनाथेन संयुतौ ।
धर्मनाथेन वा युक्तौ जातश्चेदिह राज्यभाक् ॥३७ ॥

37. If the 4th or the 10th lord are in conjunction with the 5th or the 9th Lord, the native will share a Kingdom.

Notes:- Four types of Raja yoga will be formed in this sloka and different effects will be obtained in all the 4 kinds of Rajayogas in different ways.

First Rajayoga due to the conjunction of the 4th and the 5th lords.

Second, due to that of the 4th and the 9th Lords

Third, due to that of the 9th and the 10th Lords

Fourth, due to that of 10th and the 5th Lords.

The first of these Rajayogas gives the native education, popularity, the art of sculpture, the understanding of the social and psychological problems and the technique of conveyance in greater measure. The native is fond of entertainment, he keeps equilibrium between emotion and reason, has sense of justice, is even sighted. He makes large purchases of property. In the present times he gets a high government post due to his education. He may be an adviser of a King.

In the Rajayoga of the 2nd kind, the native is mainly God loving and has great devotion to God. He may achieve his highest goal on the path of devotion. He gets all the pleasures, wealth and grandeur without efforts. He is very famous in the world and has great hold on the general public.

In the 3rd kind of Rajayoga he gets a government post of a very high level and leads a graceful life. He gets material

achievements in abundance, gets honour and fame.

In the 4th kind of Rajayoga, the native gets a governmental post due to his intellectual strength. He reveals his intellectual ability and alacrity of his mind in doing his job. Now a days this yoga is found in the horoscopes of Education Ministers or the high level officers of the academic world such as Professors etc.

The yogas in which the Lords of angles and trines are participants are stronger than the other ones. Among them also the relation of the 9th and 10th Lords is considered to be the strongest one.

सुतेशे धर्मनाथेन युते लग्नेश्वरेण वा ।
लग्ने सुखेऽथवा माने स्थिते जातो नृपो भवेत् ॥३८ ॥

38. If the 5th Lord in conjunction with the 9th Lord or the Ascendant Lord is situated in the Ascendant, the 4th House, or the 10th House, the native will be a King.

Notes:- In this sloka also, the Raja yoga is formed in two ways:

1. The 5th Lord in conjunction with the Ascendant Lord is situated in 1-4-10 House.

2. The 9th Lord in conjunction with the Ascendant Lord is situated in the same houses 1-4-10.

This relationship will also be regarded as that of an angle and a trine. The Rajayoga of the 2nd kind is stronger.

धर्मस्थाने स्थिते जीवे स्वगृहे भृगुसंयुते ।
पचंमाधिपयुक्ते वा जातश्चेदिह राजभाक् ॥३९ ॥

39. If Jupiter in conjunction with Venus and in his own sign or Jupiter in conjunction with the 5th Lord, is situated in the 9th House, the native will be a King.

दिनार्धाच्च निशार्धाच्च परं सार्धद्विनाडिका ।
शुभा वेला तदुत्पन्नो राजा स्यात्तत्समोऽपि वा ॥४० ॥

40. Two and half Ghatis (60 minutes) from mid-day or from midnight is auspicious time. The native born on this time will be a King or equal to a King.

Notes:- The local time of sunrise and of sunset of that place where the native is born-the difference of the two is called 'Dinamaana'. The time between the local sunset and the local

sunrise the next day is called the "Raatrimaana". The exact half of 'Dinamaana' is 'Dinaardha' and the exact half of the Raatrimaana is Nishaardha or Raatryardha. If Nishaardha is added to the Dinamaana, Mishrakaala is arrived at. It is the time of midnight. Dinaardha is called Mid day and the Nishaardha added to the Dinamaanna is called the midnight. One hour after this Dinaaradha and this midnight are auspicious hours.

चन्द्रः कवि कविश्चन्द्रमन्योऽन्यं त्रिभवस्थितः ।
मिथः पश्यति वा क्वापि राजयोग उदाहृतः ॥४१ ॥

41. If the Moon and venus are respectively in the 3rd and the 11th House and mutually aspect each other or if they mutually aspect each other from any other house, the yoga so formed is a Rajayoga.

Notes:- Some learned writers have interpreted it as follows: "If the Moon and Venus are in the 3rd and the 11th House in the sign of each other and then aspect each other, the yoga so formed is a Rajayoga." But such a yoga is not possible in any Ascendant, because in no Ascendant the sign of both can be in the 3rd and the 11th House together. Here the Sage refers only to the aspect of the signs. If in the 3rd and the 11th House, there is a fixed sign and In the other a movable one, then there will be the relation of the aspects between them. There are other Rajayogas also in this sloka. If the Moon and Venus are in any other two houses than the 3rd and the 11th houses and aspect each other from there, it will be caused Rajayoga.

चन्द्रे वर्गोत्तमांशस्थे सबले चतुरादिभिः ।
ग्रहैर्दृष्टे च यो जातः स राजा भवति ध्रुवम् ॥४२ ॥

42. If the strong Moon is in Vargottamansha and is aspected by 4 or more planets, the native will be a King.

उत्तमांशगते लग्ने चन्द्रान्यैश्चतुरादिभिः ।
ग्रहैर्दृष्टेऽपि यो जातः सोऽपि भूमिपतिर्भवेत् ॥४३ ॥

43. If the Ascendant is in utamamsha and is aspected by four or more planets other than the Moon the native will be a King.

त्र्यल्पैरूच्चस्थितैः खेटे राजा राजकुलोद्भवः ।
अन्यवंशभवस्तत्र राजतुल्यो धनैर्युतः ॥४४ ॥

44. If even less than three planets are in their exaltation signs, then the native of a royal birth will be a king and one born in any other family will be equal to a King.

चतुर्भिः पञ्चभिर्वाऽपि खेटैः स्वोच्चत्रिकोणगैः ।
हीनवंशभवश्चापि राजा भवति निश्चितः ।।४५ ।।

45. If four or five planets are in their exaltation or in their Mooltrikona signs then even a base born native will certainly be a King.

षड्भिरूच्चगतैः खेटैश्चक्रवर्तित्वमाप्नुयात् ।
एवं बहुविधा राज-योगा ज्ञेया द्विजोत्तम ! ।।४६ ।।

46. O excellent of the Brahmins, if 6 planets are in their exaltation signs, the native will be chakravarti King (a King who has conquered states in all the four directions from his kingdom) and in this way many Rajayogas should be known.

एको गुरुर्भृगुर्वापि बुधो वा स्वोच्चसंस्थितः ।
शुभग्रहयुते केन्द्रे राजा वा तत्समो भवेत् ।।४७ ।।

47. If one of Jupiter, Venus and Mercury is in his exaltation sign and the other benefics are in angles, the native will be a King or equal to a King.

केन्द्रेस्थितैः शुभैः सर्वैः पापैश्च त्रिषडायगैः ।
हीनवंशोऽपि यो जातः स राजा भवति ध्रुवम् ।।४८ ।।

48. If all the benefics are in angles and all the malefics are in trishadaya (3-6-11) even the base born native will certainly be a King.

अथ राजसम्बन्धयोगाध्यायः ॥४२ ॥

Chapter 42

Yogas for Royal Association

राज्यनाथे जनुर्लग्नादमात्येशयुतेक्षिते ।
अमात्यकारकेणापि प्रधानत्वं नृपालये ॥१ ॥

1.*YOGAS FOR ROYAL ASSOCIATION:* If the 10th Lord from the natal ascendant is in conjunction with or aspected by Amatya Karakarashisha (the dispositor of Amatya karaka) or is in conjunction with or aspected by Amatya karaka himself, the native will be chief in the king's court.

Notes: The sanskrit word "Amatya" means a minister. Amatya karaka is the planet who has less degrees than the Atmakaraka planet. It is a movable karaka. In this sloka, Maharishi Parasara talks of the relation of the 10th Lord and of the sign in which the Amatyakaraka is placed. Besides this there is reference to the other yoga also. It is the relation of the 10th Lord and the Amatya karaka himself. The presence in the horoscope of either of the yogas will give the native the post of the chief in the royal court, the post less than only that of the king. It has been generally found that the native having this yoga in his horoscope becomes the chief of any branch of the department in which he is employed. He gets the chief administrative post, may become an S.D.M. to a secretary, may be elected as an M.L.A. and become a minister. But the strength of the planets, their situations and other yogas connected with the yogas for Royal Associations will also have to be considered.

लाभेशवीक्षिते लाभे पापदृग्योगवर्जिते ।
राज्यभावे तदा विप्र ! प्रधानत्वं नृपालये ॥२ ॥

2. O Vipra, if the 11th Lord aspects the 11th House and the 10th House doesn't have the occupation by or aspect of a malefic planet the native becomes a chief in the king's court.

अमात्यकारकेणापि कारकेन्द्रेण संयुते ।
तीव्रबुद्धियुतो बालो राजमन्त्री भवेद ध्रुवम् ॥३ ॥

3. If the Amatyakaraka and the Atmakaraka are in conjunction the native will be endowed with great intelligence and be a king's minister.

Notes: The word "Karakendrena" is taken by some learned writers to mean the Lord of the sign in which the Atmakaraka is situated. The editions of **Chaukhamba** Sanskrit Sansthan and Master Khelari Rama and sons have interpreted it in the way in which we have interpreted it, that is the Atmakaraka himself.

अमात्यकारके विप्र ! सबले शुभसंयुते ।
स्वक्षेत्रे स्वोच्चगे वापि राजमन्त्री भवेद् ध्रुवम् ॥४ ॥

4. O Vipra, when the Amatyakaraka is strong and is in conjunction with a benefic or if he is in his own or in his exaltation sign, the native will certainly become a king's minister.

अमात्यकारके लग्ने पञ्चमे नवमेऽपि वा ।
राजमन्त्री भवेद् बालो विख्यातो नाऽत्रसंशयः ॥५ ॥

5. If the Amatyakaraka is in the Ascendant or in the 5th or the 9th House, there is no doubt in it that the native will become a king's minister and be famous.

आत्मकारकतः केन्द्रे कोणे वाऽमात्यकारके ।
तदा राजकृपायुक्तो जातो राजाश्रितः सुखी ॥६ ॥

6. If the Amatyakaraka is an angle or in a trine from the Amatyakaraka, the native will get royal favour, royal patronage and be happy.

कारकाच्च तथारूढात् लग्नाच्च द्विजसत्तम ! ।
तृतीये षष्ठभे पापैः सेनाधीशः प्रजायते ॥७ ॥

7. O excellent of the Brahmins, if all the malefics are fallen in the 3rd and the 6th House from the Atmakaraka, the Arudha or pada lagna and the natal Ascendant, the native will be an army chief.

कारके केन्द्रे कोणेषु स्वतुङ्गे वा स्वभे स्थिते।
भाग्यपेन युते दृष्टे राजमन्त्री भवेद् ध्रुवम् ॥८॥

8. If the Atmakaraka in his own or exaltation sign is placed in an angle or in a trine and is in conjunction with or aspected by the 9th Lord, the native will certainly become a king's minister.

कारके जन्मराशीशे लग्नगे शुभसंयुते।
मन्त्रित्वे मुख्ययोगोऽयं वार्धकेनाऽत्र संशयः ॥९॥

9. If the Atmakaraka, being the Moon Ascendant Lord and in conjunction with a benefic, is placed in the Ascendant, the native becomes a king's minister in his advanced age, there is no doubt about it.

कारके शुभसंयुक्ते पञ्चमे सप्तमेऽपि वा।
दशमे नवमे वाऽपि धनं राजाश्रयाद् भवेत् ॥१०॥

10. If the Atmakaraka, in conjunction with a benefic planet, occupies either the 5th, the 7th, the 10th or the 9th, the native will earn wealth through royal patronage.

भाग्यभावपदे लग्ने कारके नवमेऽपि वा।
राजसम्बन्धयोगोऽयं निर्विशंकं द्विजोत्तम ! ॥११॥

11. O excellent of the Brahmins, if the Arudha or pada of the 9th House is in the Ascendant and the Atmakaraka is in the 9th House, this is undoubtedly a yoga in which the native will be associated with royal circles.

लाभेशे लाभभावस्थे पापदृष्टिविवर्जिते।
कारके शुभसंयुक्ते लाभस्तस्य नृपालयात् ॥१२॥

12. If the 11th Lord is placed in the 11th House and is devoid of any malefic aspect, and the Atmakaraka is in conjunction with a benefic planet, the native will gain through royal association.

लग्नेशे राज्यभावस्थे राज्येशे लग्नसंस्थिते।
प्रबलो राजसम्बन्ध-योगोऽयं परिकीर्तितः ॥१३॥

13. If the Ascendant Lord is situated in the 10th House and the 10th Lord in the Ascendant, this yoga has been spoken of as a strong one for royal association.

Notes:- The exchange between the 10th Lord and the Ascendant Lord forms a very strong Rajayoga. It has been found that the native gets this Rajayoga from his father in inheritance. The native will adopt the profession and the position of his father and will attain the high position of his father in politics. But the condition is that the father should have been in that position before him.

कारकात् तुर्यभावस्थौ सितेन्दू द्विजसत्तम ! ।
यस्य जन्मनि जातोऽयं राजचिह्नेन संयुतः ॥१४॥

14. O excellent of the Brahmins, if there are Venus and the Moon in the 4th House from the Atmakaraka, the native born with this yoga in his horoscope is endowed with royal insignia.

लग्नेशे कारके वाऽपि पञ्चमेशेन संयुते ।
केन्द्रे कोणे स्थिते तस्मिन् राजमित्रं भवेन्नरः ॥१५॥

15. If the Ascendant Lord or the Atmakaraka is in conjunction with the 5th Lord, is situated in an angle, or in a trine, the native will be a king's friend.

अथ विशेषधनयोगाध्यायः ॥४३ ॥

Chapter 43

Special Combinations for Wealth

अथाऽतः संप्रवक्ष्यामि धनयोगं विशेषतः ।
यस्मिन् योगे समुत्पन्नो निश्चितो धनवान् भवेत् ॥१ ॥

1. Now I shall speak of special combinations giving wealth born in which the native certainly gets wealthy.

पंचमे भृगुजक्षेत्रे तस्मिन् शुक्रेण संयुते ।
लाभे भौमेन संयुक्ते बहुद्रव्यस्य नायकः ॥२ ॥

2. *YOGAS FOR GREAT AFFLUENCE :* If there is a sign of Venus (Taurus or Libra) in the 5th House and it is occupied by Venus herself and there is Mars in the 11th House, the native will possess great riches.

Notes: This yoga may be made by Venus in her own sign only in two Ascendants, Gemini and Capricorn. In the Capricorn Ascendant Venus, being a trinal Lord(5th Lord) and an angular Lord (10th Lord), will be situated in the 5th House, she will alone become a specially auspicious yoga karaka. In the 11th House Mars also will be in his own sign. He will be the 4th Lord also in his 2nd sign. When being the 4th Lord and the 11th Lord he will have aspect relation with the yoga karaka Venus, the yoga will become extremely auspicious. The native in this yoga will get much income through sales and purchases of immovable property, building construction,

civil contractorship etc. Such a native may be a civil engineer, chartered accountant or economist. It is this yoga which makes him an estate owner.

In the Gemini Ascendant Venus as 5th Lord in her own sign will give only the effects of the 5th House which is an auspicious House because her 2nd sign is in the 12th House and the 12th Lord gives the effects of the House in which his other sign is fallen. Mars in his own sign in the 11th House which is the main house of increase of wealth is bound to give wealth in large amount. This yoga is generally found in the horoscopes of doctors, chemists and famous lawyers.

पंचमे तु बुधक्षेत्रे तस्मिन् बुधयुते सति।
चन्द्रे भौमे गुरौ लाभे बहुद्रव्यस्य नायकः ॥३॥

3. If Mercury is in the 5th House in one of his own signs (Gemini and Virgo) and the Moon, Mars and Jupiter are in the 11th House, the native will be extremely wealthy.

Notes: This yoga may be formed by Mercury in the 5th House in his own sign only in two ascendants-Taurus and Aquarius. In the Taurus Ascendant, the 11th Lord will be Jupiter, he will be thus the Lord of the House of gains. He will be related with the 2nd Lord Mercury another Lord of wealth who will have aspect relation with him. This is the relation of two houses which are houses of value. When two such factors which have similarity between them in representing the same "organ" make relation with each other, the organ (here wealth) which they represent gets much increase in every way. The Moon and Jupiter are Lords of the House of Upachaya or increase also. In such a yoga Mars is the 12th Lord. Therefore he will make the native engaged in foreign trade and the native will earn much income through it. This yoga is found in the horoscopes of natives who own some agency, hide industry, are mine owners and inventors.

In the Aquarius Ascendant Jupiter will become very important as he will alone become the Lord of wealth and gains. He alone becomes the Lord of two Houses representing 'value". He is

already a natural benefic. Therefore his aspect and situation will certainly give wealth and property. The situation of Mars will make him vigorous in action. Jupiter, Mars and the Moon are the Lords of the Houses of upachaya or increase. These planets have got the Lordship of all the 4 Houses of upachaya or increase (3-6-10 and 11) so their relation or influence will make the native extremely wealthy.

पंचमे च रविक्षेत्रे तस्मिन् रवियुते सति।
लाभे शनीन्दुजीवाढ्ये बहुद्रव्यस्य नायकः ॥४॥

4. If there is the sign of the Sun in the 5th House and it is occupied by the Sun himself and, there are Saturn, the Moon and Jupiter in the 11th House, the native will be extremely wealthy.

Notes: This yoga will apply to the natives having Mars as their Ascendant. In this yoga there is the relation of both the trinal Lord (the Sun and Mercury), of two angular Lord (the Moon and Saturn) and of one lord of upachaya or increase. It is these who play the main role in making the native extremely wealthy.

पंचमे तु शनिक्षेत्रे तस्मिन् शनियुते सति।
लाभे रविन्दुसंयुक्ते बहुद्रव्यस्य नायकः ॥५॥

5. If there is a sign of Saturn (Capricorn and Aquarius) in the 5th House and Saturn is there in it and the luminaries (the Sun and the Moon) are in conjunction in the 11th House, the native will be extremely wealthy.

Notes: If the Ascendant is Libra, Saturn in the 5th House will have aspect relation with the Lord of the main angle , the 10th House and this will be a very important Rajayoga and an auspicious one. The 11th Lord, the Sun will join this yoga and will give very excellent effects with regard to wealth because he is in his own sign and he is also the Lord of a house of upachaya or increase. This yoga will certainly help the native in becoming extremely affluent, but the Rajayoga will remain ordinary as the 10th Lord, the Moon who is playing special role in forming Rajayoga will become a malefic in conjunction with the Sun.

In the Virgo Ascendant Saturn in the 5th House will make aspect relation with the luminaries and in this way will make a

weaker Rajayoga than it will be formed in the Libra Ascendant as the Lord of the House of gains (the 11th House) becomes weak.

पंचमे तु गुरुक्षेत्रे तस्मिन् गुरुयुते सति।
लाभे चन्द्रसुते जातो बहुद्रव्यस्य नायकः ॥६॥

6. If in the 5th House there is a sign of Jupiter (Sagittarius or Pisces) and he is situated in it and there is Mercury in the 11th House, the native gets extremely wealthy.

Notes: If the Ascendant is Leo, Jupiter will be in his own mooltrikona sign and will make relation with Mercury situated in his own sign. Mercury will become the Lord of the 2nd House also, the House of Wealth. If the Ascendant is Scorpio,Jupiter in Pisces, in his own sign will become the Lord of the House of wealth also and Mercury in his own Mooltrikona sign will remain specially strong with regard to wealth. These are some similar points in both the Ascendants which are doing special roles in giving particular strength to the yoga. First, in each of these Ascendants one or the other(Jupiter and Mercury) of these planets will be in his Mooltrikona sign. Secondly, in both these Ascendants, the good fortune of becoming the Lord of the House of wealth and of gains will be obtained to these very planets. Another important fact will also be there that both of them are the fixed significators of wealth. Therefore, the native's becoming extremely wealthy is a certainty and will not be a thing of wonder.

पंचमे तु कुजक्षेत्रे तस्मिन् कुजयुते सति।
लाभस्थे भृगुपुत्रे तु बहुद्रव्यस्य नायकः ॥७॥

7. If in the 5th House there is a sign of Mars (Aries or Scorpio) and Mars himself is situated there in and there is Venus in the 11th House, the combination will make the native extremely wealthy.

Notes: This yoga will be formed in Cancer and Sagittarius Ascendants. The Mars of the native having Cancer Ascendant is yoga karaka because in this Ascendant he becomes an angular Lord (10th Lord) and a trinal Lord (5th Lord). In the 5th House in his own sign he will remain strong and making aspect relation with the 11th Lord in his own sign will be helpful in giving the native fabulous wealth. Mars as 10th Lord will have aspect relation with the 4th Lord

Venus and will make the native extremely wealthy through sales and purchases of land and property, building construction, contractorship, means of entertainment, trade in ghee, cheese, automobile etc. In the Sagittarius Ascendant due to the House lord ship of Mars and Venus the native will get wealth through selling medicines, chemicals, advocateship of income tax and foreign trade as Mars being the 12th Lord is the significator of foreign trade and Venus, being the 6th Lord is the significator of Medicines, Chemicals and law, and being the 11th Lord she is the significator of income tax also.

पंचमे तु शशिक्षेत्रे तस्मिन् शशियुते सति।
शनौ लाभस्थिते जातो बहुद्रव्यस्य नायकः ॥८॥

8. If in the 5th House the Moon is in her own sign and Saturn occupies the 11th House, the native owns fabulous wealth.

Notes: This yoga will be formed only in the Pisces Ascendant. In this yoga the native will earn much wealth through foreign trade, purchase of shares, speculation and the department of education.

भानुक्षेत्रगते लग्ने तस्मिन् भानुयुते पुनः।
भौमेन गुरुणा युक्ते दृष्टे जातो युतो धनैः ॥९॥

9. *YOGAS FOR WEALTH:* If in his own sign Leo the Sun occupies the Ascendant and has the conjunction of Mars and Jupiter there or he (the Sun) is aspected by them, the native will be endowed with wealth.

Notes: In the Leo Ascendant, the Sun, Mars and Jupiter are yogakarakas. The influence at once of these yogakarakas on the Ascendant gives extreme auspiciousness to it. When the Ascendant is auspicious it also gives certain assurance of becoming wealthy.

चन्द्रक्षेत्रगते लग्ने तस्मिन् चन्द्रयुते सति।
बुधेन गुरुणा युक्ते दृष्टे जातो धनी भवेत् ॥१०॥

10. If in the Cancer Ascendant the Moon occupies the Ascendant and she is in conjunction with or aspected by Mercury and Jupiter, the native will be wealthy.

भौमक्षेत्रे गते लग्ने तस्मिन् भौमेन संयुते।
सौम्यशुक्रार्कजैर्युक्ते दृष्टे श्रीमान्नरो भवेत्॥११॥

11. If Mars is in the Ascendant in his own sign and he is in conjunction with or is aspected by Mercury, Venus and Saturn, the native will be very rich.

बुधक्षेत्रगते लग्ने तस्मिन् बुधयुते सति।
शनिजीवयुते दृष्टे जातो धनयुतो भवेत्॥१२॥

12. If Mercury is in the Ascendant in his own sign and he is in conjunction with or is aspected by Saturn and Jupiter, the native will be endowed with wealth.

गुरुक्षेत्रगते लग्ने तस्मिन् गुरुयुते सति।
बुधभौमयुते दृष्टे जायते धनवान्नरः॥१३॥

13. If Jupiter is in the Ascendant in his own sign and he is in conjunction with or is aspected by Mercury and Mars, the native will be wealthy.

भृगुक्षेत्रगते लग्ने तस्मिन् भृगुयुते सति।
शनिसौम्ययुते दृष्टे यो जातः स धनी भवेत्॥१४॥

14. If Venus is in the Ascendant in her own sign and she is in conjunction with or is aspected by Saturn and Mercury, the native will be wealthy.

शनिक्षेत्रगते लग्ने तस्मिन् शनियुते सति।
भौमेन गुरुणा युक्ते दृष्टे जातो धनैर्युतः॥१५॥

15. If Saturn is in the Ascendant in his own sign and he is in conjunction with or is aspected by Mars and Jupiter, the native will be endowed with wealth.

धनदौ धर्मधीनाथौ ये वा ताभ्यां युता ग्रहाः।
तेऽपि स्वस्वदशाकाले धनदा नाऽत्र संशयः॥१६॥

16. *OTHER IMPORTANT PLANETS:* The 9th Lord and the 5th Lord both are capable of giving wealth. The planets who have the conjunction of these two will also be bestower of wealth in their Dasa periods, there can be no doubt about it.

Notes: It is a fact that the trinal lords are bestower of wealth. When they make relation with benefics they become still greater givers of wealth in their Dasa Periods.

ग्रहाणामुक्तयोगेषु क्रूरसौम्यविभागतः ।
बलाबलविवेकेन फलमूह्यं विचक्षणैः ॥१७॥

17. In the above said combinations of the planets divisions should be made of benefics and malefics and the wise astrologers should make predictions after properly knowing the strength and weakness of the planets.

केन्द्रेशः पारिजातस्थस्तदा दाता भवेन्नरः ।
उत्तमे ह्युत्तमो दाता गोपुरे पुरुषत्वयुक् ॥१८॥
सिंहासने भवेन्मान्यः शूरः पारावतांशके ।
सभाध्यक्षो देवलोके ब्रह्मलोके मुनिर्मतः ॥
ऐरावतांशके तुष्टो दिग्योगो नैव जायते ॥१९॥

18-19. *EFFECTS OF ANGULAR LORDS' DIVISIONAL DIGNITIES:* When an angular Lord is in Paarjatamsha, the native will be charitable, in uttamamsha highly charitable, in Gopuramsha endowed with prowess, in Simhasanamsha honourable, in Paravatamsha Valorous, in Devalokamsha will preside an assembly, in Brahamalokamsha a Sage and, in Iravatamsha contented and be illustrious in all quarters.

Notes:- The meanings of Paarijaat etc. have been explained in 'Shodas Vargadhyaya'. These slokas describe the effects of angular lords in various vargas. When making prediction consideration should be made of the particular angle also. Then prediction may be made with greater clarity and certainty. Thus if the 4th Lord is in Simhasanamsha, the native will become popular more quickly, and if the Ascendant is in Gopuramsha, he will have greater powers, if the Ascendant Lord is Mars then he will have still greater powers; but if the Ascendant Lord is Mercury and he is in the above said condition, the natural thoughtfulness given to the native by Mercury may become an obstruction in the way of the native's remaining a man of prowess and action.

The lords of angles are strong in ascending order, that is, the 4th Lord will be stronger than the Ascendant Lord, the 7th Lord than

the 4th Lord and the 10th Lord the strongest of all. This should also be kept in mind.

पारिजाते सुताधीशे विद्या चैव कुलोचिता।
उत्तमे चोत्तमा ज्ञेया गोपुरे भुवनांकिता ॥२० ॥
सिंहासने तथा वाच्या साचिव्येन समन्विता।
पारावते च विज्ञेया ब्रह्मविद्या द्विजोत्तम ! ॥२१ ॥
सुतेशे देवलोकस्थे कर्मयोगश्च जायते।
उपासना ब्रह्मलोके भक्तिस्त्वरावतांशके ॥२२ ॥

20-22. *EFFECTS OF THE 5th LORD'S DIVISIONAL DIGNITIES:* If the 5th Lord is Paarijatamsha, the native will get the learning befitting his race, if in uttamamsha, he will have excellent learning, if in Gopuramsha he will get world wide honours, if in simhasanamsha he will be endowed with ministership, O excellent of the Brahmins, in Paaravatamsha, it should be known, he will have knowledge of the Absolute Brahma, in Devalokamsha he will be a Karmayogi or a man of action (performing religious and secular actions) and, in Brahmalokamsha he will be a devotee of gods and, in Iravatamsha he will be a devotee of God, the Almighty.

धर्मेशे पारिजातस्थे तीर्थकृत्वत्र जन्मनि।
पूर्वजन्मन्यपि ज्ञेयस्तीर्थकृच्चोत्तमांशके ॥२३ ॥
गौपुरे मखकर्ता च परे चैवाऽत्र जन्मनि।
सिंहासने भवेद्वीरः सत्यवादी जितेन्द्रियः ॥२४ ॥
सर्वधर्मान् परित्यज्य ब्रह्मैकपद्माश्रितः।
पारावते च परमो हंसश्चैवात्र जन्मनि ॥२५ ॥
लगुडी वा त्रिदण्डी स्याद्देवलोके न संशयः।
ब्रह्मलोके शक्रपदं याति कृत्वाऽश्वमेधकम् ॥२६ ॥
ऐरावते तु धर्मात्मा स्वयं धर्मो भविष्यति।
श्रीरामः कुन्तिपुत्राद्यो यथा जातो द्विजोत्तम ! ॥२७ ॥

23-27.*EFFECTS OF THE 9TH LORD'S DIVISIONAL DIGNITIES:* If the 9th Lord is in Paarijatamsha, the native will undertake pilgrimages in this life, if in uttamamsha it should be known that he had undertaken pilgrimages in former births also, if in Gopuramsha he will perform religious rites, if in Simhasanamsha he will be valorous, truthful a conqueror of his senses, and giving up all religions will concentrate only on the Absolute Brahma, in

Paravatamsha he will he paramahansa or Supreme among those who have conquered all senses and desires, if in Devalokamsha he will be a Lagudi (an ascetic holding a Cudgel) or a tridandi, there is no doubt in it, in Brahmalokamsha he will become like Indra(the god of gods) after performing Ashwamedha yajna (Horse Sacrifice) and, if the 9th Lord is in Iravatamsha, O excellent of the Brahmins, he will be an incarnate of Dharma himself as Shri Rama and Yudhisthira, the son of Kunti and the eldest of the Pandavas had been in the past.

Notes: Lagudi and Tridandi are used for the Seekers of Truth, those who have renounced the world and adopt various methods and ways like fast, Abstinence etc for spiritual attainments. Those who hold a cudgel are called Lagudi and those holding three Staves representing Dalta, Dayadhawam, Damayata (give Sympathise Control) are called Tridandi.

Ashwamedha is a kind of religious Yajna, formerly performed by Kings and emperors Indra: is the name given to the post of the god of gods.

विष्णुस्थानं च केन्द्रं स्याल्लक्ष्मीस्थानं त्रिकोणकम्।
तदीशयोश्च सम्बन्धाद्राजयोगः पुरोदितः ॥२८॥

28. *ANGULAR AND TRINAL LORDS RELATED* : The angles are known as Vishnusthana (i.e. Houses of Lord Vishnu), while the trines are called Lakshmisthana (i.e, Houses Of Lakshmi). The relationship between their lords (Angular and trinal lords) causes Rajayoga.

Notes: The relation of an angle and a trine is of four kinds: There are slokas with regard to these relations in the Sastras:

व्यत्यस्ताश्रय सम्बन्धश्चान्यो न्यालोक सम्भवः।
एकस्य राशौ संस्थित्या तदीशालोक नादपि ॥१॥
सहवासश्च सम्बन्धा इत्येते स्युश्चतु र्विधाः।
अत्रापि पूर्वपूर्वाः स्युः सम्बन्धा बलवत्तराः ॥२॥

1. Mutual exchange of signs: As the Sun is in Aries or Scorpio and Mars in Leo.

2. Mutual aspects between two Lords. As Mars in Aries and the Sun in Libra aspect each other.

3. Aspecting the sign lord (dispositor): As Mars in Leo and

the Sun in Pisces-in this case Mars will aspect the Sun but the Sun will not aspect Mars.

4. The Relation of Conjunction: In such a relation the planets are situated in the same sign as the Sun and Mars are in Aries.

These four kinds of relations diminish in strength in the descending order. Thus the 2nd relation is less strong than the first, the third than the 2nd and so on .

पारिजाते स्थितौ तौ चेन्नृपो लोकानुरक्षकः ।
उत्तमे चोत्तमो भूपो गजवाजिरथादिमान् ॥२९ ॥
गोपुरे नृपशार्दूलः पूजितांघ्रिर्नृपैर्भवेत् ।
सिंहासने चक्रवर्ती सर्वभूमिप्रपालकः ॥३० ॥
अस्मिन् योगे हरिश्चन्द्रो मनुश्चैवोत्तमस्तथा ।
बलिर्वैश्वानरो जातस्तथान्ये चक्रवर्तिनः ॥३१ ॥
वर्तमानयुगे जातस्तथा राजा युधिष्ठिरः ।
भविता शालिवाहाद्यस्तथैव द्विजसत्तम ! ॥३२ ॥
पारावतांशकेऽप्येवं जाता मन्वादयस्तथा ।
विष्णोः सर्वेऽवताराश्च जायन्ते देवलोकके ॥३३ ॥
ब्रह्मलोके तु ब्रह्माद्या जायन्ते विश्वपालकाः ।
ऐरावतांशके जातः पूर्वं स्वायंभवो मनुः ॥३४ ॥

29-34.*EFFECTS OF DIVISIONAL DIGNITIES:OF TWO PLANETS SO RELATED :* If those two the angular and the trinal lords are in Paarijatamsha, the native will be a King, lord protector of men, if in uttamamsha he will be an excellent King, endowed with elephants, horses chariots etc, if in Gopuramsha he will be a tiger of Kings honoured by other Kings: if in Simhsanamsha he will be an emperor ruling states around him in all the four directions. In this yoga were born Harish Chandra, Uttamaja Manu, Bali, Vaishwanara and other Chakravarti emperors. O excellent of the Brahmins, there are such Kings in the present times also such as there is Yudhisthira and in the same way such Kings will be born in future also. Thus Shalivahana Shaka will be such a Chakravarti Emperor. When the angular lord and the trinal lord were in Paravatamsha, in this yoya were born Manu etc. The incarnations of Lord Vishnu are born when they are in Devalokamsha and Brahma etc. Who are the Vishwa Palakas (the feeders of the Worlds) are born when they are in

Brahmalokamsha. and, when they were in Iravatamsha, Sawayambuva Manu (Manu, the Self born) was born in ancient times.

Notes:- The above mentioned effects are obtained when an angular Lord and a trinal lord are situated in various vargas or divisions (that is, in Sloka from 29 to 34).

अथ दारिद्र्ययोगाध्याय: ॥४४ ॥

Chapter-44

Combinations for Penury

बहवो धनदा योगा श्रुतास्त्वत्तो मया मुने ! ।
दरिद्रजन्मदान् योगान् कृपया प्रभो ! ॥१ ॥

1. O Sage, I have heard from you a number of Wealth giving yogas. Now O Lord, kindly tell me of those yogas due to which one is born in extreme poverty.

लग्नेशे च व्ययस्थाने व्ययेशे लग्नमागते ।
मारकेशयुते दृष्टे निर्धनो जायते नर: ॥२ ॥

2. If the Ascendant Lord is in the 12th House and the 12th Lord is in the Ascendant in conjunction with or aspected by a Maraka Lord (the 2nd and the 7th Lord), the native will be poor.

Notes:- It has been found that this yoga has adverse effect on the native's health also. The effect emerges off and on in the native's whole life. The nature of the disease is determined by the planets that are included in the change of signs. The native has to bear the mental pain rising from his quarrel with his wife and remains in tension because this change occurs between the 6th and the 7th Houses from the 7th House, the House of Wife.

लग्नेशे षष्ठभावस्थे षष्ठेशे लग्नमागते ।
मारकेशेन युग्दृष्टे धनहीन: प्रजायते ॥३ ॥

3. If the Ascendant Lord is in the 6th House and the 6th Lord is in the Ascendant and is in conjunction or aspected by a Markesha (Maraka Lord), the native will be devoid of Wealth.

लग्नेन्दू केतुसंयुक्तौ लग्नपे निधनंगते।
मारकेशयुते दृष्टे जातो वै निर्धनो भवेत्॥४॥

4. If the Ascendant lord or the Moon is in conjunction with Ketu and the Ascendant Lord is in the 8th House and is in conjunction with or aspected by a Markesh, the native will be penniless.

षष्ठाष्टमव्ययगते लग्नपे पापसंयुते।
धनेशे रिपुभे नीचे राजवंश्योऽपि निर्धनः॥५॥

5. If the Ascendant Lord along with a malefic is in the 6th,8th or 12th and the 2nd Lord is in enemy's sign or in his debilitation sign the native even of royal birth will be penurious.

त्रिकेशेन समायुक्ते पापदृष्टे विलग्नपे।
शनियुक्तेऽथवा सौम्यैरदृष्टे निर्धनो नरः॥६॥

6. If the Ascendant Lord is in conjunction with the Lord of a Triksthan (6-8-12)or with Saturn and is devoid of the aspect of a benefic, the native will be poor.

मन्त्रेशो धर्मनाथश्च क्रमात् षष्ठव्ययस्थितौ।
दृष्टौ चेन्मारकेशेन निर्धनो जायते नरः॥७॥

7. The Fifth Lord and the 9th Lord are respectively in the 6th and the 12th House and receive the aspect of a Markesh, the native will be poor.

पापग्रहे लग्नगते राज्यधर्माधिपौ विना!।
मारकेशयुते दृष्टे जातः स्यन्निर्धनो भवेत्॥८॥

8. If the malefics excepting the 9th and the 10th Lords are situated in the Ascendant and they are in conjunction with or are aspected by a Markesh, the native will be penniless.

त्रिकेशा यत्र भावस्था तद्भावेशास्त्रिकस्थिताः।
पापदृष्टयुता बालो दुःखाक्रान्तश्च निर्धनः॥९॥

9. When the Lords of the Houses where the Lords of the Triksthanas (6-8-12) are situated are there in the Triksthanas and have the conjunction or the aspect of malefics, the native will be miserable and penniless.

चन्द्राक्रान्तनवांशेशो मारकेशयुतो यदि।
मारकस्थानगो वाऽपि जातोऽत्र निर्धनो नरः ॥१०॥

10. When the Lord of the Navamsha in which the Moon is situated is in a Maraka House or in conjunction with a Maraka planet the native will be penurious.

लग्नेशलग्नभागेशौ रिष्फरन्ध्रारिगौ यदि।
मारकेशयुतौ दृष्टौ जातोऽसौ निर्धनो नरः ॥११॥

11. If the Ascendant Lord and its Navamsha Lord both have gone to the 6th,8th or 12th House and are in conjunction with or aspected by Markesh, the native having this yoga is penniless.

शुभस्थानगताः पापाः पापस्थानगगताः शुभाः।
निर्धनो जायते बालो भोजनेन प्रपीडितः ॥१२॥

12. If there are malefics in the auspicious houses and benefics in the inauspicious houses, the native is penniless and is reduced to starvation.

कोणेशदृष्टिहीना ये त्रिकेशैः संयुता ग्रहाः।
ते सर्वे स्वदशाकाले धनहानिकराः स्मृताः ॥१३॥

13. The planet who is in conjunction with the Lord of the Trik Houses 6-8-12 and is devoid of the aspect of the 9th Lord and the 5th Lord will cause harm in his Dasa period to the native's financial aspects.

कारकाद् वा विलग्नाद् वा रन्ध्रे रिष्फे द्विजोत्तम!।
कारकाङ्गपयोदृष्टया धनहीनः प्रजायते ॥१४॥

14. When the 8th and the 12th from the Atmakaraka or the natal Ascendent, O excellent of the Brahmins,are aspected by the natal Ascendant Lord and the Atmakaraka Navamsha Lord the native will be penurious.

कारकेशो वययं स्वस्मात् लग्नेशो लग्नतो व्ययम्।
वीक्षते चेत् तदा बालो व्ययशीलो भवेद्ध्रुवम्॥१५॥

15 If the 12th House from the Atamkaraka is aspected by Atmakarakesha (the Lord of the sign in which the Atmakaraka is situated) or if the 12th House from the natal Ascendant is aspected by the Ascendant Lord, the native will be a prodigal or spendthrift it is certain.

अथ दारिद्रय्योगांस्तु कथयामि सभङ्गकान्।
धनसंस्थौ तु भौमार्की कथितौ धननाशकौ॥१६॥
बुधेक्षितौ महावित्तं कुरुतो नात्र संशयः।
निःस्वतां कुरुते तत्र रविर्नित्य यमेक्षितः॥१७॥
महाधनयुतं ख्यातं शन्यदृष्टः करोत्यसौ।
शान्श्चिापि रवेर्दृष्ट्या फलमेवं प्रयच्छति॥१८॥

16-18. Now I shall speak of some other Daridrya Yoga (combinations causing penury) and also their conditions of nullifications. Mars and Saturn situated in the 2nd House, the House of wealth have been said to be the destroyers of wealth, but if they are aspected by Mercury they will make the native extremely rich there is no doubt in it. If there (in the 2nd House) is the Sun who is aspected by Saturn, it will make the native bereft of his wealth and if there is no aspect of Saturn, on him (the Sun) it will make him extremely wealthy and famous. The effects of Saturn(in the Sun's condition) aspected by the Sun are given in the same way (that is if Saturn in the 2nd House receives the aspect of the Sun it will make the native extremely poor and if Saturn is not aspected by the sun it will give much wealth and fame).

अथायुर्दायाध्यायः ॥४५ ॥

Chapter 45

Longevity:

धनाधनाख्ययोगौ च कथितौ भवता मुने ।
नराणामायुषो ज्ञानं कथयस्व महामते ! ॥१ ॥

1. O Muni (Muni a profound thinker) you spoke of the Yogas (combinations) named as wealth giving and poverty-giving yogas. Now, O Sage, tell me of those yogas that determine the life span of men.

साधु पृष्टं त्वया विप्र ! जनानां च हितेच्छया ।
कथयाम्यायुषो ज्ञानं दुर्ज्ञेयं यत् सुरैरपि ॥२ ॥
आयुर्ज्ञानविभेदास्तु बहुभिर्बहुधोदिताः ।
तेषां सारांशमादाय प्रवदामि तवाऽग्रतः ॥३ ॥

2-3. O Vipra, it was well asked by you and it was asked for the benefit of mankind and I will tell you of the methods of knowing longevity which are difficult to know even for the gods. There are various methods of knowing longevity and these have been described in various ways. I shall tell before you of these methods after making their summary.

स्वोच्चनीचादि-संस्थित्या ग्रहा आयुःप्रदायकाः ।
स्वस्ववीर्यवशैर्नैवं नक्षत्राणि च राशयः ॥४ ॥
पिण्डायुः प्रथमं तत्र ग्रहस्थितिवशाद्दहम् ।
कथयामि द्विजश्रेष्ठ ! श्रणुष्वेकाग्रामानसः ॥५ ॥
क्रमात् सूर्यादिखेटेषु स्वस्वोच्चस्थानगेष्विह ।
नन्देन्दवस्तत्त्वमितास्तिथयोऽर्काः शरेन्दवः ॥६ ॥

प्रकृत्यो विंशतिश्चाब्दा आयु:पिण्डाः प्रकीर्तिताः ।
नीचगेष्वेतदर्धञ्च ज्ञेयं मध्येऽनुपाततः ॥७॥
स्वोच्चशुद्धौ ग्रहः शोध्यः षड्भादूनो भमण्डलात् ।
स्वपिण्डगुणितो भक्तो भादिमानेन वत्सराः ॥८॥

4-8. *PINDAYU* : The planets are givers of longevity on the basis of their exaltation and debilitation signs. In the same way the Nakshtras and signs are also givers of longevity according to their strengths and weaknesses. O excellent of the Brahmins, the first of these which is the giver of longevity on the basis of the situation of the planets, is Pindayu. Now I tell you of it, you listen to me with single-mindedness. If the planets Sun etc remain in their deep exaltation, they have respectively 19, 25,15, 12,15, 21 and 20 years as their Ayu: Pindas (give varshamaanas or value in terms of years for the planets). If the planets are in their deep debilitation their years should be known to be half of those described above and, if the planets are in between their deep exaltation and their debilitation, the extent of longevity should be understood to be in proportion. Deduct the deep exaltation sign of the planet whose longevity is to be known from his planetary position at the time of the native's birth. If the remainder is more than 6 signs then the remainder itself, or if it is less then 6 signs then deducting it from 12, the remaining signs etc. (either of the two) is to be multiplied by the assigned Varshamaana of the planet and it is to be divided by 12 (only the product of the signs will be divided by 12) and it gives the longevity of the planet in terms of year, months, days Ghatis and palas.

Notes: The basis on which the longevity of the native is calculated is called 'Ayurdaya'. It is of two kinds :

1.Yogaja and 2. Ganitagata. In the first kind - 'yogaja' longevity is found out by the special positions of the planets (planetary positions) in the horoscope. In this way, we can make a speculation only about the native's age. More reliable is that estimate of the native's age which is arrived at by mathematical calculations. It is found out in a number of ways as they have been spoken by different acharyas These are as follows.

1. Anshayu:
2. Pindayu.
3. Naisargika

4. Jeevayu
5. Mishrayu

The 5th one Mishrayu is the combination of the first four ways: Maharisi Parasara, first of all states the method known as Pindayu. The varshamaana of the planets Sun, Moon etc are fixed in this method. These are called the Ayus (or longevity) or the Ayupindas of the planets. These are as follows:

Planets	*Fixed varshamaana* or *Ayupinda*
The Sun	19
The Moon	25
Mars	15
Mercury	12
Jupiter	15
Venus	21
Saturn	20

These maanas (values) of the planets are only when they are in their deep exaltation. As the planet moves ahead of the deep exaltation point his varshamaana also gets less and less and when he reaches his deep fall point he loses half part of his longevity. We have to calculate the longevity of the planet on the basis of his position at the time of birth.

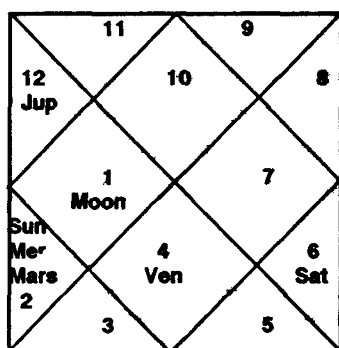
Planets	**Deep Exaltation point Sign-degrees**	**Longevity years-Months**	**Deep fall point signs degrees**	**Longevity at deep fall point years-Months**
The Sun	00-10	19-00	06-10	09-06
The Moon	01-03	25-00	07-03	12-06
Mars	09-28	15-00	03-28	07-06
Mercury	05-15	12-00	11-15	06-00
Jupiter	03-05	15-00	09-05	07-06
Venus	11-27	21-00	05-27	10-06
Saturn	06-20	20-00	00-20	10-00

Suppose our native's date of birth is 2-6-1951, time of birth IST 10-59-20 in the night, latitude of birth place 28°-43 and Longitude of birth place 77°-55,

The planetary position of the native at the time of birth is as follows :

	Sign		Degrees		Minutes (Kala)		Seconds (Vikala)
Ascendant	9	-	19^0	-	4'	-	42"
Sun	1	-	18^0	-	8'	-	22"
Moon	0	-	26^0	-	47'	-	25"
Mars	1	-	14^0	-	28'	-	1"
Mercury	1	-	1^0	-	5'	-	7"
Jupiter	11	-	16^0	-	19'	-	53"
Venus	3	-	2^0	-	39'	-	37"
Saturn	5	-	3^0	-	16'	-	14"

Horoscope



Jup	Moon	Sun Mer Mars	
			Ven
Lg			
			Sat

According to the sloka, the deep exaltation point of the planet, whose longevity has to be known, should be deducted from the longtitude of that planet. If the remainder is less than 6 signs, it is to be deducted from 12, otherwise it should be taken as such. The remainder obtained in this way is to be multiplied by the fixed Varshamaana for the planet. The product is converted into Signs, degrees etc. The signs are to be divided by 12. The quotient will be obtained as years and the remainder as months; degrees, Kalas (minutes) and Vikalas (Seconds) will be respectively days Ghatis and palas.

Navamsha Horoscope

Ven 4
Mer Rahu 2
3 Sun
1
5
6
12
7
9 Moon
11
8 Ketu Jup
10 Sat Mer

Mars Rahu
Lg Sun
Sat Mer
Moon
Ketu Jup

	1	0	2	0	3	0	4	0	5	0	6	0
Sign	9s	10	10	11	11	0	1	1	1	2	2	3
Deg	19°	6	23	11	28	16	3	16	28	11	23	6
Min	4	31	57	24	50	17	43	17	50	24	57	31
Sec	42"	14 8	47 6	20 45	53 3	26 15	59 16	26 15	53 3	20 45	47 6	14 53
	7	0	8	0	9	0	10	0	11	0	12	0
Sign	3s	4	4	5	5	6	7	7	7	8	8	9
Deg	19°	6	23	11	28	16	3	16	28	11	23	6
Min	4'	31	57	24	50	17	43	17	50	24	57	31

CHALIT (BHAVA HOROSCOPE)

11
9
12 Jup
10
8
1 Mars Mer Moon
7
Sun 2
4
6
3 Ven
5 Sat

Jup
Mars Mer Moon
Sun
Ven
Lg
Sat

Finding, out the Longevity of the Sun:-

LONGITUDE OF BHAVAS

Sun's position		1- 18° - 8' - 22"
Sun's exaltation	(-)	0- 10° - 0' - 0"

Remainder 1- 8° -8' - 22"

This (remainder) is less than 6 Signs.

Therefore it is to be deducted from 12.

12 - 0° - 0' - 0"
- 1 - 8o - 8' -22"
10 -21° - 51' - 38"   Remainder

The remainder is to be multiplied by the fixed Varshamaana for the Sun

(10 -21° - 51' - 38") 19

Signs		Degrees		Minutes		Seconds	
190	-	399°	-	969'	-	722"	or
203	-	25°	-	21'	-	2"	

Here only the signs, 203 will be divided by 12. The quotient so obtained will be the age in years of the planet. The remainder will be months and degrees, minutes and seconds will be respectively days, ghatis and palas.

$\frac{203}{12}$ = 11 -25 -21 -2 Remainder and 16 Quotient

Here the quotient comes to be 16 which will be the years; the remainder 11 will be the months, 25 days, 21 ghatis and 2 palas. Therefore the longevity of the Sun for the native will be.

years		months		days		ghatis		palas
16	-	11	-	25	-	21	-	2

2. Finding out the Longevity of the Moon:

Moon's exaltation		1 - 3° - 0' - 0"
Moon's position	(-)	0-26° -47' -25"
Remainder		0- 6° -12' -35"

Here the remainder is less than 6, therefore it will be deducted from 12 signs

		12 - 0° - 0' - 0"
	(-)	0 - 6° - 12' - 35"
Remainder		11 - 23° - 47' - 25"

The remainder is to be multiplied by the varshamaana 25 fixed for the moon

(11 -23° -47' -25") 25

= 275 -575° -1175' -625" or

294 - 24° - 45' - 25"

294 ÷ 12 = Quotient 24

Remainder 6 -24° -45' 25"

Therefore, the longevity of the Moon will be

years	months	days	Ghatis	Palas
24	6	24	45	25

3. Finding out the longevity of Mars:

Mars' exaltation		9 – 28° – 0'– 0"
Mars' Position	(-)	1 – 14°–28'– 1"
Remainder		8 – 13°–31'–59"

This figure is more than 6 signs, so the remainder itself should be multiplied by the varshamaana of Mars.

(8–13°–31'–59) 15

= 120 – 195° – 465' – 885" or

= 126 – 22°– 59'–45"

126 ÷ 12 = 10 Quotient and 6 remainder

Therefore Mars' Longevity:

Years	Months	Days	ghatis	Palas
10	6	22	59	45

4. Finding out Mercury's longevity

Mercury's exaltation		5 – 15° – 0' – 0"
Mercury's position	(–)	1 – 1° – 5' – 7"
Remainder		4 – 13° – 54' –53"

This remainder is less than 6 signs.

Therefore it should be deducted from 12

	12 – 0° – 0' – 0"
(–)	4 – 13° – 54' – 53"
	7 – 16° – 5' – 07"

It is multiplied by the Varshamaana of

Mercury (12) $(7–16^{\circ} – 5' – 07'') \ 12$

$= 84 – 192^{\circ} – 60' – 84''$ or

$= 90 – 13^{\circ} – 1' – 24''$

$90 \div 12 =$ Quotient 7, remainder 6

Therefore Mercury's Longevity :

Years	Months	Days	Ghatis	Palas
7	6	12	1	24

5. Finding, out Jupiter's Longevity :

Jupiters exaltation :		$3 – 5^{\circ} – 0' – 0''$
Jupiter's position :	(–)	$11 – 16^{\circ} – 19' – 53''$
Remainder		$3 – 18o – 40' – 7''$

This remainder is less than 6 signs. Therefore it will be deducted from 12

	$12 – 0^{\circ} – 0' – 0''$
(–)	$3 – 18^{\circ} – 40' – 7''$
Remainder	$8 – 11^{\circ} – 19' – 53''$

It will be multiplied by Jupiter's Varshamaana 15 $(8–11^{\circ}–19'–53'') \ 15$

$= 120 – 165^{\circ} – 285' – 795''$ or

$= 125 – 19^{\circ} – 58' – 15''$

$125 \div 12 = 10$, Remainder 5

Therefore Jupiter's longevity.

Years	Months	Days	Ghatis	Palas
10	5	19	58	15

6. Finding out Venus's longevity

Venus's exaltation		$11 – 27^{\circ} – 0' – 0''$
Venus's position	(–)	$3 – 2^{\circ} – 39' – 37''$
Remainder		$8 – 24^{\circ} – 20' – 23''$

This remainder is more than 6 signs.

Therefore it in itself will be multiplied by the Varshamaana of Venus, 21

$(8–24^{\circ}–20'–23'') \ 21$

$= 168 – 504^{\circ} – 420' – 483''$ or

$= 185 – 1^{\circ} – 8' – 3''$

$= 185 - 1^\circ - 8' - 3''$

$\frac{185}{12} = 15$ Remainder 5

Therefore venus's Longevity :

Years	Months	Days	Ghatis	Palas
15	5	1	8	3

7. Finding out Saturn's longevity

Saturn's exaltation		$6 - 20^\circ - 0' - 0''$
Saturn's postion	(–)	$5 - 3^\circ - 16' - 14''$
Remainder		$1 - 16^\circ - 43' - 46''$

This remainder is less than 6 signs.

Therefore it will be deducted from 12

		$12 - 0^\circ - 0' - 0''$
	(–)	$1 - 16^\circ - 43' - 46'$
Remainder		$10 - 13^\circ - 16' - 14''$

The remainder is to be multiplied by the Varshamaana of Saturn, 20

$(10 - 13^\circ - 16' - 14'')\ 20$

$= 200 - 260^\circ - 320' - 280''$ or

$= 208 - 25^\circ - 24' - 40''$

$208 \div 12 = 17$ Remainder 4

Therefore Saturn's longevity.

Years		Months		Days		Ghatis		Palas
17	–	4	–	25	–	24	–	40

अस्तगस्तु हरेत्स्वार्धं विना शुक्रशनैश्चरौ ।
वक्रचारं विना त्र्यंशं शत्रुराशौ हरेद् ग्रहः ॥९॥

9. *RECTIFICATIONS :* Half of the longevity of the planets, except in the case of Venus and Saturn, is snatched away if the planet is combust. In the same way, if a planet is situated in an enemy's sign the third part of his longevity is reduced. However, this doesnot happen in the case of planet in retrogression.

Notes: The planets become combust when they reach near the Sun: Half of the longevity of a combust planet is reduced. This is called Astangataharana. The longevity of Venus and Saturn is not reduced when they are in combust. The degrees at which they are regarded as combust when they reach near the Sun are as follows.

Name of the Planets	Moon	Mars	Mercury	Jupiter	Venus	Sat	Retrograde Mercury	Ret. Venus
degree	12	17	13	11	9	15	12	8

The planet when he is in his enemy's sign loses 1/3 of his longevity. According to Parasara it is to be remembered that it is the Naisargika (Natural) enmity friendliness of the planet that is considered when the context is the determination of their longevity.

Some learned writers on Astrology do not think the Shatrukshetra harana (reduction of longevity in the case of being in an enemy's sign) of Mars when he falls in an enemy's sign. These writers interpret the term 'vakra chaara' as Mars which is wrong. The term doesnot mean Mars, but Retrogression'.

सर्वार्धत्रिचतुःपञ्चषष्ठभागं क्रमाद् ग्रहः ।
व्ययाद्धामं स्थितः पापो हरेत् सौम्यश्च तद्दलम् ॥१० ॥
एकभे तु बहुष्वेको हरेत्स्वांशं बली ग्रहः ।
नाऽत्र क्षीणस्य चन्द्रस्य पापत्वं मुनिभिः स्मृतम् ॥११ ॥

10-11. *DEDUCTIONS FOR PLANETS IN VISIBLE HALF:* The malefics when they are situated in the Houses in reverse order (beginning from 12 and reaching 7) also get their longevity reduced respectively to full half, one third, one fourth, one fifth, and one sixth. Benefics so situated get it reduced only half of what the malefics lose. If in one house there are many planets, it is only the strongest of them that will get his longevity reduced to the measure stated above. The Munis (the deep thinkers) have not considered the Moon as a malefic in the context of finding out longevity.

Notes: Malefics in the visible half of the Horoscope get their longevity reduced in its fullness if they are in the 12th house, In half measure in the 11th house, one third In the 10th house, one fourth in the 9th house, one fifth in the 8th House, one sixth in the 7th House. Half the measure of what the malefics will lose will be lost by the benefics that is one half in the 12th House, 1/4 in the 11th house, 1/6 in the 10th house, 1/8 in the 9th house, 1/10 in the 8th House, 1/12 in the 7th House. The Moon will be considered as

benefic whether she is of the bright half or of the dark half of the month. Many planets being placed in the same House, it is only the strongest of them that will get his longevity reduced in the above measure. This reduction is referred to as Vyayadi Harana.

लग्नांशलिप्तिका हत्वा प्रत्येकं विहगायुषा।
भाज्या मण्डललिप्ताभिर्लब्धं वर्षादि शोधयेत् ॥१२॥
स्वायुषो लग्नगे सूर्ये मङ्गले च शनैश्चरे।
तदर्धं शुभसंदृष्टे पातयेद् द्विजसत्तम! ॥१३॥

12–13.*MALEFICS IN THE ASCENDANT:* The malefics, the Sun, Mars and Saturn having fallen in the Ascendant also get their longevity reduced in the above manner. In order to find out this reduction the degrees of the Ascendant are converted into Kalas (minutes) and these Kalas are multiplied by the longevity of each planet and the product is divided by 21600. The quotient in terms of years etc. is reduced from the longevity arrived at formerly of each of the planet. The resultant gives us the Sphasta Longevity. If there is the aspect of a benefic on the Ascendant, the one half of the Quotient is reduced.

Notes:- Besides the reductions in longevity stated above, there is one more reduction also. It is called Kroorodaya Harana (reduction in the longevity of a malefic). This Kroorodaya Harana occurs only in the 3 kinds of finding out the longevity. There is reduction in the longevity of the malefic planet occupying the Ascendant. If there are many malefics in the Ascendant, the reduction occurs only in the longevity of the strong planet. If the Ascendant Lord is a malefic and occupies the Ascendant, there is no reduction. If the malefic planet situated in the Ascendant gets the aspect of a benefic planet, the reduction is to be halved. Mercury even in conjunction with Malefics will be considered as a benefic planet in practice.

There are in all four kinds of reductions in knowing longevity in Pindayu. First all the reductions should be known. If there are more than one reductions in a planet, it is the highest reduction that is to be made . The other reductions will be negligible.

The reduction that occurs in the strongest of the benefic and

malefic planets situated in a House is the reduction that counts.

लग्नराशिसमाश्चाब्दा भागाद्यैरनुपाततः ।
मासादिका इतीच्छन्ति लग्नायुः केऽपि कोविदाः ॥१४॥
लग्नादार्योऽशतुल्यः स्यादन्तरे चाऽनुपाततः ।
तत्पतौ बलसंयुक्ते राशितुल्यं च भाधिपे ॥१५॥

14–15.*THE CONTRIBUTION OF THE ASCENDANT.* According to some learned writers of Astrology the number of the sign (beginning from Aries) in the Ascendant is the number of years and the traversed degrees etc are number of months, days, ghatis and palas in proportion; and this will be the longevity of the Ascendant. But if the Navamsha Lord is stronger than the Ascendant Lord, then the number of the years will be the number of the Navamsha. If the Ascendant Lord of the Chandra Lagna is stronger than the Ascendant Lord, then the number of years will be the number of the sign in the Chandra Lagna (the Moon as the Ascendant).

Notes:- In order to find out the longevity of the Ascendant, the number of the sign in the Ascendant (beginning from Aries) is the number of years.

Thus if the Ascendant is 9-19°-4'-42" , then the number of the years is 9. It means that one sign or 30° is equal to one year. Or there are 12 months in 30°. Or there is one month in 2.5 (30/12 =2.5°).

If the remaining degrees etc are divided by 2.5° or 2° and 30' minutes, we shall know how many months, days, ghatis and palas will be there.

$$\text{Therefore } \frac{19^\circ - 4' - 42''}{2.5^\circ} = 7 \text{ months, 18days,}$$

59 ghatis and 34 palas

Therefore the Longevity of the Ascendant:

Years	months	days	ghatis	Palas
9	7	18	59	34

We have known that half of the longevity of that planet who is combust is reduced. Venus and Saturn donot come under this

rule: In our example Mars is combust. Therefore the Longevity of Mars will be halved.

$$\frac{\text{10 years, 6 months, 22 days, 59 ghatis, 45 Palas}}{2}$$

= 5 years, 3 months, 11 days, 29 ghatis, 52 Palas and 30 Vipalas

The Second rectification is with regard to the planet who is in enemy's sign. Here it is the Sun and Venus who are in enemy's sign. We shall have to find out the third of the longevity of these two planets.

Reduction in the Longevity of the Sun-

$$\frac{\text{16 years, 11 Months, 25 days, 21 ghatis, 2 Palas}}{3}$$

= 5 years, 7 months, 28 days, 28 ghatis, 20 Palas and 40 Vipalas.

Reduction in the longevity of Venus =

$$\frac{\text{15 years, 5 months, 1 day, 8 ghatis, 3 palas}}{3}$$

= 5 years, 1 months, 20 days, 22 ghatis, 41 Palas.

If the planet is in Neutral's sign, there is no need of any rectification.

There are only 2 planets in the visible Half of the horoscope, Saturn and Venus. As Venus is in the 7th House, therefore she should be before the middle of the 7th House. For this we need Bhava spashta (Position of the House). We see that the beginning of the 7th House is 3-9° -31'- 14.53" and the middle is 3-19°-4'-42". The visible part will be upto the middle of the House. Therefore, Venus will not be in the visible part of the House as the longitude of this planet is 3 - 2° - 39' - 37". Saturn in also in the 8th house in the Bhava Horoscope as his longitude is 5-3°-16'-14" and the limit of the 8th House is upto 5-11°-24'-20.45"

Therefore the 1/5 th longevity of Saturn will be reduced.

Therefore, the reduction in the longevity of Saturn =

$$\frac{\text{17 years, 4 months, 25 days, 24 ghatis, 40 palas}}{5}$$

= 3 years, 5 months, 23 days, 4 ghatis, 56 palas.

According to some learned writers on Astrology in order to know this reduction a different formula from Maharishi Parasara may be used. The reason behind this seems to be important, because a malefic planet will bring reduction in the longevity from the beginning to the end of the 12th House any where according to his position. The reduction will be in proportion to the position in the House. It means that the malefic planet will have full reduction in the longevity only at the end of the 12th House. The position of the planet before the end will cause reduction that will be less than 100%. The reduction will go on diminishing proportionately.

The following will be needed for this formula.

1. The distance of the planet from the beginning of the House.
2. The total length of the House.
3. The calculated longevity of the Planet.
4. The House in which the planet is situated.

The following steps are taken in order to know the loss of years.

1. The number of the House in which the planet is situated will be deducted from 14.

2. The length from the beginning of the House to the point where the planet is situated will be divided by the total length of the House.

3. The difference between step 1 and 2 will be made.

4. The calculated longevity of the planet will be divided by this step no 3.

The quotient will be the longevity that will be reduced. If the planet is a benefic the quotient will be halved and then the reduced longevity will be obtained. Mars and Saturn are not there in the Ascendant. Therefore, Kroorodaya Harana will not take place here. Now we calculate the real Longevity of the native whose Horoscope we gave.

The Planets	Basic Years	Years acquired				Reduction
	Years	Months	Days	Ghatis	Palas	years-months-days-ghatis-palas-Vipalas
Sun	16	11	25	21	2	5 - 7 - 28 - 28 - 20 - 40 (Due to his being in enemy's sign)
Moon	24	6	24	45	25	
Mars	10	6	22	59	45	5 - 3 - 11 - 29 - 52 - 30 (Due to his being combust)
Mercury	7	6	13	1	24	
Jupiter	10	5	19	58	15	
Venus	15	5	1	8	3	5 - 1 - 20 - 22 - 41 - 0 (Due to her being in enemy's sign)
Saturn	17	4	25	24	40	3 - 5 - 23 - 4 - 56 - 0 (Due to his falling in the visible half)
Lagna	9	7	18	59	34	

Net Longevity of Planets

The Planets	Years	Months	Days	Ghatis	Palas	Vipalas
Sun	11	3	26	52	41	20
Moon	24	6	24	45	25	00
Mars	5	3	11	29	52	30
Mercury	7	6	13	1	24	00
Jupiter	10	5	19	58	15	00
Venus	10	3	10	46	22	00
Saturn	13	11	2	19	44	00
Lagna	9	7	18	59	34	00
	93	0	8	13	17	50

Therefore, the native will live a long life of 93 years, 0 months, 8 days, 13 ghatis, 17 palas and 50 vipalas.

A SIMPLER METHOD as under can also be focussed:

The preceding method of calculating Pindayu, apart from being cumbersome is time consuming. In this process, one is likely to commit error. It will be much simpler and convenient if the longitude of the planets are converted into fraction of digrees at first stage and thereafter the described method is followed. There will be a marginal difference in the end result and this too can

be diminated f he decimal faction is extended beyond two points.

Let us take the longitude of SUN and convert it into fraction of decimal restricting upto two positions.

· SUN: 1^s-18^0-8'-22" [$22'' \times \frac{100}{60} = 0.37$]

$= 48^0$-8'.37 [$8.37 \times \frac{100}{60} = 13.95$ say 0.14^0]

= 48.14 degrees

Similarly, the logitudes of the other planets are converted into fraction of degree from the first point of Aries sign.

Planet Sign Deg Min Sec In degrees

Moon : 0 26 47 25 26.79

Mars : 1 14 28 1 44.47

Mercury : 1 1 5 7 31.09

Jupiter : 11161953346.33

Venus : 3 23937 92.66

Saturn : 5 81614153.27

FORMULA :

(Planet's Long – Exaltation Pt.) × No. of years assigned to the planet – 360 = Period contributed by the Planet.

Note:

i) If longitude of the planet is less than the point of deep exaltation, add 360^0 (12 signs) and then carry out the necessary deductions.

ii) If the difference between planet's longitude and exaltation point is less than 180^0, it should be subtracted from 360^0 (12 signs). The period contributed by each planet (Sphuta Ayurvarsha) are worked out as under:

Plenet	Longitude	Exaltation Point	Differences	Sputa Ayurvarsha
SUN	48.14	10	38.14 < 180° 360 – 38. 14	$\frac{321.86 \times 19}{360} = 16.98$
MOON	0.26	33	353.26	$\frac{353.26 \times 25}{360} = 24.57$
MARS	44.47	298	106.47 < 180° 360–106. 47	$\frac{253.53 \times 15}{360} = 10.56$
MERC.	31.09	165	226.09	$\frac{226.09 \times 12}{360} = 7.54$
JUP.	346.33	95	251.33	$\frac{251.33 \times 15}{360} = 10.47$
VENUS	92.66	357	264.34	$\frac{264.34 \times 21}{360} = 15.42$
SAT.	153.27	200	313.27	$\frac{313.27 \times 20}{360} = 17.40$

ASCENDANT'S CONTRIBUTION :

The procedure to ascertain the grant of Ascendant has been described in Slokas 14 -15 and according to which one sign (30^0) lends one full year to Sphuta Ayurvarsha.

The longitude of the Ascendant is 9^s-19^0- 4'- 42".

The 9 signs will apportion 9 years. The fraction from 19^0-4'-42" (19.08 degrees) will come to 19.08 – 30 (one sign) = 0.64 year there by totalling 9.64 years as the contribution of the Ascendant.

REDUCTIONS (HARANAS)

Now the various kinds of reductions as described earlier, are to be applied on the period obtained so far. (For Chakrapatha reduction the position of planets is taken from Bhava Chakra)

Planet	Reduction Applicable	Nett Period
SUN	Only Shatrushetra reduction (1/3rd) 16 . 98 – 5.6	11.32
MOON	No reduction	24.57
Mars	Only Astangata reduction (1/2) 10.56 – 5.28 = 5.28	5.28
Mere.	No reduction.	7.54
Jupiter	No reduction.	10.47
Venuus	Only Shatrushetra reduction (1/3rd) 15.42 – 5..14	10.28
Saturn	Only Charkrapatha reduction (1/5th) 17.40 – 3.49	13.92
Asendant	No reduction Sphuta Ayurvarsha	9.64 93.02

The 93.02 period is equal to 93 years, 0 months, 7days , 7hrs, 12 minutes. The period worked out through the earlier method is 93 years, 0 months, 8 days, 13 ghatis, 7 palas, 50 vipalas or 93 years, 0 month, 8 days, 5 hrs, 15 minutes, 8 sec. The difference is just about a day which is negligible. As explained earlier, this difference would likely to occur on account of restricting the calculations upto two points of decimal.

However, this nominal gap will not materially affect the result as even otherwise it is an approximation. None of the mehtods enunciated by the great sages and advocated by the learned Astrologers is capable of predicting the exact period of Longevity of the native. An astrologer may estimate the life span of an individual after employing number of methods but that in no way, could be exact because the death will take place during the period and sub-periods and transits of the planets which have acquired the power of inflicting the death (marakas).

अथ विप्र! निसर्गायुः खेटानां कथयाम्यहम्।
चन्द्रारज्ञसितेज्यार्कशनीनां क्रमशोब्दका ॥१६॥
एकद्वयंकनखा धृत्यः कृतिः पंचाशदेव हि।
जन्मकालात् क्रमाज् ज्ञेया दशाश्चैता निसर्गजाः ॥१७॥

16-17.*NISARGAYU :* O Vipra, now I speak of the Nisargayu of the planets. The Nisargayu of the planets Moon, Mars, Mercury Venus, Jupiter, the Sun and Satum is, beginning from the time of the birth of the native, respectively 1,2,9,20,18,20, and 50. It is considered to be their Naisargika Dasa also.

Notes:- As there were fixed Varshamaanas of the planets in the Pindayu, the Maharisi has fixed their Varshamaanas in Nisargayu also. In the edition of Thakur Prasad and Sons this has been added that these Varshamaanas are there when the planets are in their deep exaltation and these are halved when they are in the deep fall . As we arrive at the longevity in Pindayu by mathematical calculation, we arrive at it in Nisargayu also in the same way. The only difference is between the fixed varshamaanas of Pindayu and Nisargayu.

अथांऽशायु सलग्नानां खेटानां कथयाम्यहम्।
नवांशराशितुल्यानि खेटो वर्षाणि यच्छति ॥१८॥
भादिं खगं खगैः सूर्यैर्हत्वा तद्भगणादिकम्।
कृत्वाऽर्कशेषितं ज्ञेयमब्दाद्यंशायुषः स्फुटम् ॥१९॥

18-19.*ANSHAYU :* Now I speak of the Anshayu of the planets along with the Ascendants. The planets give years equal to the number of Navamsha sign (counted from Aries). Therefore, multiply the longitude of the planet by 108. If the product comes to be more than 12, then deduct it from 12 or multiple of 12. That which is the resultant in signs, degrees etc is to be understood as the longevity of that planet in years, months etc.

Notes:- In this method the longevity of the planets and the Ascendant is found out on the basis of Navamsha sign. Navamsha is of 3^{o}- 20' (200").

One Navamsha is regarded equal to one year. There are 108 Navamshas in 12 signs. The Maharisi says that Navamsha should be known in the traversed sign, degree etc. He has given the formula

to know it :

$$\frac{\text{Longitude of the Planet} \times 108}{12}$$

The Navamshas arrived at in this way will give us the longevity of the planet. But here the longevity of the planet is not taken to be more than 12. Therefore, when the longevity exceeds 12, the longevity is deducted from 12 or a multiple of 12 and the remainder so arrived at becomes the longevity of the planet.

पिण्डायुरिव तत्रापि हानिं कुर्याद् विचक्षणः ।
अत्राऽपरो विशेषोऽपि कैश्चिद् विज्ञैरुदाहृतः ॥२० ॥
साधितायुः खगे स्वोच्चे स्वर्क्षे वा त्रिगुणं स्मृतम् ।
द्विगुणं स्वनवांशस्थे स्वद्रेष्काणे तथोत्तमे ॥२१ ॥
उभयत्र गते खेटे कार्यं त्रिगुणमेव हि ।
हानिद्वयेऽर्धहानिः स्यादित्यायुः प्रस्फुटं नृणाम् ॥२२ ॥

20- 22. The learned Astrologers has to make the same reductions here also as are made in Pindayu (that is, half for a combust planet, 1/3 for inimical placement and the ones due for placements in the half of the Zodiac counted from the 12th backwards). Some learned writers of Astrology have suggested some special corrections also for Anshayuradaya. Thus, the calculated longevity of the planet in his deep exaltation or in his own sign is tripled and the calculated longevity of the planet in his own Navamsha or in his own decanate is to be doubled. If there are both the conditions, (that is the planet is in his deep, exaltation and in his own Navamsha) the longevity is to be tripled only. And if there are both the losses (that is Half or one third both are there), it is only half the reduction that is to be taken. It is in this way that the Spashta Ayu (calculated longevity) of human beings is obtained.

Notes:- In Anshayu, additions are also made after making reductions:

Rules for Reductions: 1.If the planet is combust, there will be one half reduction of the longevity contributed by the planet.

2. If the planet is in enemy's sign, he will get his longevity reduced by one third.

3. There will be the Vyayadi Harana or reductions due to the planets being in the visible Half of the Zodiac beginning from the

12th House and reaching the 7th House.

Rules for Additions: 1. The longevity of the planet is tripled in his being in deep exaltation or in his own sign.

2. It is doubled in his being in his own Navamsha or in his own decanate.

If the condition arrives when the reductions are to be made in both ways, it (reduction) should be done according to rule no1. that is, it is only halved. In the same way additions are also made according to Rule No.1 that is the longevity is tripled in case the planet is in his own Navamsha or in his own exaltation. The Maharishi has not indicated about considering the Krooroodaya Harana.

एवं संसाध्य चान्येषां हन्यात् स्वस्वपरायुषा।
नृणां परायुषा भक्तवा तेषामायुः स्फुटं भवेत् ॥२३॥

23. *LONGEVITY FOR OTHER LIVING BEINGS:* The longevity of other living beings should be calculated in the same way. The longevity so arrived at is to be multiplied by the figure corresponding to his full span of life. The product is to be divided by the figure corresponding to the full span of life of human beings.

अथायुः परमं वक्ष्ये नानाजातिसमुद्भवम्।
अनन्तसंख्यं देवानामृषीणां च द्विजोत्तम! ॥२४॥
गृध्रोलूक-शुकध्वांक्ष-सर्पाणां च सहस्रकम्।
श्येन-वानर-भल्लूक-मण्डूकानां शतत्रयम् ॥२५॥
पंचाशदुत्तरशतं राक्षसानां प्रकीर्तितम्।
नराणां कुञ्जराणां च विंशोत्तरशतं तथा ॥२६॥
द्वात्रिंशद् घोटकानाञ्च पंचविंशत् खरोष्ट्रयोः।
वृषाणां महिषाणां च चतुर्विंशतिवत्सरम् ॥२७॥
विंशत्यायुर्मयूराणां छागादीनां च षोडश।
हंसानां पंचनव च पिकानां द्वादशाब्दकाः ॥२८॥
शुनां पारावतानां च, कुक्कुटानां समाष्टकम्।
बुद्बुदाद्यण्डजानां च परायुः सप्त वत्सराः ॥२९॥

24-29. O excellent of the Brahmins, now I tell you of the full span of longevity of the various other living beings. The longevity of the gods and the Risis (Sages) is endless. The full span of life of

eagles, owls, parrots, crows and snakes is one thousand years, Falcons, monkeys, bears and frogs, the span of life of these is three hundred years. The life span of Rakshasas (demons) has been said to be of 150 years, of human beings and of elephants 120 years, of horses 32 years, of donkeys and camels 25 years, of oxen and buffaloes 24 years, of peacock 20 years, of goats and rams 16 years, of swans 14 years, of cuckoos, dogs and doves 12 years, of hens etc 8 years and of birds nightingales etc that are born of eggs 7 years.

Notes: If the Spashta Longevity of the camel is found out exactly in the same way as that of a human beings it is found out from the lagna at the time of his birth and from the planetary positions. Suppose the Longevity arrived at in this way is 80 years, 8 months, 20 days etc. this should be multiplied by the full span of life of the camel, which is 25 years. The product is to be divided by the full span of life of man which is 120 years. The quotient so arrived at in years, months, days etc. will be the real Longevity of the camel

$$\frac{\text{25x80 years, 8months and 20 days}}{120} = \text{The real Longevity of the camel.}$$

यदेतदधुना प्रोक्तं त्रिधायुर्द्विजसत्तम ! ।
तेषु किञ्च कदा ग्राह्यमिति ते कथयाम्यहम् ॥३० ॥
विलग्नपे बलोपेते शुभदृष्टेंऽशसम्भवम् ।
रवौ पिंडोद्भवं ग्राह्यं चन्द्रे नैसर्गिकं तथा ॥३१ ॥

30-31. *CHOICE OF LONGEVITY* : O excellent of the Brahmins, I have narrated to you the three different methods of Longevity. Now I speak to you as to which of them is to be adopted and when. If the Ascendant Lord is the strongest of the Ascendant Lords, the Sun and the Moon and he is aspected by a benefic, the method adopted will be Anshayu, if it is the Sun Pindayu and, if it is the Moon Nisargayu.

बलसाम्ये द्वयोर्योगदलमायुः प्रकीर्तितम् ।
त्रयाणां त्रियुतेस्त्र्यंशसमं ज्ञेयं द्विजोत्तम ! ॥३२ ॥

32. *DOUBTFUL CASES:* O excellent of the Brahmins, if two among these three- the Ascendant, the Sun and the Moon are

equally strong, the Longevity is found out by using both the methods and the average of both is taken. If all the three are equally strong, the average of all the three is to be considered.

Notes: The strength of the three should be found out through shadabalas.

अथाऽन्यदपि वक्ष्यामि श्रृणु त्वं द्विजसत्तम ! ।
कैश्चिल्लग्नाष्टमेशाभ्यां मन्देन्दुभ्यां तथैव च ॥३३ ॥
लग्नहोराविलग्नाभ्यां स्फुटमायुः प्रकीर्तितम् ।
आदौ लग्नाष्टमेशाभ्यां योगमेकं विचिन्तयेत् ॥३४ ॥
द्वितीयं मन्दचन्द्राभ्यां योगं पश्येद् द्विजोत्तम ! ।
लग्नहोराविलग्नाभ्यां तृतीयं परिचिन्तयेत् ॥३५ ॥
चरराशौ स्थितौ द्वौ चेत् तदा दीर्घमुदाहृतम् ।
एकः स्थिरेऽपरो द्वन्द्वे दीर्घमायुस्तथापि हि ॥३६ ॥
एकश्चरे स्थिरेऽन्यश्चेत् तदा मध्यमुदाहृतम् ।
द्वौ वा द्वन्द्वे स्थितौ विप्र ! मध्यमायुस्तथापि च ॥३७ ॥
एकश्चरेऽपरो द्वन्द्वे द्वौ वा स्थिरगतौ तदा ।
जातकस्य तदाऽल्पायुर्ज्ञेयमेवं द्विजोत्तम ! ॥३८ ॥
योगत्रयेण योगाभ्यां सिद्धं यद् ग्राह्यमेव तत् ।
योगत्रयविसंवादे लग्नहोराविलग्नतः ॥३९ ॥
लग्ने वा सप्तमे चन्द्रे ग्राह्यं मन्देन्दुतस्तदा ।
ह्रासो वृद्धिश्च कक्ष्याया विचिन्त्या सर्वदा बुधैः ॥४० ॥

33-40. O excellent of the Brahmins, now, I speak of the other methods of finding out Longevity also, listen to me. Some of the writers on Astrology have found out the extent of Longevity by means of the Ascendant Lord, the 8th Lord, Saturn and the Moon and the Natal Ascendant and the Hora Ascendant. Of these O excellent of the Brahmins, the first yoga that is to be considered is by means of the Ascendant Lord and the 8th Lord, the second one is by means of Saturn and the Moon and, the third one is by means of the Natal Ascendant and the Hora Ascendant. If the two (the Ascendant Lord and the 8th Lord or Saturn and the Moon and the Ascendant and the Hora Ascendant) are in movable sign /signs the native's life should be predicted as long. If one of the planets is in a fixed sign and the other in dual sign, it also denotes long life. If one of the planets is in a movable sign and the other in a fixed one, it will give medium life. If both are in a dual signs, it also denotes

medium life. One in a movable sign and the other in a dual sign or both in fixed signs, O excellent of the Brahmins, certainly gives a short life to the native. That Longevity is to be accepted which is found by all three methods or by two. If the three groups denote three different scales then the one which is indicated by the pair of Natal Ascendant and the Hora Ascendant is to be accepted. But if in such a condition there is the Moon in the Ascendant or in the 7th House, the longevity determined by means of Saturn and the Moon is to be considered. The wise should also consider the decline or the increase in the classes of the planets.

Notes: In these slokas the Sage has indicated towards some new methods of knowing Longevity. These methods have been divided into three classes:

The first class- the Lord of natal ascendant and the 8th Lord.

The 2nd class: Saturn and the Moon.

The 3rd class: the natal and the Hora Ascendant (Hora Lord-the Ishatkarala is multiplied in by 2 and the product is divided by 5 and the signs, degrees etc that are arrived at are added to the surya spashta or the Longevity of the Sun and what is got in this way is called the Hora Lagna). The details of Hora Lagna have been given in Chapter 6 slokas 4-5. There are two means of knowing Longevity in every class. In knowing Longevity when we study of two means, both of them should be of the same class. For example: To know whether the native will have long life, the two means that is the Lord of the Natal Ascendant and the 8th Lord-both should be in movable sign or signs. They may be situated in one movable sign or in 2 movable signs or one of them should be in a fixed sign and the other in a dual sign- it will also give long life.

If both these conditions are fulfilled by the means of the 2nd class that is Saturn and the Moon, it will also give long life.

And the means of the 3rd class-the Natal Ascendant and the Hora Ascendant fulfilling these two conditions will also give long life to the native.

When the medium life is considered, the two means will also have to be taken into consideration. Both the means of any class should have these positions to give long life: One in a movable and the other in a fixed sign or both in dual sign/signs.

In the consideration of short life, one of them should be in a movable and the other in a dual sign or both should be in fixed

sign/signs.

When considering longevity in the above mentioned three ways, if the same span of longevity is obtained (that is either long or medium or short span of life), that very span is accepted. If the same span is obtained by means of two classes and another span is obtained by means of the 3rd class, then the span given by two means is to be accepted. And if 3 different spans are obtained by all the 3 classes, then the one given by the means of the Natal and Hora Ascendant is to be accepted: However the Moon should not be in the Ascendant or in the 7th House. In that case the span given by the Natal and the Hora Ascendant will not be accepted. In such a condition the span given by the class of Saturn and the Moon will be acceptable. Lastly, the Maharisi says that in the consideration of longevity the decline and increase in the class of planets are also to be taken into account. He is about to say something more in this respect and so it will be more proper to clear it there.

दीर्घे योगत्रयेणैवं नखचन्द्रसमाब्दकाः ।
योगद्वयेन वस्वाशा योगैकेन रसांककाः ॥४१ ॥
मध्ये योगत्रयेणैवं खाष्टतुल्याब्दकाः स्मृताः ।
द्वयगा योगद्वयेनाऽत्रयोगैकेनाब्धिषण्मिताः ॥४२ ॥
अल्पे योगत्रयेणाऽत्रद्वात्रिंशन्मितवत्सराः ।
योगद्वयेन षट्त्रिंशत् योगैकेन च खाब्धयः ॥४३ ॥
एवं दीर्घसमाल्पेषु खाब्धयो रसवह्नयः ।
खण्डा दन्तमितास्तेभ्यः स्फुटमायुः प्रसाधयेत् ॥४४ ॥

41-44. *FURTHER CLARIFICATIONS:* If long life is denoted by all the 3 said groups the span of life is 120 years; if by 2 groups it is 108 years and if only by one group it is 96 years. If medium life is denoted by all the 3groups, it is 80 years, if by 2 groups it is 72 years and if by one group it is 64 years. If short life is denoted by all the 3 groups it is only 32 years, if by 2 groups it is 36 years and, if by one group it is 40 years. Long life etc denoted in this way gives 40, 36 and 32 contributors. The Spashta Ayu (longevity) is to be known by these contributors.

Notes:- The Maharisi has told the number of years in the spans of long, medium and short life on the basis of classes.

If one division agrees		*If 2 divisions agree*	*If 3 divisions agree*
Long life	96 years	108 years	120 years
Medium life	64 Years	72 years	80 years
Short life	32 years	36 years	40 years

Spashta Ayu (Longevity) is known by mathematical calculations according to all the 3 kinds in which mathematical calculations have to be done on the basis of the spans of life, long etc mentioned above from the lowest limits of 40, 36 and 32.

पूर्ण राश्यादिगे चान्ते हानिर्मध्येऽनुपाततः ।
योगकारकखेटांशयोगस्तत्संख्यया हृतः ॥४५ ॥
लब्धांशास्तु यथाप्राप्तखण्डघ्नास्त्रिंशतोद्धृताः ।
लब्धवर्षादिभिर्हीनं प्राप्तायुः प्रस्फुटं भवेत् ॥४६ ॥

45-46. *RECTIFICATIONS:* If the yoga karaka planet is in the beginning of a sign then his contribution will be full and if he is at the end of a sign it will be nil (loss of life). When the yoga karaka planet is in the middle of a sign, longevity is to calculated proportionately. Thus the degrees etc. of all the yoga karaka planets are added and the total of all is divided by the number of the yoga karaka planets. The degrees etc. so obtained are to be multiplied by the obtained division(contributor obtained according to sloka 44) and the product is divided by 30 and the quotient so obtained in years etc is subtracted from the number of years of Ayurdaya, long, medium and short, and it will give Spashta Ayu (Longevity of the native).

Notes: These slokas indicate the method of knowing Longevity by means of mathematical calculations. Following steps are to be taken to arrive at the Longevity of the native in this way.

1. First of all it is to be determined whether the span of life of the native is long or medium or short. Suppose in the first group the Lord of the natal ascendant and the 8th Lord occupy a movable sign and a dual sign respectively. Therefore according to sloka 38 it will be Alpayu yoga or short life span.

Again, suppose the Hora Ascendant is of a movable sign and there is a fixed sign in the ascendant, then it is medium life span

(according to sloka 37).

In the 3rd group, suppose Saturn and the Moon are respectively in a fixed and a movable sign, therefore the span of life in medium (according to sloka no.37).

Therefore, the span of life will be medium as it is obtained according to 2 groups.

2. All the planets or the Ascendants that contribute to give medium life span will be called yoga karakas (combination forming planets). Here, the Hora and the Natal Ascendant, Saturn and the Moon will be yoga karakas. These will be four in number. The degrees, kalas etc. of all these four will be added together.

3. The total will be divided by the number of yoga karakas which is 4.

4. The quotient is arrived at will prove medium life span in 2 ways. Therefore it will be multiplied by 36 (as per the 3 contributors of 40 is long life, 36 in medium life and 32 in short life span).

5. The product obtained is divided by 30 and the quotient will be in years, months etc.

6. The quotient obtained In years, months etc will be deducted from the medium life span which is 72 years, (as the medium life span is arrived at as per two groups, therefore the life span here will be 72 years). The figure so arrived at will be the longevity of the native.

योगहेतौ शनौ कक्ष्याह्रासोऽन्यैर्वृद्धिरुच्यते ।
न स्वर्क्षतुङ्गगे नो वा पापमात्रयुतेक्षिते ॥४७॥

47.*SPECIAL RULE FOR SATURN:* If Saturn is a yoga karaka planet, the class of longevity declines: But some learned astrologers say that it will increase. But if Saturn is in his exaltation or own sign it will cause neither decline nor increase of the class or if he is in conjunction or has the aspect of a malefic, it will also cause neither decline nor increase.

Notes: You have determined whether the span of life is long or medium or short. If Saturn is a contributor in this determination, then there will be decline of the class, that is if you have proved the long life span, it will be medium life span, if medium life span it will be short life span and, if short life span it will be Heenayu (even

shorter than short life span). This is called the decline of the class. The Maharisi has indicated towards this decline in sloka no.40. The other things of the sloka are clear.

लग्नसप्तमगे जीवे शुभमात्रयुतेक्षिते ।
कथितस्यायुषो विप्र ! कक्ष्यावृद्धिः प्रजायते ॥४८ ॥

48. *SPECIAL RULE FOR JUPITER:* If Jupiter occupies the Ascendant or the 7th House and if he is in conjunction with or is aspected by a benefic it will cause the increase of the class.

अनायुश्चेद् भवेदल्पमल्पान्मध्यं प्रजायते ।
मध्यमाज्जायते दीर्घं दीर्घायुश्चेत्ततोऽधिकम् ॥४९ ॥
योगहेतौ गुरावेवं कक्ष्यावृद्धेश्च लक्षणम् ।
एतस्माद् वैपरीत्येन कक्ष्याह्रासः शनौ भवेत् ॥५० ॥

49-50.*INCREASE AND FALL IN THE CLASS OF LONGEVITY:* If there is the increase in the class of Longevity, then in Anayu (Heenayu) or shorter life span than even Alpayu or short life span there will be Alpayu; in Alpayu there will be Madhyayu or medium life span; in Madhyayu there will be Deerghayu or long life span and; in Deerghayu there will be a greater life span even than Deerghayu or long life span, it will be Amitayu. In this way if Jupiter is a yoga karaka planet there is the increase in the class of longevity and if Saturn is a yoga karaka planet there is the decline in the class of longevity.

Notes. If Saturn is a yoga karaka planet the decline in the class of longevity occurs in the following order: Deerghayu in Amitayu, Madhyayua in Deerghayu, Alpayu in Madhyayu and Heenayu in Alpayu. But it should be known with certainty whether Saturn is a contributor in the decline in the class of longevity or not, as if Saturn is in the 7th, 10th or 11th House or if he is in conjunction with or aspected by a malefic only, he can not become a contributor in the decline in the class of longevity. It is after determining whether he will be a contributor in the decline or in the increase in the class of longevity that mathematical calculations are to be made.

आयुषो बहुधा भेदाः कथिता भवताऽधुना ।
कतिधा सा कदाऽनायुरमितायुः कदा भवेत् ॥५१ ॥

51.*(Maitreya says) :* You have told of the various kinds of

longevity computations. Now kindly tell me of how many kinds these spans are and when there will be Anayu (life span shorter even than short life span) or when there will be Amitayu (life span longer even than long life span).

बालारिष्टं योगारिष्टमल्पं मध्यञ्च दीर्घकम् ।
द्विव्यं चैवाऽमितं चैवं सप्तधायुः प्रकीर्तितम् ॥५२ ॥

52. Parasara replies: Balarishta, Yogarishta, Alpa, Madhya, Deergha, Divya and Amita (Death in childhood in youth, short, medium, long, supernatural and illimitable respectively) are the seven kinds of longevity computations.

बालारिष्टे समा अष्टौ योगारिष्टे च विंशतिः
द्वात्रिंशद् वत्सरा अल्पे चतुष्षष्टिस्तु मध्यमे ॥५३ ॥
विंशाधिकशतं दीर्घे दिव्ये वर्षसहस्रकम् ।
तदूर्ध्वममितं पुण्यैरमितैराप्यते जनैः ॥५४ ॥

53- 54. The life span in Balarishta is 8 years, in Yogarishta it is 20 years, in Alpayu 32, in Madhyayu 64, in Deerghaya 120, in Divyayu 1000 years and more than the Divyayu span there is the Amitayu one which is acquired by doing limitless deeds of merit.

चन्द्रेज्यौ च कुलीरांगे ज्ञसितौ केन्द्रसंस्थितौ ।
अन्ये त्र्यायारिगाः खेटा अमितायुस्तदा भवेत् ॥५५ ॥

55. *LIMITLESS LONGEVITY:* If the Ascendant is Cancer, there are Moon and Jupiter in the Ascendant, Mercury and Venus are in an angle and the Sun, Mars and Saturn are in 3-6-11 Houses, the combination so formed is Amitayu combination conferring limitless longevity.

सौम्याः केन्द्रत्रिकोणस्थाः पापास्त्र्यायारिगास्तथा ।
शुभराशौ स्थिते रन्ध्रे दिव्यामायुस्तदा भवेत् ॥५६ ॥

56. *SUPERNATURAL LONGEVITY:* If all the benefics are in angles and trines, all the malefics in 3-6-11 Houses and there is the sign of a benefic planet in the 8th House, the combination will be Divyayu or supernatural longevity.

गोपुरांशे गुरौ केन्द्रे शुक्रे पारावतांशके ।
त्रिकोणे कर्कटे लग्ने युगान्तायुस्तदा द्विज ! ॥५७ ॥

57. *LIVING TILL THE END OF YUGA:* If Jupiter being in Gopuramsha occupies an angle and Venus, being in Paravatamsha occupies a trine, and the Ascendant is Cancer, the native will live till the end of yuga.

देवलोकांशके मन्दे कुजे पारावतांशके।
गुरौ सिंहासनांशेऽङ्गे जातो मुनिसमो भवेत् ॥५८॥

58. *LIVING THE LIFE OF A SAGE:* If Saturn is in Devalokamsha, Mars in Paravatamsha and Jupiter being in Simhasanamsha occupies the Ascendant, the native gets life as long as that of a Sage.

सुयोगैर्वर्धते ह्यायुः कुयोगैर्हीयते तथा।
अतो योगानहं वक्ष्ये पूर्णमध्याल्पकारकान् ॥५९॥

59. Good combinations of planets in the Horoscope increase the life span and bad ones decrease the same (even the Longevity arrived at by mathematical calculations). Therefore, I tell you of yogas (combinations) causing long life, medium life and short life.

केन्द्रे शुभग्रहैर्युक्ते लग्नेशे च शुभान्विते।
सन्दृष्टे गुरुणा वाऽपि पूर्णमायुस्तदा भवेत् ॥६०॥

60. If all the benefics are in an angle and the Ascendant Lord is in conjunction with a benefic or is aspected by Jupiter, the native will live a full span of life.

केन्द्रस्थिते विलग्नेशे गुरुशुक्रसमन्विते।
ताभ्यां निरीक्षिते वाऽपि पूर्णमायुर्विनिर्दिशेत् ॥६१॥

61. If the Ascendant Lord is in conjunction with or aspected by Jupiter and Venus and occupies an angle, the native will have full span of life.

उच्चस्थितैस्त्रिभिः खेटैर्लग्नरन्ध्रेशसंयुतैः।
अष्टमे पापहीने च पूर्णमायुर्विनिर्दिशेत् ॥६२॥

62. If three planets in which the Ascendant Lord and the 8th Lord are included are exalted, and the 8th House is devoid of a

malefic, the longevity span of the native be predicted as full life span.

अष्टमस्थैस्त्रिभि खेटै: स्वोच्चमित्रस्ववर्गगै: ।
लग्नेशे बलसंयुक्ते दीर्घमायुस्तदा भवेत् ॥६३ ॥

63. If three planets in their exaltation, own or friend's sign are situated in the 8th House and the Ascendant Lord is also endowed with strength, the native will have long life.

स्वभोच्चस्थेन केनापि नभोगेन समन्वित: ।
अष्टमेश: शनिर्वापि दीर्घमायुर्विनिर्दिशेत् ॥६४ ॥

64. If the 8th Lord or Saturn are in conjunction with any exalted planet in his own sign, the prediction should be long life of the native.

त्रिषडायगतै: पापै: शुभै: केन्द्रत्रिकोणगै: ।
लग्नेशे बलसंयुक्ते दीर्घमायुर्विनिर्दिशेत् ॥६५ ॥

65. If the malefics are in 3-6-11 and the benefics are in angles and trines and the Ascendant Lord is endowed with strength, full life span for the native should be predicted.

षट्सप्तरन्ध्रभावेषु शुभखेटयुतेषु च ।
त्रिभवेषु च पापेषु पूर्णमायुर्विनिर्दिशेत् ॥६६ ॥

66. If in the 6th, 7th and 8th House there are benefics, and in the 3rd and 11th House there are malefics, the native will have full span of life.

शत्रुव्ययगता: पापा लग्नेशो यदि केन्द्रग: ।
रविमित्रं च रन्ध्रेश: पूर्णमायुस्तथापि हि ॥६७ ॥

67. If the malefics occupy the 6th and the 12th House, the Ascendant Lord is in an angle and the 8th Lord is a friendly planets to the Sun, the native will have full span of life.

आयु: स्थानस्थिता: पापा: कर्मेश: स्वोच्चगो यदा ।
तथापि दीर्घमायु स्याद् विज्ञेयं द्विजसत्तम ! ॥६८ ॥

68. O excellent of the Brahmins, if the malefics occupy the 8th House and the 10th Lord is exalted, the native will have long life.

द्विस्वभावगृहे लग्ने लग्नेशे केन्द्रसंस्थिते।
स्वोच्चराशित्रिकोणे वा दीर्घमायुर्विनिर्दिशेत्॥६९॥

69. If the Ascendant is occupied by a dual sign and the Ascendant Lord is situated in an angle, or in exaltation or in own sign or in a trine, long life will follow.

द्विस्वभावगृहे लग्ने लग्नेशाद् बलसंयुतात्।
द्वौ पापौ यदि केन्द्रस्थौ दीर्घमायुस्तदा भवेत्॥७०॥

70. If the Ascendant is occupied by a dual sign and two malefics are in an angle from the strong Ascendant Lord, then there will be long life for the native.

लग्नाष्टमेशयोर्मध्ये यः खेटः प्रबलो भवेत्।
तस्मिन् केन्द्रगते दीर्घं मध्यं पणफरस्थिते॥७१॥
आपोक्लिमे स्थिते स्वल्पमायुर्भवति निश्चितम्।
लग्नेशे च रवेर्मित्रे दीर्घमायुः समे समम्॥७२॥
शत्रौ स्वल्पं वदेदित्थमष्टमेशादपि स्मृतम्।
मित्रमध्याऽरिभावस्थे तस्मिन्नेवं फलं वदेत्॥७३॥

71-73. If the stronger of the Ascendant and the 8th Lord occupies an angle, the life span will be long, if he occupies a panphar House it will be medium and, if an Apoklima House it will be short.

If the Ascendant Lord is the Sun's friend, the life span will be long, if he is neutral it will be medium and, if he is an enemy it will be short.

The same prediction should be made in the same way from the 8th Lord as they have been made from the Ascendant Lord. And if they (the Ascendant and the 8th Lord) are in their friend's sign, the life span should be predicted as long, in neutral's sign medium and in enemy's sign short.

सहजाधीशभूपुत्रौ द्वौ रन्ध्रेशशनैश्चरौ।
अस्तौ वा पापदृग्युक्तौ स्वल्पमायुः प्रयच्छतः॥७४॥

74. If the 3rd Lord and Mars or the 8th Lord and Saturn both

are combust or if they are in conjunction with or aspected by malefics the native will have short life.

षष्ठेऽष्टमे व्यये वाऽपि लग्नेशे पापसंयुते ।
स्वल्पायुरनपत्यो वा शुभदृग्योगवर्जिते ॥७५ ॥

75. If the Ascendant Lord along with a malefic occupies,the 6th,8th or the 12th House and is devoid of the conjunction or aspect of a benefic, the native will have short life or will have no issue.

चतुष्टयगते पापे शुभदृष्टिविवर्जिते ।
बलहीने विग्लनेशे स्वल्पमायुर्विनिर्दिशेत् ॥७६ ॥

76. If the angles are occupied by malefics and are devoid of the aspect of a benefic, and the Ascendant Lord is weak, then, short life is to be predicted.

व्ययार्थौ पापसंयुक्तौ शुभदृग्योगवर्जितौ ।
स्वल्पमायुस्तदा ज्ञेयं निर्विशंकं द्विजोत्तम ! ॥७७ ॥

77. If the 2nd and the 12th House are occupied by malefics and donot have the yoga of the aspect of the benefics, then O excellent of the Brahmins, short life without having any doubt should be understood.

लग्नरन्ध्रेशयोरेवं दुःस्थयोर्बलहीनयोः ।
स्वल्पमायुर्बुधैर्ज्ञेयं मिश्रयोगाच्च मध्यमम् ॥७८ ॥

78. In the same way if the Ascendant Lord and the 8th Lord are situated in evil Houses and are bereft of strength, the learned Astrologers should know the native's life as short and medium if the yoga karaka planets are both benefics and malefics.

अथ मारकभेदाध्यायः ॥४६ ॥

Chapter 46

Maraka Planets (Killers)

बहुधाऽऽयुर्भवा योगाः कथिता भवताऽधुना ।
नृणां मारकभेदाश्च कथ्यन्तां कृपया मुने ! ॥१ ॥

1. O Sage, you spoke of the many yogas causing longevity. Now kindly tell me of the kinds of yogas that are Marakas or killers.

तृतीयमष्टमस्थानमायुःस्थानं द्वयं द्विज ! ।
मारकं तद्व्ययस्थानं द्वितीयं सप्तमं तथा ॥२ ॥

2.*(The Sage Parasara replies to Maitreya)* O Vipra, the 3rd and the 8th are the two houses of longevity. The 12th House from these (the 3rd and 8th) Houses, the 2nd and the 7th Houses are marakas or killers.

Notes:- It is well known that the 8th is the House of longevity. But according to the principle of '**Bhavat Bhavam**', the 8th from the 8th or the 3rd House is also the house of longevity. The 12th from any house is the Vyaya (spender or destroyer) House of it. Thus the 12th from the Ascendant is the Vyaya House of the Ascendant. Therefore, the 2nd is the destroyer of the 3rd and the 7th of the 8th and thus the 2nd and the 7th Houses spend the longevity and are Maraka Houses or Killing Houses.

तत्रापि सप्तमस्थानाद् द्वितीयं बलवत्तरम् ।
तयोरीशौ तत्र गताः पापिनस्तेन संयुताः ॥३ ॥
ये खेटाः पापिनस्ते च सर्वे मारकसंज्ञकाः ।

तेषां दशाविपाकेषु सम्भवे निधनं नृणाम् ।।४ ।।
अल्प-मध्यम-पूर्णायुः प्रमाणमिह योगजम् ।
विज्ञाय प्रथमं पुंसां मारकं परिचिन्तयेत् ।।५ ।।

3-5. Of the two Marakas (Killers) the 7th House is stronger Maraka than the 2nd. The Lords of these two Houses (the 2nd, the 7th), the malefic planets situated there and the malefics that are in conjunction with the Lords of these two Houses all these are called Marakas. The death of native is possible in the Dasa and Antardasa periods of these Marakas (the major and sub periods). The possibility of death will depend on whether the native has long life, medium life or short life. Therefore, it is after knowing the measure of the native's life that his Maraka should be considered.

Notes:- The Marakas according to Maharisi Parasara are the following:

1. The 2nd and the 7th Lords.
2. The malefics situated in the 2nd and the 7th House.
3. The malefics in conjunction with the 2nd and the 7th Lords.

The Marakas cause the death of the native in their Dasa and Antardasa periods (Major and Sub periods). But the Maraka can cause death only when the native has arrived in the boundary of the measure of his life-Long, medium and short. In the foregoing chapter it has been given that there are three measures of Longevity-Short life, which is of 32 years and; Medium life which is of 32 to 64 years and; Long life which is of more than 64.

अलाभे पुनरेतेषां सम्बन्धेन व्ययेशितुः ।
क्वचिच्छुभानां च दशास्वष्टमेशदशासु च ।।६ ।।
केवलानां च पापानां दशासु निधनं क्वचित् ।
कल्पनीयं बुधैर्नृणां मारकाणामदर्शने ।।७ ।।

6-7. (According to the Ayuradaya yoga) Sometimes the native's death may occur even before the time of the Maraka has come. This happens in the Dasa or Antardasa periods of the benefics. Who are related to the 12th Lord and sometimes in the Dasa and Antardasa periods of the 8th Lord or of malefic planets

alone. In this way the wise Astrologer should decide the killers of the natives even when the time of the Marakesh has not arrived.

Notes:- It is not necessary that the Marakas are always decided according to the Ayuradaya yogas. Some times death may occur even when the period of any Marakas has not come. Maharisi Parasara has used the term 'अलाभे' which means "without getting" that is, the planets may not have got their Dasa or Antardasa periods and death may occur. The 12th House is referred to as 'अन्त्य' also which means terminal. It has been called Moksha also. Moksha means death, release from the cycle of birth and death. Therefore the 12th Lord also makes his names meaningful when he is related to the lords of the 2nd, 7th or 8th House, although they may happen to be benefics. Besides this, malefics may also be Marakas. They generally cause unnatural death.

सत्यपि स्वेन सम्बन्धे न हन्ति शुभभुक्तिषु ।
हन्ति सत्यप्यसम्बन्धे मारकः पापभुक्तिषु ॥८॥

8. Even the Maraka does not cause death in his Antardasa period when he is related to a benefic, he can cause death in the Antardasa of a malefic planet when he is not related to a benefic.

Notes:- Here 'benefic planets' refers to the trinal lords who are always auspicious. Even the Maraka keeps their auspiciousness unhurt and sound but he causes death in the Antardasa period of a malefic whether he is related to him or not: The fact is that the malefics are naturally opposed to life and it is this similarity that the Maraka gets with a malefic.

मारकग्रहसम्बन्धान्निहन्ता पापकृच्छनिः ।
अतिक्रम्येतरान् सर्वान् भवत्यत्र न संशयः ॥९॥

9. Ill disposed Saturn when he is related to a Maraka planet becomes a Maraka himself. In that condition he crosses all the Marakas and becomes Maraka himself there is no doubt in it.

Notes:- Saturn is the significator of longevity. He is praised as a significator of longevity even when he is placed in the 8th House. But the fact is that when a significator is badly influenced or

he is ill disposed due to his lordship of an inauspicious House, he will cause the greatest harm to his significate, especially when he is related to a planet of similar nature. According to this Sloka when Saturn is ill disposed and is related to a Maraka he becomes a destroyer of the thing of which he is the significator. The Maraka planet is opposed to longevity and therefore becomes of similar nature with Saturn and Saturn when related to him becomes a Maraka crossing all other Marakas. This fact is applicable not only in the context of the Marakas but also in that of the other significators. Thus Jupiter has been found to be causing harm of the son , the Moon of the mother, the Sun of the father and Mercury of the maternal uncle.

अथाऽन्यदपि वक्ष्यामि द्विज ! मारकलक्षणम् ।
त्रिविधाश्चायुषो योगाः स्वल्पायुर्मध्यमोत्तमाः ॥१० ॥
द्वात्रिंशत् पूर्वमल्पायुर्मध्यमायुस्ततः परम् ।
चतुष्षष्ट्याः पुरस्तात् तु ततो दीर्घमुदाहृतम् ॥११ ॥
उत्तमायुः शतादूर्ध्वं ज्ञातव्यं द्विजसत्तम ! ।
जैनर्विंशतिवर्षान्तमायुर्ज्ञातुं न शक्यते ॥१२ ॥
जप-होम-चिकित्साद्यैर्बालरक्षां हि कारयेत् ।
म्रियन्ते पितृदोषैश्च केचिन्मातृग्रहैरपि ॥१३ ॥
केचित् स्वारिष्टयोगाच्च त्रिविधा बालमृत्यवः ।
ततः परं नृणामायुर्गणयेद् द्विजसत्तम ! ॥१४ ॥

10-14. O Brahmin, now I tell you of the other features also of Marakas. The yogas of longevity (or longevity causing combinations) are of three kinds-those giving short, medium and long life. The yoga which causes the death of the native before and upto 32 years is called the Alpayu, after 32 and before 64 Madhyamayu, after 64 but before or upto 100 years Dirghayu and after 100 years Uttamayu. The astrologers cannot know the Longevity of a native before 20 years. During these years the native should be protected by performing Japas (recitation of Mantras), homas (fire sacrifice) and medical treatments etc . During these years some children die due to the sins of fathers, some of mothers and some due to their own Arishtayogas.. In this way children's

death may occur in three ways. O excellent of the Brahmins. It is after 20 years that the longevity of the native is to be calculated.

अथाऽन्यदपि वक्ष्यामि नृणां मारकलक्षणम् ।
अल्पायुर्योगजातस्य विपद्भे च मृतिर्भवेत् ॥१५ ॥
मध्यायुर्योगजस्यैवं प्रत्यरौ च मृतिर्भवेत् ।
दीर्घायुर्योगजातस्य वधभे च मृतिर्भवते ॥१६ ॥
द्वाविंशत्र्यंशपश्चैव तथा वैनाशिकाधिपः ।
विपत्तारा-प्रत्यरीशा वधभेशस्तथैव च ॥१७ ॥
आद्यान्तपौ च विज्ञेयौ चन्द्राक्रान्तगृहाद् द्विज! ।
मारकौ पापखेटौ तौ शुभौ चेद्रोगदौ स्मृतौ ॥१८ ॥
षष्ठाधिपदशायां च नृणां निधनसम्भवः ।
षष्ठाष्टरिष्फनाथानामपहारे मृतिभवेत् ॥१९ ॥
मारका बहवः खेटा यदि वीर्यसमन्विताः ।
तत्तद्दशान्तरे विप्र! रोगकष्टादिसंभवः ॥२० ॥
उक्ता ये मारकास्तेषु प्रबलो मुख्यमारकः ।
तदवस्थानुसारेण मृतिं वा कष्टमादिशेत् ॥२१ ॥

15-21. O Vipra, now I will speak of the other features. The native born with the short life combinations may die due the Dasa denoted by the vipat star (the 3rd from the birth star), the one born with the medium life combinations due to the Dasa denoted by the Pratyari star (the 5th from the birth star) and, the one with the long life combinations due to the Dasa denoted by the Vadha star (the 7th from the birth star). The Dasa of the Lord of the 22nd Decanate from the Lagna Decanate or the dasa of the Lord of the 23rd,3rd, 5th or 7th asterism may also cause death. The Lords of the 2nd and 12th Houses counted from the Moon when they happen to be malefics may cause death, when they are benefics they will cause only diseases and not death. Death may occur in the Dasha of the 6th Lord and in the antardasha of the 6th/8th/12th Lords. There are many planets that are Marakas provided that they are endowed with the strength (of killing). O Vipra, during the dasa periods of these planets diseases and miseries to the native are possibie. The predominant Maraka among the Marakas described above is the strongest of them all. And it is he who gives death or disease

according to his Dasa or Antardasa periods.

Notes:- In the **Chaukhamba** Sanskrit Sansthana edition the Lord of the 6th Decanate has been said to be a Marakesha . There is no mention of the Lord of the 22nd Decanate in this edition.

राहुश्चेदथवा केतुर्लग्ने कामेऽष्टमे व्यये ।
मारकेशान्मदे वाऽपि मारकेशेन संयुतः ॥२२ ॥
मारकः स च विज्ञेयः स्वदशान्तर्दशास्वपि ।
मकरे वृश्चिके जन्म राहुस्तस्य मृतिप्रदः ॥२३ ॥
षष्ठाऽष्टरिष्फगो राहुस्तद्दाये कष्टदो भवेत् ।
शुभग्रहयुतो दृष्टो न तदा कष्टकृन्मतः ॥२४ ॥

22-24.*RAHU AND KETU AS MARAKAS:* Rahu and Ketu in the Ascendant, the 7th,8th, or 12th House or in the 7th House from the Marakesha or in conjunction with the Markesha become Marakas in their Dasa or Antardasa periods. Rahu becomes a Maraka for the natives born in the Capricorn and Scorpio Ascendants. Rahu gives pain and misery in his Dasa period in the 6th and 12th House. But he does not cause pain or misery if he is in conjunction with or aspected by a benefic planet.

Notes:- It has been our experience that Rahu and Ketu give excessive pains and miseries. The native is surrounded by physical pains all of a sudden. Thus he is subjected to accidents, heart attack, paralysis, failure of Kidneys etc. He has to make much expense, gets losses and thefts. Various sorts of mental diseases develop. Anger, irritability, mental tension and loss of peace are the result. There is rashness of mind and fear of Scandal. The native often, during the disease, gets operated. There is also lack of peace, misery and poverty in his house. Roofs or sheds should never be destroyed in the Dasa and Antardasas of Rahu and Ketu otherwise very terrible results will have to be encountered. This has been seen in 95% cases. We got this idea from the Red Book (Lal Kitab).ss

लग्नात् तृतीयभावे तु बलिना रविणा युते ।
राजहेतोश्च मरणं तस्य ज्ञेयं द्विजोत्तम ! ॥२५ ॥
तृतीये चेन्दुना युक्ते दृष्टे वा यक्ष्मणा मृतिः ।
कुजेन व्रणशस्त्राग्नि-दाहाद्यैर्मरणं भवेत् ॥२६ ॥

तृतीये शनि-राहुभ्यां युक्ते दृष्टेऽपि वा द्विज!।
विषार्तितो मृतिर्वाच्या जलाद्वा वह्निपीडनात् ॥२७॥
गर्तादुच्चात् प्रपतनाद् बन्धनाद् वा मृतिर्भवेत्।
तृतीये चन्द्रमान्दिभ्यां युक्ते वा वीक्षिते द्विज ॥२८॥
कृमिकुष्ठादिना तस्य मरणं भवति ध्रुवम्।
तृतीये बुधसंयुक्ते वीक्षिते वापि तेन च ॥२९॥
ज्वरेण मरणं तस्य विज्ञेयं द्विजसत्तम!।
तृतीये गुरुणा युक्ते दृष्टे शोफादिना मृतिः ॥३०॥
तृतीये भृगुयुग्दृष्टे मेहरोगेण तन्मृतिः।
बहुखेटयुते तस्मिन् बहुरोगभवा मृतिः ॥३१॥

25-31. *THE THIRD HOUSE AND DEATH:* O excellent of the Brahmins, if there is strong Sun in the 3rd House from the Ascendant, the death of the native is caused due to the king. If the Moon is situated in or aspects the 3rd House, the death will occur due to consumption, if there is Mars it will occur due to ulcers, weapons, fire etc. If Saturn and Rahu are in conjunction with or aspect the 3rd House, O Brahmin, the death will occur due to poison, water or fire or fall from heights or fall in a ditch or due to confinement. If the 3rd House is occupied by or aspected by the Moon and Saturn, the death will certainly occur due to worms or insects or leprosy. If the 3rd House is occupied by or aspected by Mercury, then O excellent of the Brahmins, the death will be caused by fever. If the 3rd House is occupied by or aspected by Jupiter the death is caused by swelling or tumours. If the 3rd House is occupied by or aspected by Venus, the death will occur due to urinary diseases. If the 3rd House is occupied by many planets, the native's death will occur due to many diseases.

तृतीये च शुभैर्युक्ते शुभदेशे मृतिर्भवेत्।
पापैश्च कीकटे देशे मिश्रैर्मिश्रस्थले मृतिः ॥३२॥

32. *THE PLACE OF DEATH:* If the 3rd House is occupied by a benefic, death will be in an auspicious place (like a temple) and if by a malefic in sinful places, and if by a benefic and a malefic both, in mixed places (that is places that are both auspicious and in auspicious).

तृतीये गुरु-शुक्राभ्यां युक्ते ज्ञानेन वै मृतिः ।
अज्ञानेनाऽन्यखेटैश्च मृतिर्ज्ञेया द्विजोत्तम ! ॥३३ ॥

33. O excellent of the Brahmins, if there are Jupiter and Venus in the 3rd House, the native will remain conscious at the time of death while if there are other planets in it the death will occur in unconscious state.

चरराशौ तृतीयस्थे परदेशे मृतिर्भवेत् ।
स्थिरराशौ स्वगेहे च द्विस्वभावे पथि द्विज ! ॥३४ ॥

34. If there is a movable sign in the 3rd House the death will occur in a foreign land, in the case of a fixed sign being there it will occur at home and in that of a dual sign, on the way.

लग्नादष्टमभावाच्च निमित्तं कथितं बुधैः ।
सूर्येऽष्टमेऽग्नितो मृत्युश्चन्द्रे मृत्युर्जलेन च ॥३५ ॥
शास्त्राद् भौमे ज्वराज् ज्ञे च गुरौ रोगात् क्षुधा भृगौ ।
पिपासया शनौ मृत्युर्विज्ञेयो द्विजसत्तम ! ॥३६ ॥

35-36.*OCCUPANTS OF THE 8TH HOUSE:* The wise astrologers have spoken of the occurrence of death due to the 8th House from the Ascendant. If the 8th House is occupied by the Sun death will occur due to fire, if by the Moon due to water, if by Mars, due to weapon, if by Mercury, due to fever, if by Jupiter due to diseases, if by Venus due to hunger and, if by Saturn due to thirst.

अष्टमे शुभदृग्युक्ते धर्मपे च शुभैर्युते ।
तीर्थे मृतिस्तदा ज्ञेया पापाख्यैरन्यथा मृतिः ॥३७ ॥

37. If there are in the 8th House benefics or if this house is aspected by benefics and the 9th House is occupied by a benefic the occurrence of death should be known at some place of pilgrimage.

अग्न्यम्बुमिश्रभत्र्यंशैर्ज्ञेयो मृत्युर्गृहाश्रितैः ।
परिणामः शवस्याऽत्र भस्मसंक्लेदशोषकैः ॥३८ ॥
व्यालवर्गदृकाणैस्तु विडम्बो भवति ध्रुवम् ।
शवस्य श्वश्रृगालाद्यैर्गृध्रकाकादिपक्षिभिः ॥३९ ॥

38-39. *FATE OF THE CORPSE:* If there is a decanate of a fiery planet in the 8th House, the corpse will be burnt in the fire, if there is the decanate of a watery planet it will be thrown away in water and, if there is a decanate of dual nature planet it will dry up. If there is a serpent decanate in the House, the corpse will certainly be grossly humiliated. It is then eaten away by kites, crows, ravens etc birds and dogs, jackals etc animals.

कर्कटे मध्यमोऽन्त्यश्च वृश्चिकाद्यद्वितीयकौ ।
मीनेऽन्तिमस्त्रिभागैश्च व्यालवर्गाः प्रकीर्तिताः ॥४० ॥

40. *SERPENT DECANATES:* The 2nd and 3rd decanates in Cancer, the 1st and the 2nd decanates in Scorpio and, the 3rd decanate in Pisces are called serpent decanates.

रविचन्द्रबलाक्रान्तत्र्यंशनाथे गुरौ जनः ।
देवलोकात् समायातो विज्ञेयो द्विजसत्तम ! ॥४१ ॥
शुक्रेन्द्वोः पितृलोकात्तु मर्त्याच्च रविभौमयोः ।
बुधाऽऽक्ययर्योर्नकादेवं जन्मकालाद् वदेत् सुधीः ॥४२ ॥

41-42.*PRENATAL ABODE:-* O excellent of the Brahmins, if the Sun and the Moon are strong and they are in the decanate of Jupiter, then the native has come upon this earth from the abode of gods and his descent in this world should be known respectively from the world of the Manes, of the dead (of Yama) and from the hell if they (the luminaries) are in the decanates of Venus and the Moon , in those of the Sun or Mars and in those of Mercury or Saturn.

गुरुश्चन्द्रसितौ सूर्यभौमौ ज्ञार्कौ यथाक्रम् ।
देवेन्दुभूम्यधोलोकान् नयन्तत्यस्तारिरन्ध्रगाः ॥४३ ॥
अथ तत्र ग्रहाभावे रन्ध्रारित्र्यंशनाथयोः ।
यो बली स निजं लोकं नयत्यन्ते द्विजोत्तम ! ॥४४ ॥
तस्य स्वोच्चादि-संस्थित्या वरमध्याऽधमाः क्रमात् ।
तत्तल्लोकेऽपि सञ्जाता विज्ञेया द्विजसत्तम ! ॥४५ ॥

43-45. *ASCENT AFTER DEATH* :If Jupiter, the Moon and Venus the Sun and Mars, Mercury and Saturn are there in the 12,6,7,8 Houses respectively the native will respectively be taken after death into the Devaloka, Chandraloka, Mritayu loka and

Adholoka (World of the gods, World of the Moon, World of yama and the world of Satan). If there is no planet in the said 4 Houses the native will go after death in the world of the stronger Lord of decanates of the 6th and the 8th House. In that loka or world also the native after death will get high, medium and low status relative to the planets' exaltation etc.

अन्यान् मारकभेदांश्च राशिग्रहकृतान् द्विज ! ।
दशाध्यायप्रसंगेषु कथयिष्यामि सुव्रत ! ।।४६ ।।

46. O Suvrati ! the other kinds of Marakas that are Marakas according to planets and signs will be discussed in the Dashavastha Adhyaya (the chapter dealing with the major and sub periods of the planets) when such contexts will be there.

अथ ग्रहावस्थाध्यायः ॥४७ ॥

Chapter 47

Avasthas Of Planets:

अवस्थावशतः प्रोक्तं ग्रहाणां यत् फलं मुने! ।
का साऽवस्था मुनिश्रेष्ठ! कतिधा चेति कथ्यताम्! ॥१ ॥

1. O Muni, (Muni, a deep thinker) you have spoken of the planetary effects as depending upon the avasthas. O Muni Shrestha (excellent of the Munis) now kindly tell me what those avasthas are and of how many kinds they are.

अवस्था विविधाः सन्ति ग्रहाणां द्विजसत्तम! ।
सारभूताश्च यास्तासु बालाद्यास्ता वदाम्यहम् ॥२ ॥

2. O excellent of the Brahmins, there are many kinds of avasthas of the planets. I tell you of those out of them that are merely the summary and whose names are Baalavastha etc.

क्रमाद् बालः कुमारोऽथ युवा वृद्धास्तथा मृतः ।
षडंशैरसमे खेटः समे- ज्ञेयो विपर्ययात् ॥३ ॥

3.. Baala, Kumara, Yuva, Vridha and Mrita (infant, youthful, adolescent, advanced and deceased) are the states of planets in Ascending order in odd signs. Each of them is of 6 degrees. This placement should be known in reverse order in the case of even signs.

Notes: Baala etc avastha are of 5 kinds.. The covered degrees in the odd and even signs determine these avasthas. Each Avastha is of 6 degrees. The names of these Avasthas are reversed in the placement of even signs. This may be shown in tabular form in the following way :

Degrees	Avasthas (States) in odd sign	Avasthas in Even Sign.
0° to 6°	Baalavastha (Infant State)	Mritavastha (In extermis)
6° to 12°	Kumaravastha (Youthful State)	Vridhavastha (Advanced State)
12° to 18°	Yuvavastha (Adolescent State)	Yuvavastha
18° to 24°	Vridhdhavastha (Advanced State)	Kumaravastha
24° to 30°	Mritavastha (Deceased State)	Baalavastha

फलं पादमितं बाले, फलार्धं च कुमारके।
यूनि पूर्णं फलं ज्ञेयं वृद्धे किञ्चित् मृते च खम् ॥४॥

4.*RESULTS:* The results of these should be known in this way: one fourth in Baalavastha, half in Kumaravastha, full in Yuvavastha, very little in Vridhavastha and nil in Mritavastha.

स्वभोच्चयोः समसुहृद्भयोः शत्रुभनीचयोः।
जाग्रत्स्वप्नसुषुप्त्याख्या अवस्था नामदृक्फलाः ॥५॥

5.*AWAKENING, DREAMING AND SLEEPING STATES:* When a planet is in his own or exaltation sign, he is said to be in awakening state; in the friend's or neutral's sign, in dreaming state and, in the enemy's or debilitation sign, in sleeping state. The results of these are according to their names.

जागरे च फलं पूर्णं स्वप्ने मध्यफलं तथा।
सुषुप्तौ तु फलं शून्यं विज्ञेयं द्विजसत्तम! ॥६॥

6. O excellent of the Brahmins, the results of these states are to be known as full, medium and nil respectively in the awakening, dreaming and sleeping states.

दीप्तः स्वस्थः प्रमुदितः शान्तो दीनोऽथ दुःखितः।
विकलश्च खलः कोऽपीत्यवस्था नवधाऽपराः ॥७॥

7.*OTHER KINDS OF STATES:* Deepta, swastha, pramudita, shanta, Deena, Dukhita, Vikala, Khala and Kopa, these are other nine kinds of states of the planets.

स्वोच्चस्थः खेचरो दीप्तः स्वर्क्षे स्वस्थोऽधिमित्रभे।
मुदितो मित्रभे शान्तः समभे दीन उच्यते ॥८॥
शुत्रभे दुःखितः प्रोक्तो विकलः पापसंयुतः।

खलः खलगृहे ज्ञेयः कोपी स्यादर्कसंयुतः ॥९ ॥
यादृशो जन्मकाले यः खेटो यद्भावगो भवेत्।
तादृशं तस्य भावस्य फलमुह्यं द्विजोत्तम! ॥१० ॥

8-10. When a planet is in his exaltation sign he is in the Deeptavastha, in his own sign swasthavastha, in extreme friend's sign Pramuditavastha, in friend's sign shantavastha, in neutral's sign Deenavastha, in enemy's sign Dukhitavastha; in conjunction with a malefic planet vikalavastha; in inauspicious sign khalavastha and; in conjunction with the Sun kopavastha. O excellent of the Brahmins, the results of the planet should be known according to -in what state he is at the time of birth and in which sign he is placed.

Notes: The results may be described as follows: it is auspicious and uttama (excellent) and full in the first three states; medium in the shanta and Deenavasthas; and in the remaining avasthas it is very little, negligible.

लज्जितो गर्वितश्चैव क्षुधितस्तृषितस्तथा।
मुदितः क्षोभितश्चैव ग्रहभावाः प्रकीर्तिताः ॥११ ॥
पुत्रगेहगतः खेटो राहुकेतुयुतोऽथवा।
रविमन्दकुजैर्युक्तो लज्जितो ग्रह उच्यते ॥१२ ॥
तुङ्गस्थानगतो वाऽपि त्रिकोणेऽपि भवेत्पुनः।
गर्वितः सोऽपि गदितो निर्विशंकं द्विजोत्तम! ॥१३ ॥
शत्रुगेही शत्रुयुक्तो रिपुदृष्टो भवेद्यदि।
क्षुधितः स च विज्ञेयः शनियुक्तो यथा तथा ॥१४ ॥
जलराशौ स्थितः खेटः शत्रुणा चाऽवलोकितः।
शुभग्रहा न पश्यन्ति तृषितः स उदाहृतः ॥१५ ॥
मित्रगेही मित्रयुक्तो मित्रेण च विलोकितः।
गुरुणा सहितो यश्च मुदितः स प्रकीर्तितः ॥१६ ॥
रविणा सहितो यश्च पापा पश्यन्ति सर्वथा।
क्षोभितं तं विजानीयाच्छत्रुणा यदि वीक्षितः ॥१७ ॥
येषु येषु च भावेषु ग्रहास्तिष्ठन्ति सर्वथा।
क्षुधितः क्षोभितो वापि तद्भावफलनाशनः ॥१८ ॥

11-18. *YET OTHER AVASTHAS:* Lajjita, Garvita, Kshudhita, Trashita, Mudita and Kshobhita, these 6 are said to be the other states of the planets. If the planet is situated in the 5th House and

in conjunction with Rahu and Ketu or he is in conjunction with either Saturn or Mars it is called his Lajjitavastha.

O excellent of the Brahmins, if a planet is in his exaltation sign or MooltriKona Sign then his state should be understood without any doubt to be the Garvitastha. If he is in an enemy's sign,is in conjunction with an enemy has the aspect of an enemy then he is in the Kshudhitavastha. This state also exists when he is in conjunction with Saturn. The planet in a watery sign, aspected by an enemy planet and devoid of the aspect of a benefic, he is said to be trashita or in Trashitavastha. If he is in his friend's sign or in conjunction with or aspected by a friendly planet and also in conjunction with Jupiter he is said to be in Muditavastha. The planet who is in conjunction with the Sun and is aspected by malefics and also by his enemy is called in his Kshobhitavastha. The effects of those houses in which the Kshudhita and Kshobhita planets are gone are destroyed.

एवं क्रमेण बोद्धव्यं सर्वभावेषु पण्डितैः ।
बालऽबलविचारेण वक्तव्यः फलनिर्णयः ॥१९ ॥
अन्योन्यं च मुदा युक्तं फलं मिश्रं वदेत्पुनः ।
बलहीने तदा हानिः सबले महाफलम् ॥२० ॥
कर्मस्थाने स्थितो यस्य लज्जितस्तृषितस्तथा ।
क्षुधितः क्षोभितो वापि स नरो दुःखभाजनम् ॥२१ ॥
सुतस्थाने भवेद्यस्य लज्जितो ग्रह एव च ।
सुतनाशो भवेत्तस्य एकस्तिष्ठति सर्वदा ॥२२ ॥
क्षोभितस्तृषितश्चैव सप्तमे यस्य वा भवेत् ।
म्रियते तस्य नारी च सत्यमाहुर्द्विजोत्तम ! ॥२३ ॥

19-23. In this way the learned should know the avasthas of the planets in all the Houses. It is then that, after considering the strength and weakness of the planets, they should estimate and state the effects. Then they should tell mixed results of the House in which there are planets that are in mutually Muditavastha. The planets being bereft of strength there will be reduction of effects, they being strong there will be greater effects. The native in the 10th House of whose horoscope are situated planets that are Lajjita and Trashita or that are Kshudhita or Kshobhita, will be subjected to much misery. The native in the 5th House of whose horoscope there

is only a Lajjita planet will lose his son but he always has one son. And the native the 7th House of whose horoscope is occupied by Kshobhita and Trashita planets, O excellent of the Brahmins, I tell you truly, will lose his wife (at an early age).

नवालयारामसुखं नृपत्वं कलापटुत्वं विदधाति पुंसाम्।
सदार्थलाभं व्यवहारवृद्धिं फलं विशेषादिह गर्वितस्य ॥२४॥
भवति मुदितयोगे वासशालाविशाला
विमलवसनभूषाभूमियोषासु सौख्यम्।
स्वजनजनविलासो भूमिपागारवासो
रिपुनिवहविनाशो बुद्धिविद्याविकाशः ॥२५॥
दिशाति लज्जितभाववशाद्रतिं विगतराममतिं विमतिक्षयम्।
सतुगदागमनं गमनं वृथा कलिकथाभिरुचिं च रुचिं शुभे ॥२६॥
संक्षोभितस्यापि फलं विशेषाद्दरिद्रजातं कुमतिं च कष्टम।
करोति वित्तक्षयमंघ्रिबाधां धनाप्तिबाधामवनीशकोपात् ॥२७॥
क्षुधितखगवशाद्वै शोकमोहादिपातः
परिजनपरिता पादाधिभीत्या कृशत्वम्।
कलिरपि रिपुलोकैरर्थबाधा नराणा-
मखिलबलनिरोधो बुद्धिरोधो विषादात् ॥२८॥
तृषितखगभवे स्वादंगनासंगमध्ये
भवति गदविकारो दुष्टकार्याधिकारः।
निजजनपरिवादादर्थहानिः कृशत्वं
खलकृतपरितापो मानहानिः सदैव ॥२९॥

24-29. This is the special effect of the planet in the Garvitavstha that the native will have happiness through new houses and gardens, regalhood, skill in arts, financial gains at all times and improvement in business. A planet being in the Mudiavastha the native will get residences, clothes, ornaments, happiness from land and wife, from relatives, living in royal palaces, destruction of enemies and acquisition of wisdom and learning. A planet in Lajjitavastha will give the native aversion to God, loss of intelligence, disease to his son, loitering, interest in evil speeches and listlessness in good things. Due to a planet who is in Kshobhitavastha the native will get acute penury, evil disposition, miseries, financial debacles, distress to feet and obstruction in income due to royal wrath. Due to the planet who is Kshudhita the

native will have down fall due to grief and passion, grief on account of relatives, physical decline, troubles from enemies, financial distress, loss of physical strength and an eclipsed mind due to distress. The planet being Trashita, it will cause the native diseases through association with females, leaning over wicked deeds, loss of wealth due to disputes with his own men, physical weakness, miseries caused by the wicked and decline of honour.

शयनं चोपवेशं च नेत्रपाणिप्रकाशनम्।
गमनागमनं चाऽथ सभायां वसतिं तथा ॥३० ॥
आगमं भोजनं चैव नृत्यं लिप्सां च कौतुकम्।
निद्रां ग्रहाणां चेष्टां च कथयामि तवाग्रतः ॥३१ ॥
यस्मिन्नृक्षे भवेत्खेटस्तेन तं परिपूरयेत्।
पुनरंशेन सम्पूर्य स्वनक्षत्रं नियोजयेत् ॥३२ ॥
यातदण्डं तथा लग्नमेकीकृत्य सदा बुधः।
रविभिस्तु हरेद् भागं शेषं कार्ये नियोजयेत् ॥३३ ॥
नाक्षत्रिकदशारीत्या पुनः पूरणमाचरेत्।
नामाद्यस्वरसंख्याद्ध्यं हर्तव्यं रविभिस्ततः ॥३४ ॥
रवौ पञ्च तथा देयाश्चन्द्रे दद्याद्द्वयं तथा।
कुजे द्वयं च संयुक्तं बुधे त्रीत्रि नियोजयेत् ॥३५ ॥
गुरौ बाणाः प्रदेयाश्च त्रयं दद्याच्च भार्गवे।
शनौ त्रयमथो देयं राहौ दद्याच्चतुष्टयम् ॥३६ ॥
त्रिभिर्भक्तं च शेषांकैः सा पुनस्त्रिविधा स्मृता।
दृष्टिश्चेष्टा विचेष्टा च तत्फलं कथयाम्यहम् ॥३७ ॥

30-37. Now I tell before you the planets' Nidra and Cheshta avasthas (sleeping and waking states) which are: Shayana, Upaveshana, Netrapani, Prakashana, Gamana, Agamana, Sabhavastha Agama, Bhojana, Nrityalipsa, Kautuka and Nidra. The serial number of the Nakshtra (star) in which the planet is situated is to be muliplied by the serial number of the planet; the product is to be multiplied by the number of the Navamsha and in the product are to be added the number of the Nakshtra(star) at the time of birth, of the Ishtaghati, and of the sign in the Ascendant. The resultant so arrived at is to be divided by 12 and the remainder should be understood as the number of the avastha of the planet in order. In order to know the cheshta in that avastha, the above remainder (or

the serial number of the Avastha) is to be multiplied by the remainder itself. In the product is to be added the number of the first letter of the name and then it is to be divided by 12. The remainder thereof is to be added with the constant planetary additaments such as 5 of the Sun,2,2,3,5,3,3,4,4 of the Moon, Mars,Mercury, Jupiter, Venus, Saturn, Rahu and Ketu respectively and then the figure so arrived at is to be divided by 3. If the remainder is 1,2 and 0 it is Drishti, cheshta and vicheshta respectively.

Notes: According to Maharisi Parasara in order to know the planets Avasthas and the Cheshtas of those avasthas, the following things will be required.

1. The number of the Nakstra (star) in which the planet is situated at the time of birth. This number is to be known by beginning from Ashwini Nakshtra and the Nakshtra will be taken of that planet whose Avastha is to be found out.

2. The number of the planet. It will begin from the Sun. Thus, it will be 1,2,3,4,5,6,7,8 and 9 of the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu respectively.

3. The Navamsha number of the planet. The Navamshas are 9 in number. If the planet is in a sign upto 3^{o}-20' he will be in the first Navamsha and it will be the first number Navamsha. The number of the other 8 Navamshas wil be found out by adding 3^{o}-20', in the degrees etc. of the Ist Navamsha each time such as 3^{o}.20' $+3^{o}$.20' = 6^{o}.40', 6^{o}40' + 3^{o}.20' = 10 and so on.

4. The number of the Nakshtra at the time of birth. The Nakshtra in which the Moon is situated at the time of birth is called the Janama Nakshtra (birth Star). The number of the Nakshta beginning from the Ashwini Nakshtra will be the number of the Janama Nakshtra at the time of birth.

5. The Ishta ghati of the time of birth. The difference between the sunrise and the time of birth is to be multiplied by 2 1/2 will give the Ishta ghati. If there is vighati also in the figure arrived at the number of the ghati should be increased by one.

6. The number of the Ascendant. It is known by seeing the number of signs beginning from Aries.

The figures arrived at by 1,2 and 3 are to be multiplied by

each other and the figures arrived at by 4,5 and 6 are to be added together. The two figures (the product of 1, 2 and 3 and summation of 4; 5 and 6) are further added and divided by 12. The remainder will be the number of the Avasthas beginning with shayana etc of the planets, that is, it will be the Avastha of the planet.

The formula will be as follows:

The number of Nakshtra of the planet X the serial number of planet X the number of planet Navamsha = Product of the 3 Janama Nakshtra number + Ishta ghati + the number of the Ascendant sign = Summation of the 3

$$\frac{\text{Then the Product + the Summation}}{12}$$

The remainder will be the Avastha of the planet.

Suppose the remainder is 1, then it will be the shayanavastha, if it is 2 it will be upaveshana and so on. If the remainder is zero, it will be Nidravastha.

In order to find out the cheshta of the Avastha the following things will be required.

1. The remainder, that is, the serial no. of Avasthas arrived at in the above way.

2. The figure which has been determined as the first letter of the native's name, the number of the letter.

The value of these figure is as follows:-

Value for Letter	1	2	3	4	5
First letter of the name	अ	इ	उ	ए	ओ
	क	ख	ग	घ	च
	छ	ज	झ	ट	ठ
	ड	ढ	त	घ	द
	ध	न	प	फ	ब
	भ	म	य	र	ल
	व	श	ष	स	ह

3. Planetary additaments of the planets. These have been described in the above slokas and are given in the following table.

Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	Ketu
5	2	2	3	5	3	3	4	4

In order to know the cheshta of the Avastha, the above three things are used in the following way

The letter of name (its no.) + (The numberof Avastha i.e. the remainder × Again the number of the avastha or the same remainder)
――――――――――――――――
12
= The remainder

Then The arrived at remainder + the additament of the planet
――――――――――――――――
3
= The remainder is cheshta

that is , the number of the planet's Avastha is multiplied by the same number and to the product is added the number of the first letter of the native's name and the figure so arrived at is divided by 12 and the remainder is found. To this remainder is added the planetary additament and the summation is divided by 3. The remainder will be the serial number of the cheshta.

दृष्टौ मध्यफलं ज्ञेयं चेष्टायां विपुल फलम् ।
विचेष्टायां फलं स्वल्पमेवं दृष्टिफलं बिदुः ॥३८ ॥
शुभाऽशुभं ग्रहाणां च समीक्ष्याऽथ बलाऽबलम् ।
तुङ्गस्थाने विशेषेण बलं ज्ञेयं तथा बुधैः ॥३९ ॥

38-39.*EFFECTS OF THE CHESHTA ETC.* The results of the Drishti cheshta will be medium, of cheshta full and of vicheshta negligible. The learned, having known the auspiciousness or inauspiciousness and the strength and weakness of the planets, should predict about the effect of the planet and the effect of the planet in his sign of exaltation should be told as pronounced.

Notes: The native gets the effects due to the cheshtas of the planets. No difference is made in the effects of Rahu and Ketu. If the

planet is in an auspicious Avastha he gives excellent effects but there is the influence of cheshtas of the Avasthas. Thus the cheshta named as Drishti reduces the effects to medium. According to the **Chaukhamba** edition its effect is ordinary. The effects of "cheshta' (the 2nd cheshta) is full and these of vicheshta bring deterioration in the given strength or power. On the contrary, if the planet is in inauspicious avastha the evil effects of the planet are respectively reduced to medium, or are fully reduced, or negligibly reduced.

मन्दाग्निरोगो बहुधा नराणां स्थूलत्वमङ्घ्रेरपि पित्तकोपः।
व्रणं गुदे शूलमुरःप्रदेशे यदोष्णभानुः शयनं प्रयातः॥४०॥
दरिद्रताभारविहारशाली विवादविद्याभिरतो नरः स्यात्।
कठोरचित्तः खलु नष्टवित्तः सूर्यो यदा चेदुपवेशनस्थः॥४१॥
नरः सदानन्दधरो विवेकी परोपकारी बलवित्तयुक्तः।
महासुखी राजकृपाभिमानी दिवाधिनाथो यदि नेत्रपाणौ॥४२॥
उदारचित्तः परिपूर्णवित्तः सभासु वक्ता बहुपुण्यकर्त्ता।
महाबली सुन्दररूपशाली प्रकाशने जन्मनि पद्मिनीशे॥४३॥
प्रवासशाली किल दुःखमाली सदालसी धीधनवर्जितश्च।
भयातुरः कोपपरो विशेषाद्दिवाधिनाथे गमने मनुष्यः॥४४॥
परादाररतो जनतारहितो बहुधागमने गमनाभिरुचिः।
खलताकुशलोमलिनो दिवसाधिपतौ मनुजः कुमतिः कृपणः॥४५॥
सभागते हिते नरः परोपकारतत्परः
सदार्थरत्नपूरितो दिवाकरे गुणाकरः।
वसुन्धरानवांबरालयान्वितो महाबली
विचित्रमित्रवत्सलः कृपाकलाधरः परः॥४६॥
क्षोभितो रिपुगणैः सदा नरश्चञ्चलः खलमतिः कृशस्तथा।
धर्मकर्मरहितो मदोद्धतश्चागमे दिनपतौ तदा तदा॥४७॥
सदाङ्गसन्धिवेदनापराङ्गना–धनक्षयो।
बलक्षयः पदे पदे यदा यदा हि भोजने।
असत्यता शिरोव्यथा तथा वृथान्नभोजनं
रवावसत्कथारितः कुमार्गगामिनि मति॥४८॥
विज्ञलोकैः सदा मण्डितः पण्डितः काव्यविद्यानवद्यप्रलापान्वितः
राजपूज्यो धरामण्डले सर्वदा नृत्यलिप्सागते पद्मिनीनायके॥४९॥
सर्वदानन्दधर्ता जनो ज्ञानवान् यज्ञकर्ता धराधीशसद्मस्थितः।
पद्मबन्धावरातेर्भयं स्वाननः काव्यविद्याप्रलापी मुदा कौतुके॥५०॥

निद्राभरारक्तनिभे भवेतां निद्रागते लोचनपद्मयुग्मे।
रवौ विदेशे वसतिर्जनस्य कलत्रहानिः कातिधार्थनाशः ॥५१॥

40-51. *EFFECTS OF THE SUN'S AVASTHAS AT BIRTH:* If the Sun is in Shayanavastha, the native will contract digestive deficiency, many diseases, stoutness of legs, bilious disorders, ulcer in the anus, and, heart strokes etc.

If he is in Upaveshanavastha, the native will suffer from poverty, be carrier of loads, be engaged in disputes and litigations, be hard hearted and will waste away his money.

In the Netrapani Avastha of the Sun, the native will always be happy, wise, helpful to others, be endowed with powers and wealth, be extremely happy and will gain royal favours.

If the Sun is in his Prakashavastha, the native will be liberal in disposition, will have abundance of wealth, be a significant speaker in the assembly, will perform many meritorious acts, be very strong and be endowed with charming personality.

The Sun being in the Gamanavastha, the native will be disposed to live in foreign lands, be unhappy, be always indolent, bereft of intelligence and wealth, be distressed due to fear and be short tempered.

In the Agamanavastha of the Sun, the native will be interested in other people's wives, be devoid of his own men, be interested in journeys, skilful in doing wicked deeds, be dirty, ill disposed and be a talebearer.

In the Sabhavastha of the Sun, the native will be disposed to help others, be always endowed with wealth and gems, be virtuous, be endowed with lands, new house and robes, be very strong, very affectionate to his friends and will have kind disposition.

The Sun being in Agamavastha, the native will be distressed due to enemies, be fickleminded, evilminded, emaciated, devoid of virtuous acts and intoxicated with pride.

If the Sun is in Bhojanavastha, the native experiences pain in joints, will destroy his wealth and money due to other's wife, will have gradual decline of strength at every step, will be untruthful, will incur headaches, will eat remnant, will tend to tell false stories and will take to bad ways.

The Padamininayaka (the Sun) being in the

Nrityalipsavastha, the native will be honoured by the learned, be himself learned, will be well versed in talking about poetry and will be adored by the Kings on the earth.

The Sun being in the Kautakavastha, the native, will always be happy, be endowed with spiritual knowledge, will be performer of sacrificial rites, will move among kings, will remain fearful of enemies, be charming-faced and be endowed with knowledge of poetry.

The Sun having fallen in the Nidravastha, the native will always have eyes red due to sleepiness, will live mostly in foreign lands will lose his wife and will have loss of wealth in many ways.

जनुःकाले क्षपानाथे शयनं चेदुपागते ।
मानी शीतप्रधानश्च कामी वित्तविनाशकः ॥५२ ॥
रोगार्दितो मन्दमतिर्विशेषाद्वित्तेन हीनो मनुजः कठोरः ।
अकार्यकारी परवित्तहारी क्षपाकरे चेदुपवेशनस्थे ॥५३ ॥
नेत्रपाणौ क्षपानाथे महारोगी नरो भवेत् ।
अनल्पजल्पको धूर्तः कुकर्मनिरतः सदा ॥५४ ॥
यदा राकानाथे गतवति विकाशं च जनने
विकाशः संसारे विमलगुणराशेरवनिपात् ।
नवाशामाला स्यात्करितुरगलक्ष्म्या परिवृता
विभूषा योषाभिः सुखमनुदिनं तीर्थगमनम् ॥५५ ॥
सितेतरे पापरतो निशाकरे विशेषतः क्रूरतरो नरो भवेत् ।
सदाक्षिरोगैः परिपीड्यमानो बलक्षपक्षे गमने भयातुरः ॥५६ ॥
विधावागमने मानी पादरोगी नरो भवेत् ।
गुप्तपापरतो दीनो मतितोषविवर्जितः ॥५७ ॥
सकलजनवदान्यो राजराजेन्द्रमान्यो
रतिपतिसमकान्तिः शान्तिकृत्कामिनीनाम् ।
सपदि सदसि याते चारुबिम्बे शशांके
भवति परमरीतिप्रीतिविज्ञो गुणज्ञः ॥५८ ॥
विधावागमके मर्त्यो वाचलो धर्मपूरितः ।
कृष्णपक्षे द्विभार्यः स्याद्रोगी दुष्टतरो हठी ॥५९ ॥
भोजने जनुषि पूर्णचन्द्रमा मानयानजनतासुखं नृणाम् ।
आतनोति वनितासुतासुखं सर्वमेव न सितेतरे शुभम् ॥६० ॥
नृत्यलिप्सागते चन्द्रे सबले बलवान्नरः ।
गीतज्ञो हि रसज्ञश्च कृष्णे पापकरो भवेत् ॥६१ ॥

कौतुकभवनं गतवति चन्द्रे भवति नृपत्वं वा धनपत्वम्।
कामकलासु सदा कुशलत्वं वारवधूरतिरमणपटुत्वम्॥६२॥
निद्रागते जन्मनि मानवानां कलाधरे जीवयुते महत्त्वम्।
हीनेऽङ्गनासञ्चितवित्तनाशः शिवालये रौति विचित्रमुच्चैः॥६३॥

52-63. *EFFECTS OF THE MOON'S AVASTHAS AT BIRTH.* If at the time of birth the Moon has gone in the Shayanavastha, the native will be honourable, sluggish, given to sexual lust and will face financial destruction.

If she is in the Upaveshnavastha, the native will be troubled by diseases, be dull witted, bereft of wealth, hard hearted, will do undesireable acts and will be a stealer of other's wealth.

If she be in the Netrapaniavastha, the native will be troubled by great or chronic diseases, be very garrulous, wicked and will indulge in bad deeds.

If she be in Prakashavastha, the native will have the development of his virtues due to royal patronage, will be illustrious in the world due to his excellent pure virtues, will be surrounded with horses, elephants, females and ornaments, will be always happy and will visit places of pilgrimage.

If the Moon is in the Gamanavastha and if it is the dark half of the month, the native will be sinful, cruel and always troubled by afflictions of sight, and if it is the bright half of the month, he will be distressed due to fear.

If the Moon be in Agamanavastha, the native will be honourable, will suffer from diseases of feet, will secretly indulge in sinful acts, be poor and devoid of intelligence and happiness.

The quick moving beautiful image of the Moon having gone in the Sabhavastha, the native will be adorable among men, will be recognised and honoured by the emperor or King of Kings, be beautiful like cupid, Rati's husband, will have the ability to subdue the passion of women, will be skilful in sexual acts or lovemaking and will recognise virtues in others.

If the Moon be in the Agamavastha, the native will be garrulous and virtuous: and if it is dark half of the month, he will have two wives, be sick, highly wicked and stubborn.

The Moon having gone in the Bhojanavastha and if it is the bright half of the month the native will be endowed with honour in

the world, conveyances, attendants, wife and daughters, but if it is the dark half of the month, he will not get these pleasures.

The Moon having fallen in the Nrityalipsavastha and being endowed with strength, the native will be strong, will have knowledge of songs and will have knowledge of the beauty of things (will have aesthetic sense).

When the Moon has gone in the Kautukavastha, the native will attain Kingship, lordship over wealth and skill in sexual acts and in playing with prostitutes.

If the Moon has fallen in the Nidravastha and is in conjunction with Jupiter, the native will be quite eminent in the world but if she is devoid of the conjunction of Jupiter and if she is emaciated he will lose his accumulated wealth and female jackals will be crying loudly around his abode.

शयने वसुधापुत्रे व्रणयुक्तो जनो भवेत्।
बहुना कण्डुना युक्तो दद्रुणा च विशेषतः ॥६४॥
बली सदा पापरतो नरः स्यादसत्यवादी नितरां प्रगल्भः।
धनेन पूर्णो निजधर्महीनो धरासुतश्चेदुपवेशनस्थः ॥६५॥
यदा भूमिसुतो लग्ने नेत्रपाणिमुपागतः।
दरिद्रता तदा पुंसामन्यभे नगरेशता ॥६६॥
प्रकाशो गुणस्यापि वासः प्रकाशे धराधीशभर्तु सदा मानवृद्धिः।
सुते भूसुते पुत्रकान्तावियोगो भवेद्राहुणा दारुणो वा निपातः ॥६७॥
गमने गमनं कुरुतेऽनुदिनं व्रणजालभयं वनिताकलहः।
बहुदद्रुककण्डुभयं बहुधा वसुधातनयो वसुहानिकरः ॥६८॥
आगमने गुणशाली मणिमालीवा करालकरवाली।
गजहन्ता रिपुहन्ता परिजनसन्तापहारको भौमे ॥६९॥
तुङ्गे युद्धकलाकलापकुशलो धर्मध्वजो वित्तपः
कोणे भूमिसुते सभामुपगते विद्याविहीनः पुमान्।
अन्तेऽपत्यकलत्रमित्ररहितः प्रोक्तेतरस्थानगे-
ऽवश्यं राजसभाबुधो बहुधनी मानी च दानी जनः ॥७०॥
आगमे भवति भूमिजे जनो धर्मकर्मरहितो गदातुरः।
कर्णमूलगुरुशूलरोगवानेव कातरमतिः कुसङ्गमी ॥७१॥
भोजने मिष्टभोजी च जनने सबले कुजे।
नीचकर्मकरो नित्यं मनुजो मानवर्जितः ॥७२॥
नृत्यलिप्सागते भूसुते जन्मिनामिन्दिराराशिरायाति भूमीपतेः।

स्वर्णरत्नप्रवालैः सद्दामण्डिता वासशाला नराणां भवेत्सर्वदा ॥७३ ॥
कौतुकी भवति कौतुके कुजे मित्रपुत्रपरिपूरितो जनः ।
उच्चगे नृपतिगेहमण्डितः पूजितो गुणवरैर्गुणाकरैः ॥७४ ॥
निद्रावस्थां गते भौमे क्रोधी धीधनवर्जितः ।
धूर्तो धर्मपरिभ्रष्टो मनुष्यो गदपीडितः ॥७५ ॥

64-75. *EFFECTS OF AVASTHAS OF MARS AT BIRTH:* If the Bhoomiputra (Mars) is in the Shayanavastha, the native will be troubled with wounds, itch and ulcer.

If Mars be in Upaveshanavastha, the native will be strong, will always indulge in sinful acts, will be untruthful, be quite witty, affluent and devoid of virtues.

When the Bhoomiputra Mars be in the Ascendant and has gone in the Netrapaani avastha, the native will be penurious and his having been placed in any other Houses than the Ascendant, he will be conferred on him the rulership of a city.

If Mars is in his Prakashavastha, the native will have his virtues developed and will always be honoured by the King. If in the said state or avastha Mars is in the 5th House, the native will have loss of children and of wife. If Mars is in conjunction with Rahu, in the above said state the native will have a great fall in his position.

If Mars is in the Gamanavastha, the native will always be wandering, will have fear of multiple ulcers, quarrel with his wife, will generally suffer from the affliction of boils, itches etc and there will be loss of wealth.

If Mars is in Agamanavastha, the native will be virtuous, endowed with a rosary of precious gems, will be a bearer of sharp edged sword, be a killer of elephants and enemies and a remover of the troubles and miseries of his people.

If Mars be in Sabhavastha and in his exaltation sign, the native will be skilful in conducting wars, be hypocritical in religion and wealthy. If Mars is in a trine (5 or 9), the native will be devoid of learning, if he be in the 12th House, the native will have no child, wife and friends and, if Mars be in the said state be in other houses than the above ones, the native will be a scholar in the King's court, very wealthy, honourable and charitable.

If Mars be in Agamavastha, the native will be devoid of virtues and good deeds, will be distressed by diseases, will aquire diseases

of the interior parts of the ears or of the roof of the ears, will be afflicted by severe pains of gout, be fearful and will live in the society of the wicked.

Mars being strong and having been placed in the Bhojanavastha, the native will eat sweet food and if he be devoid of strength in the said state, the native will always be engaged in doing base deeds and be dishonourable.

Mars having gone in the Nrityalipsavastha, the native will get wealth from an owner of lands and will be endowed with fullness of gold, diamonds and corals in his house.

If Mars is in Kautukaavastha, the native will be a doer of surprising deeds, will be endowed with friends and sons: if in the said state Mars is exalted also, the native will be honoured by the King and the learned.

Mars having fallen in the Nidravastha, the native will be short tempered, devoid of intelligence and wealth, be mischievous, be fallen from the path of virtue and be troubled by diseases.

क्षुधातुरो भवेदंगे खञ्जो गुञ्जानिभेक्षणः ।
अन्यथे लम्पटो धूर्तो मनुजः शयने बुधे ।७६ ॥
शशांकपुत्रे जनुरङ्गगेहे यदोपवेशे गुणराशिपूर्णः ।
पापेक्षिते पापयुते दरिद्रो हिते शुभे वित्तसुखी मनुष्यः ।।७७ ॥
विद्याविवेकरहितो हिततोषहीनोमानी जनोभवतिचन्द्रसुतेऽक्षि पाणौ
पुत्रालेय सुतकलत्रसुखेन हीनः कन्या-
प्रजा नृपतिगेहबुधो वरार्थः ।।७८ ॥
दाता दयालुः खलु पुण्यकर्ता विकाशने चन्द्रसुते मनुष्यः ।
अनेकविद्यार्णवपारङ्गता विवेकपूर्णः खलवर्गहन्ता ।।७९ ।.
गमनागमने भवतो गमने बहुधा वसुधाधिपतेर्भवने ।
भवनं च विचित्रमलं रमया विदि नुश्च जनुःसमये नितराम् ।।८० ॥
सपदि विदि जनानामुच्चगे जन्मकाले
सदसि धनसमृद्धिः सर्वदा पुण्यवृद्धिः ।
धनपतिसमता वा भूपता मंत्रिता वा
हरिहरपदभवितः सात्त्विकी मुक्तिलब्धिः ।।८१ ॥
आगमे जनुषि जन्मिनां यदा चन्द्रजे भवति हीनसेवया ।
अर्थसिद्धिरपि पुत्रयुग्मता बालिका भवति मान्दायिका ।।८२ ॥
भोजने चन्द्रजे जन्मकाले यदा जन्मिनामर्थहानिः यदा वादतः ।

राजभीत्या कृशत्वं चलत्वं मतेरङ्गसङ्गो न जाया न माया
सुखम् ॥८३॥
नृत्यलिप्सागते चन्द्रजे मानवो मानयानप्रवालव्रजैः संयुतः।
मित्रपुत्रप्रतापैः सभापण्डितः पापभे वारवामारतो लम्पटः ॥८४॥
कौतुके चन्द्रजे जन्मकाले नृणामंगभे गीतविद्याऽनवद्या भवेत्।
सप्तमे नैधने वारवध्वा रतिः पुण्यभे पुण्ययुक्ता मतिः सद्गतिः ॥८५॥
निद्राश्रिते चन्द्रसुते न निद्रासुखं सदा व्याधिसमाधियोगः।
सहोत्थवैकल्यमनल्पतापो निजेन वादो धनमाननाशः ॥८६॥

76-86. *EFFECTS OF MERCURY'S AVASTHAS AT BIRTH :* If Mercury is in the Ascendant and in the Shayanavastha, the native will have reddish eyes like Gunja (perhaps black bee, it is red in colour and there is a black spot in its middle), but if Mars is in other houses than the Ascendant, the native will be addicted to licentious pleasures and be wicked.

If the Shashanka putra (the son of the Moon, Mercury) is in the Ascendant and in his Upaveshanavastha, the native will be endowed with virtues; if he is in conjunction with or aspected by malefics, the native will be very penurious; if he is in conjunction with or is aspected by benefics he will enjoy the happiness of having wealth.

If Mercury is in the Netrapaniavastha the native will be devoid of learning, wisdom, friends and contentment but be honoured. If in the said state Mercury be in the 5th House, the native will be devoid of happiness from wife and sons, will have female children only and will be supreme among the learned in the King's palace (will be Raj-Pandit or the main priest of the King) and very wealthy.

If Mercury is in Prakashavastha, the native will be charitable, merciful, meritorious, well versed in many branches of learning, be gifted with great faculty of discrimination and will be subdued by the wicked.

If Mercury is in the Gamanavastha, the native will be visitor of the King's court and his house will be very magnificent and the abode of the goddess Laksmi.

If Mercury is in the Agamanavastha the effects will be the

same as they will be in Mercury's being in the Gamanavastha.

If Mercury is in the Sabhavastha and is exalted, the native will be very affluent, be always meritorious, be equal to kuberas (the gods of wealth in Hindu mythology), be a king or a king's minister, be devoted to Lord Vishnu and Shiva, be sattwiki and will attain final emancipation.

If Mercury is in Agamavastha, the native will serve basemen and will gain wealth there by and will have two sons and one fame bringing daughter.

If Mercury is in the Bhojanavastha, the native will incur financial losses through disputes and litigation, will have decline in physical health due to the fear of the King, be fickleminded and be bereft of happiness from wife or from material things.

If Mercury be in Nritya lipsavastha, the native will be endowed with honour, conveyances, gems, sons, friends prowess and be a sabhapandit or the principal speaker and learned man in an assembly; but if in the said state, Mercury is in a malefic's sign, the native will be addicted to prostitutes and will have longing for prostitution and will be licentious.

If Mercury be in the Ascendant and is in Kautukavastha, the native will be skilful in music; if he is in 7th or 8th House in the said state, the native will be addicted to courtezans and if Mercury be in the 9th House, the native will be meritorious and will attain heaven after death.

If Mercury is in Nidravastha the native will be deprived of the comfort of sleep will always be afflicted by neck or neck joint disease, be devoid of coborn, will suffer from much misery, will have disputes and litigation with his own men and will lose wealth and honour.

वचसामधिपे तु जनुःसमये शयने बलवानपि हीनरवः ।
अतिगौरतनुः खलुदीर्घहनुः सुतरामरिभीतियुतो मनुजः ॥८७॥
उपवेशं गतवति यदि जीवे वाचालो बहुगर्वपरीतः
क्षोणीपतिरिपुजनपरितप्तः पदजंघास्यकरव्रणयुक्तः ॥८८॥
नेत्रपाणिं गते देवराजार्चिते रोगयुक्तो वियुक्तो वरार्थश्रिया ।
गीतनृत्यप्रियः कामुकः सर्वदा गौरवर्णो

विवर्णोद्भवप्रीतियुक् ॥८९ ॥
गुणानामानन्दं विमलसुखकन्दं वितनुते
सदा तेजः पुञ्जं व्रजपतिनिकुञ्जं प्रतिगमम् ।
प्रकाशं चेदुच्चे द्रुतमुपगतो वासवगुरु-
र्गुरुत्वं लोकानां धनपतिसमत्वं तनुभृताम् ॥९० ॥
साहसी भवति मानवः सदा मित्रवर्गसुखपूरितो मुदा ।
पण्डितो विविधवित्तमण्डितो वेदविद्यादि गुरौ गमं गते ॥९१ ॥
आगमने जनता वरजाया यस्य जनुःसमये हरिमाया ।
मुञ्चति नालमिहालयमद्धा देवगुरौ परितः परिबद्धा ॥९२ ॥
सुरगुरुसमवक्ता शुभ्रमुक्ताफलाढयः
सदसि सपदि पूर्णो वित्तमाणिक्यमानैः ।
गजतुरगरथाढ्यो देवताधीशपूज्यो
जनुषि विविधविधागर्वितो मानवः स्यात् ॥९३ ॥
नानावाहनमानयानपटलीसौख्यं गुरावागमे ।
भृत्यापत्यकलत्रमित्रजसुखं विद्याऽनवद्या भवेत् ।
क्षोणीपालसमानतानवरतं चाऽतीव हृद्या मतिः
काव्यानन्दरतिः सदा हितगतिः सर्वत्र मानोन्नतिः ॥९४ ॥
भोजने भवति देवतागुरौ यस्य तस्य सततं सुभोजनम् ।
नैव मुञ्चति रमालयं तदा वाजिवारणरथैश्च मण्डितम् ॥९५ ॥
नृत्यलिप्सागते राजमानी धनी देवताधीशवन्द्यः सदा धर्मवित् ।
तन्त्रविज्ञो बुधैर्मण्डितःपंडितःशब्दविद्यानवद्यो हि सद्यो
जनः ॥९६ ॥ कुतूहली सकौतुके महाधनी जनः सदा
निजान्वये च भास्करः कृपाकलाधरः सुखी ।
निलिम्पराजपूजिते सुतेन भूनयेन वा
युतो महाबली धराधिपेन्द्रसद्मपण्डितः ॥९७ ॥
गुरौ निद्रागते यस्य मूर्खता सर्वकर्मणि ।
दरिद्रतापरिक्रान्त भवनं पुण्यवर्जितम् ॥९८ ॥

87-98. EFFECTS OF JUPITER'S AVASTHAS AT BIRTH: If Jupiter who is the Lord of speech is at the time of birth in his Shayanavastha, the native though he will be strong, will speak in low pitch, will be very tawny in complexion, will certainly have a long chin and will be fearful of enemies.

If Jupiter be in his Upaveshanavastha the native will be garrulous, very proud, be troubled by the King and enemies and will have ulcers on feet, thighs, face and hands.

If Jupiter is in Netrapani avastha, the native will be afflicted by diseases, be devoid of wealth,be fond of music and dances, be always lustful, be tawny in complexion and will have affection for other varnas (races which are four-Brahmins, or priestly class, the Kshtriyas or the warrior class, Vaishyas or the traders and Agriculturists, and, the shudras or the serving class).

If Jupiter is in Prakashavastha, the native will enjoy virtues, be happy, splendorous and will visit place dear to Lord Krishna (that is Vrindavana near Mathura). If in the said state, Jupiter is exalted, the native will attain recognition among men and be equal to Kubera in wealth.

If Jupiter be in Gamanavastha, the native's will be courageous, be happy due to friends, be scholarly, and endowed with various kinds of wealth, and with knowledge of the four Vedas.

If Jupiter be in his Agamanavastha, the natives abode will never be abandoned by his men, excellent women and Hari's maya or Lakshmi(Wealth).

If Jupiter be in his Sabhavastha, the native will be a speaker equal to Jupiter himself, be endowed with white pearls, wealth and rubies, will be rich in elephants, horses, palanquins etc conveyances and has the pride of knowing the various branches of knowledge.

If Jupiter is in Agamavastha, the native will be endowed with various conveyances, honours, retinue, children, wife, friends and learning of strange matters, be equal to a King, will have clear intellect, be fond of poetry, will always take the path of virtue and be everywhere honoured.

If Jupiter is in Bhojanavastha, the native will always get excellent food and Lakshmi, the Goddess of wealth will never leave his abode and his house always remain adorned with or full of horses, elephants and chariots.

Jupiter having gone in the Nrityalipsavastha, the native will be honoured by the King, be wealthy, be honoured and adored like Indra, the god of gods, will have knowledge of moral law, well versed in Tantra vidya (occult knowledge), be specially honoured by the

wise and the learned, and be a great grammarian.

If Jupiter is in Kautukavastha, the native will be curious in disposition, be very rich, will shine like the Sun in his circle, be exceedingly kind, happy, be honoured by the king, be endowed with sons, lands, knowledge of moral laws, be very strong and be the Pandit of the King's court (the supreme scholar of the King's court.)

If Jupiter is in his Nidravastha, the native will be foolish in all his actions, will be surrounded by poverty and be devoid of righteous actions.

जनो बलीयानपि दन्तरोगी भृगौ महारोषसमन्वितः स्यात्।
धनेन हीनः शयनं प्रयाते वारांगनासंगमलम्पटश्च ॥९९ ॥
यदि भवेदुशना उपवेशने नवमणिव्रजकाञ्जभूषणः।
सुखमजस्त्रमरिक्षय आदरादवनिपादपि मानसुपत्रितः ॥१०० ॥
नेत्रपाणिं गते लग्नगेहे कवौ सप्तमे मानभे यस्य तस्य ध्रुवम्।
नेत्रपातेनिपातोधनानामलं चान्यभे वासशाला विशाला
भवेत् ॥१०१ ॥

स्वालये तुंगभे मित्रभे भार्गवे तुंगमातंगलीलाकलापी जनः।
भूपतेस्तुल्यएवप्रकाशंगतेकाव्यविद्याकलाकौतुकीगीतवित् ।१०२ ॥
गमने जनने शुक्रे तस्य माता न जीवति।
आधियोगो वियोगश्च जनानामरिभीतितः ॥१०३ ॥
आगमनं भृगुपुत्रे गतवति वित्तेश्वरो मनुजः।
सत्तीर्थभ्रमशाली नित्योत्साही करांघ्रिरोगी च ॥१०४ ॥
अनायासेनालं सपदि महसा याति सहसा
प्रगल्भत्वं राज्ञः सदसि गुणविज्ञः किल कवौ।
सभायामायाते रिपुनिवहहन्ता धनपतेः
समत्वं वा दाता बलतुरगगन्ता नरवरः ॥१०५ ॥
आगमे भार्गवे नागमो जन्मिनामर्थराशेररतिरतीव क्षतिः।
पुत्रपातोनिपातोजनानामपिव्याधिभीतिःप्रियाभोगहानिर्भवेत् ।१०६ ॥
क्षुधातुरो व्याधिनिपीडितः स्यादनेकधारातिभयार्हितश्च।
कवौ यदा भोजनगे युवत्या महाधनी पण्डितमण्डितश्च ॥१०७ ॥
काव्यविद्यानवद्या च हृद्या मतिः सर्वदा नृत्यलिप्सागते भार्गवे।
शंखवीणामृदंगादिगानध्वनिव्रातनैपुण्यमेतस्य वित्तोन्नतिः ॥१०८ ॥
कौतुकभवनं गतवति शुक्रे शक्रोशत्वं सदसि महत्त्वम्।
हृद्या विद्या भविति च पुंसः पद्मा निवसति सदमारतः ॥१०९ ॥

परसेवारतो नित्यं निद्रामुपगते कवौ।
परनिन्दापरो वीरो वाचालो भ्रमते महीम्॥११०॥

99-110. *EFFECTS OF AVASTHAS OF VENUS AT BIRTH:* If at the time of birth Venus is in her Shayanavastha, the native, though strong, will incur dental diseases, be very short tempered, bereft of wealth, will seek union with prostitutes and be licentious.

If Venus is in her Upaveshanavastha, the native will be endowed with many nine gems and golden ornaments, be ever happy, will destroy enemies, be honoured by the King and his honours will increase.

If Venus is in her Netrapani avastha in the Ascendant, the 7th or the 10th House, there will certainly be the native's loss of wealth on account of sight afflictions or loss of sight; and if Venus in the said state is in other houses than the above ones, the native will have spacious houses.

If Venus is in her Prakashavastha and in her own and exaltation sign or in her friend's sign, the native will sport like a lofty elephant, be equal to a King in glory or brightness, be well versed and skilful in poetry and music.

If Venus is in Gamanavastha, the native's mother will not live long, he will be separated from his own people and will have fear from enemies.

If Venus is in Agamanavastha, the native will be a lord over much wealth, will visit supreme places of pilgrimage, be ever enthusiastic and will contract diseases of the hand and foot.

If Venus is in Sabhavastha, the native will earn eminence in the King's court without any efforts and quickly, be virtuous, will destroy enemies, be equal to Kubera in wealth, charitable, will ride on horses and will be excellent among men.

If Venus is in Agamavastha, the native will not have any advent of wealth, but will have only troubles from enemies, separation from children and relatives, fear of diseases and lack of pleasures from his wife.

If Venus is in Bhojanavastha, the native will be distressed because of hunger, diseases and many kinds of fear from his

enemies. If Venus in the said state is in Virgo, the native will be extremely rich and will be honoured by scholars.

If Venus is in Nrityalipsavastha, the native will be well versed and skilful in poetry, be kind hearted, will play on musical instruments like conch, lute, tabor etc. and be very skilful in them, be meritorious and very affluent.

If Venus is in Kautukavastha, the native will be equal to Lord Indra, will get recognition in the assembly, be endowed with excellent learning and the Goddess Lakshmi will always live in his house or he will always remain endowed with wealth.

If Venus is in Nidravastha, the native will be interested in serving others, wili speak ill of others, be heroic garrulous and wandering all over the earth.

क्षुत्पिपासापरिक्रान्तो विश्रान्तः शयने शनौ ।
वयसि प्रथमे रोगी ततो भाग्यवतां वरः ॥१११ ॥
भानोः सुते चेदुपवेशनस्थे करालकारातिजनानुतप्ताः ।
अपायशाली खलु दद्रुमाली नरोऽभिमानी नृपदण्डयुक्तः ॥११२ ॥
नयनपाणिगते रविनन्दने परमया रमया रमयायुतः ।
नृपतितो हिततोमतितोषकृद्बहुकलाकलितो विमलोक्तिकृत् ॥११३ ।।
नानागुणग्रामधनाधिशाली सदा नरो बुद्धिविनोदमाली ।
प्रकाशने भानुसुते सुभानुः कृपानुरक्तो हरपादभक्तः ॥११४ ॥
महाधनी नन्दननन्दितः स्यादपायकारी रिपुभूमिहारी ।
गमे शनौ पण्डितराजभावं धरापतेरायतने प्रयाति ॥११५ ॥
आगमने गर्दभपदयुक्तः पुत्रकलत्रसुखेन विमुक्तः ।
भानुसुते भ्रमते भुवि नित्यं दीनमना विजनाश्रयभावम् ॥११६ ॥
रत्नावलीकाञ्चनमौक्तिकानां व्रातेन नित्यं व्रजति प्रमोदम् ।
सभागते भानुसुते नितान्तं नयेन पूर्णो मनुजो महौजाः ॥११७ ॥
आगमे गदसमागमो नृणामब्जबन्धुतनये यदा तदा ।
मन्दमेव गमनं धरापतेर्याचनाविरहिता मतिः सदा ॥११८ ॥
संगते जनुषि भानुनन्दने भोजनं भवति भोजनं रसैः ।
संयुतं नयनमन्दता तता मोहतापपरितापिता मतिः ॥११९ ॥
नृत्यलिप्सागते मन्दे धर्मात्मा वित्तपूरितः ।
राजपूज्यो नरो धीरो महावीरो रणाङ्गणे ॥१२० ॥
भवति कौतुकभावमुपागते रविसुते वसुधावसुपूरितः ।
अतिसुखी सुमुखीसुखपूरितः कवितयामलय कलया नरः ॥१२१ ॥

निद्रागते वासरनाथपुत्रे धनी सदा चारुगुणैरुपेतः ।
पराक्रमी चण्डविपक्षहन्ता सुवारकान्तारतिरीतिविज्ञः ॥१२२ ॥

111-122.*EFFECTS OF SATURN'S AVASTHAS AT BIRTH* : If Saturn is in Shayanavastha, the native will be troubled by hunger and thirst, will incur diseases in the early part of his life and later on will be endowed with fortune.

If Saturn is in Upaveshanavastha, the native will be greatly troubled by strong enemies, will encounter calamities, will have ulcers all over his body, be self respecting and be punished by the king.

If Saturn, the son of the Sun, is in Netrapani avastha, the native will be endowed with an extremely beautiful wife, wealth, royal favour and friends, will be learned in many arts and be an eloquent speaker.

Saturn being in Prakashavastha, the native will be very virtuous, very wealthy, very intelligent, be sportive, splendorous, merciful and devoted to the feet of Lord- Shiva.

Saturn having gone in the Gamanavastha, the native will be extremely wealthy, be endowed with sons, will grab enemy's lands, and be a Rajpandit or the chief scholar in the royal court.

If Saturn is in Agamanavastha, the native will be akin to a donkey, bereft of happiness from his wife and sons, extremely, humble, and will wander on the earth without receiving any help from any one.

Saturn having gone in Sabhavastha, the native will have happiness due to his getting abundant precious stones, and gold, be endowed with great judicial or political knowledge and be extremely brilliant.

If Saturn is gone in Agamavastha, the native will contract diseases and is not skilful in begging royal patronage.

If Saturn is in Bhojanavastha, the native will get tasty foods, be weak sighted and be fickle minded due to mental delusion.

If Saturn is in Nrityalipsavastha, the native will be righteous, wealthy, honoured by the King, will have fortitude, and be a great warrior in war.

Saturn being in the Kautukavastha, the native will have the prosperity of wealth and lands, be extremely happy, will be endowed with happiness through an extremely charming wife and be learned in pure poetry, arts etc.

Saturn falling in Nidravastha, the native will be ever wealthy, be endowed with charming virtues and valour, be destroyer of strong enemies and be skilful in the art of getting pleasure through prostitutes.

यदागमो जन्मनि यस्य राहौ क्लेशाधिकत्वं शयनं प्रायते।
वृषेऽथ युग्मेऽपि च कान्यकायामजेसमाजो धनधान्यराशेः ॥१२३॥
उपवेशनमिह गतवति राहौ दद्रुगदेन जनः परितप्तः।
राजसमाजयुतो बहुमानी वित्तसुखेन सदा रहितः स्यात् ॥१२४॥
नेत्रपाणावगौ नेत्रे भवतो रोगपीडिते।
दुष्टव्यालारिचौराणां भयं तस्य धनक्षयः ॥१२५॥
प्रकाशने शुभासने स्थितिः कृतिः शुभा नृणां।
धनोन्नतिर्गुणोन्नतिः सदा विदामगाविह।
धराधिपाधिकारिता यशोलता तता भवे-
न्नवीननीरदाकृतिर्विदेशतो महोन्नतिः ॥१२६॥
गमने च यदा राहौ बहुसन्तानवान्नरः।
पण्डितो धनवान् दाता राजपूज्यो नरो भवेत ॥१२७॥
राहावागमने क्रोधी सदा धीधनवर्जितः।
कुटिलः कृपणः कामी नरो भवति सर्वथाः ॥१२८॥
सभागतो यदा राहुः पण्डितः कृपणो नरः।
नानागुणपरिक्रान्तो वित्तसौख्यसमन्वितः ॥१२९॥
चेदगावागमं यस्य याते तदा व्याकुलत्वं सदारातिभीत्या भयम्।
महद्बन्धुवादो जनानांनिपातो भवेद्वित्तहानिःशठत्वं
कृशत्वम् ॥१३०॥ भोजने भोजनेनालं विकलो मनुजो भवेत्।
मन्दबुद्धि क्रियाभीरुः स्त्रीपुत्रसुखवर्जितः ॥१३१॥
नृत्यलिप्सागते राहौ महाव्याधिविवर्द्धनम्।
नेत्ररोगी रिपोर्भीतिर्धनधर्मक्षयो नृणाम् ॥१३२॥
कौतुके च यदा राहौ स्थानहीनो नरो भवेत्।
परदाररतो नित्यं परवित्तापहारकः ॥१३३॥
निद्रावस्थां गते राहौ गुणग्रामयुतो नरः।
कान्तासन्तानवान् धीरो गर्वितो बहुवित्तवान् ॥१३४॥

123-134. *EFFECTS OF RAHU'S AVASTHAS AT BIRTH:* If at the time of birth Rahu is in Shayanavastha,the native will be extremely miserable; but if Rahu, in the said state, be in Taurus, Gemini, Virgo or Aries he will be endowed with wealth and grains.

Rahu having gone in the Upaveshanavastha the native will be afflicted with the disease of Ringworm and inspite of being honoured by the King he remains penniless.

Rahu being in the Netrapani Avastha, both the eyes of the native get afflicted with disease, he always in fear from the wicked, serpents, enemies and thieves and incurs loss of wealth.

If Rahu is in Prakashavastha, the native will acquire a high position, will perform auspicious acts, will obtain elevation of financial state, be highly virtuous, will get titles and fame from the King, be charming like newly formed clouds and be very prosperous in foreign countries.

If Rahu is in Gamanavastha, the native will be endowed with many children, be scholarly, wealthy, charitable and honoured by the King.

Rahu having fallen in Agamanavastha the native will be short tempered, bereft of intelligence and wealth, crooked, miserly and lustful.

If Rahu is in Sabhavastha, the native will be scholarly miserly and endowed with many virtues wealth and happiness.

If Rahu is in Agamavastha, the native wiii always be mentally distressed, will always remain in fear from enemies, will have disputes with his own men, be bereft of them, will have loss of wealth and be crafty and emaciated.

If Rahu is in Bhojanavastha, the native will remain distressed because of not getting food, be dull witted, be fearful in doing things and be bereft of conjugal and progenic happiness.

If Rahu is in Nrityalipsavastha, the native will have fear of getting a great and incurable disease, will have afflictions of eyes, fear from enemies and will suffer decline of finance and righteousness.

If Rahu is in Kautukavashtha, the native will be devoid of a place, will have amours with another's wife and will be a stealer of other's wealth.

If Rahu is fallen in Nidravastha, the native will be a store-

house of virtues, be endowed with wife and children, be a man of fortitude, self respect and be very wealthy.

मेषे वृषेऽथ वा युग्मे कन्यायां शयनं गते।
केतौ धनसमृद्धिः स्यादन्यभे रोगवर्धनम् ॥१३५॥
उपवेशं गते केतौ दद्रुरोगविवर्द्धनम्।
अरिवातनृपव्यालचौरशंका समन्ततः ॥१३६॥
नेत्रपाणिं गते केतौ नेत्ररोगः प्रजायते।
दुष्टसर्पादिभीतिश्च रिपुराजकुलादपि ॥१३७॥
केतौ प्रकाशने संज्ञे धनवान् धार्मिकः सदा।
नित्यं प्रवासी चोत्साही सात्त्विको राजसेवकः ॥१३८॥
गमेच्छायां भवेत्केतुर्बहुपुत्रो महाधनः।
पण्डितो गुणवान् दाता जायते च नरोत्तमः ॥१३९॥
आगमने च यदा केतुर्नानारोगी धनक्षयः।
दन्तघाती महारोगी पिशुनः परनिन्दकः ॥१४०॥
सभावस्थां गते केतौ वाचालो बहुगर्वितः।
कृपणो लम्पटश्चैव धूर्तविद्याविशारदः ॥१४१॥
यदागमे भवेत्केतुः केतुः स्यात्पापकर्मणाम्।
बन्धुवादरतो दुष्टो रिपुरोगनिपीडितः ॥१४२॥
भोजने तु जनो नित्यं क्षुधया परिपीडितः।
दरिद्रो रोगसंतप्तः केतौ भ्रमति मेदिनीम् ॥१४३॥
नृत्यलिप्साङ्गते केतौ व्याधिना विकलो भवेत्।
बुद्बुदाक्षो दुराधर्षो धूर्तोऽनर्थकरो नरः ॥१४४॥
कौतुकी कौतुके केतौ नटवामारतिप्रियः।
स्थानभ्रष्टो दुराचारी दरिद्रो भ्रमते महीम् ॥१४५॥
निद्रावस्थां गते केतौ धनधान्यसुखं महत्।
नानागुणविनोदेन कालो गच्छति जन्मिनाम् ॥१४६॥

135-146. *EFFECTS OF KETU'S AVASTHAS AT BIRTH.* If Ketu is in Shayanavastha and is in the sign of Aries,Taurus, Virgo or Gemini, the native will have abundance of wealth, while in other signs there will be increase in diseases.

If Ketu is in Upaveshanavastha, the native will have ulcers of Ringworm, and there will be fear from enemies, windy diseases, snakes and thieves.

Ketu being in the Netrapani Avastha, the native will contract

eye diseases, and will have fear from wicked people, snakes, enemies and people of Royal family.

If Ketu is in Prakashavastha, the native will be wealthy, righteous, will live in foreign lands, be enthusiastic and endowed with satwika qualities and will serve the King.

If Ketu is in Gamanavastha, the native will be endowed with many sons, abundant, wealth, be scholarly, virtuous, charitable and be excellent among men.

If Ketu is in Agamanavastha, the native will suffer from many diseases, will have loss of wealth, will hurt others with his teeth, will contract a great disease, will be a tale bearer and will speak ill of others.

Ketu having gone in Sabhavastha, the native will be garrulous, very proud, miserly, licentious and skilful in evil branches of learning.

Ketu being in Agamavastha, the native will be a notorious sinner, will have disputes and litigation with his own men, be wicked and troubled by diseases and enemies.

If Ketu is in Bhojanavastha, the native will always be distressed with hunger, penury and diseases and will roam all over the earth.

Ketu having gone in the Nrityalipsavastha, the native will be distressed due to diseases, will have a fioral mark on his eye, be impudent and uncontrollable, wicked and will have evil plans against others.

Ketu having gone in the Kautukavastha, the native will seek union with dancing prostitutes, will lose his place, will take to evil paths, be penurious and will roam all over the earth.

Ketu having fallen in the Nidravastha, the native will be endowed with much wealth and grains, be virtuous and will spend his time in sports and entertainments.

शयने द्विज! भावेषु यत्र तिष्ठन्ति सद्ग्रहाः ।
नित्यं तस्य शुभज्ञानं निर्विशंकं वदेत् बुधः ॥१४७॥

147.*GENERAL EFFECTS:* O Brahmin, if benefic planets are in Shayanavastha the learned astrologers should tell without doubt

that their effects will always be auspicious.

भोजने येषु भावेषु पापास्तिष्ठन्ति सर्वथा।
तदा सर्वविनाशेऽपि नाऽत्र कार्या विचारणा॥१४८॥

148. If malefics are there in Bhojanavastha, there is no need of any second thought that all the effects (related to the houses in which these malefics are) will be certainly destroyed.

निद्रायां च यदा पापो जायास्थाने शुभं वदेत्।
यदि पापग्रहैर्दृष्टो न शुभं च कदाचन॥१४९॥

149. If in the 7th House a malefic is in the Nidravastha, the effects should be predicted as auspicious provided that he does not receive aspect from another malefic.

सुतस्थाने स्थितः पापो निद्रायां शयनेऽपि वा।
तदा शुभं भवेत्तस्य नाऽत्र कार्या विचारणा॥१५०॥

150. If in the 5th House there is the Nidra or Shayanavastha of a malefic planet, there need not be a second thought that auspicious effects will follow.

मृत्युस्थानस्थितः पापो निद्रायां शयनेऽपि वा।
तदा तस्याऽपमृत्युः स्याद्राजतः परतस्तथा॥१५१॥

151. If there is a malefic in the 8th House in the Nidra or Shayanavastha, untimely death due to royal wrath will come to pass.

शुभग्रहैर्यदा युक्तः शुभैर्वा यदि वीक्षितः।
तदा तु मरणं तस्य गङ्गादौ च विशेषतः॥१५२॥

152. But if there be a benefic in the same house (the 8th) in conjunction with a malefic or he is aspected by a benefic, the death of the native will be at a place of pilgrimage as on the bank of the river Ganga etc.

कर्मस्थाने यदा पापः शयने भोजनेऽपि वा।
तदा कर्मविपाकः स्यान्नानादुःखप्रदायकः॥१५३॥

153. If in the 10th House there is a malefic planet in the Shayanavastha or in the Bhojanavastha, the native will face many

miseries on account of his own deeds.

दशमस्थो निशानाथः कौतुके च प्रकाशने।
तदैव राजयोगः स्यान्निर्विशंकं द्विजोत्तम॥१५४॥

154. O exellent of the Brahmins, if in the 10th House there is Nishanatha or the Moon, the lord of the night in the Kautukavastha or the Prakashavastha, then it should be predicted without doubt that there will be Raja yoga.

बालऽबलविचारेण ज्ञातव्यञ्च शुभाऽशुभम्।
एवं क्रमेण बोद्धव्यं सर्वाभावेषु बुद्धिमन्!॥१५५॥

155. O Wise Brahmin, in this way the auspicious and inauspicious effects should be known after duly considering the strength and the weakness of the planets in all the houses.

दीप्ताद्यवस्थापन्न ग्रहों का दशाफल—

पाके प्रदीप्तस्य धराधिपत्यमुत्साहशौर्यं धनवाहने च।
स्त्रीपुत्रलाभं शुभबन्धुपूजां क्षितीश्वरान्मानमुपैति विद्याम्॥१५६

स्वस्थस्य खेटस्य दशाविपाके स्वास्थ्यं नृपाल्लब्धधनादिसौख्यम्।
विद्यां यशः प्रीतिमहत्त्वमाराद्दारार्थभूम्यादिजधर्ममेति॥१५७

मुदान्वितस्यापि दशाविपाके वस्त्रादिकं गन्धसुतार्थधैर्यम्।
पुराणधर्मश्रवणादिलाभं द्विपादियानाम्बरभूषणाप्तिम्॥१५८

दशाविपाके सुखधर्ममेति शान्तस्य भूपुत्रकलत्रयानम्।
विद्याविनोदान्वितधर्मशास्त्रं बह्वर्थदेशाधिपपूज्यतां च॥१५९

स्थानच्युतिर्बन्धुविरोधिता च दीनस्य खेटस्य दशाविपाके।
जीवत्यसौ कुत्सितहीनवृत्त्या त्यक्तो जनै रोगनिपीडितः स्यात्॥१६०

दुःखार्दितस्यापि दशाविपाके नानाविधं दुःखमुपैति नित्यम्।
विदेशगो बन्धुजनैर्विहीनश्चचौराग्निभूपैर्भयमातनोति॥१६१

वैकल्ययुक्खेटदशाविपाके वैकल्यमायाति मनोविकारम्।
मित्रादिकानां मरणं विशेषात् स्त्रीपुत्रयानाम्बचौरपीडाम्॥१६२

दशाविपाके कलहं वियोगं खलस्थं खेटस्य पितुर्वियोगम्।
शत्रोर्जनानां धनभूमिनाशमुपैति नित्यं स्वजनैश्च निन्दाम्॥१६३
कोपान्वितस्यापि दशाविपाके पापाः समायान्ति बहुप्रकारैः।
विद्याधनस्त्रीसुतबन्धुनाशः पुत्रादिकृच्छ्रं त्वथ नेत्ररोगः॥१६४

156-164. *EFFECTS OF THE DASA PERIODS OF DEEPTA ETC AVASTHAS:* In the dasa periods of planet that is gone in the Deeptavastha, the native gets kingship, will be full of enthusiasm, valour and courage, will gain wealth, conveyances, wife and sons, will be adored by his excellent relatives, honoured by the King and will get learning.

In the dasa periods of a planet who is in the swasthavastha, the native will gain health, will enjoy the wealth etc received from the King, be endowed with learning, fame, wife, wealth and lands and will do virtuous deeds.

In the Dasa periods of planet who is in his Pramuditavastha, the native will have gains of robes, perfumes, sons, wealth, fortitude, etc, will be benefitted by hearing the Puranas and religious talks and will get elephants, robes, ornaments etc.

In the Dasa periods of a planet who is in the Shantavastha, the native will be endowed with happiness, lands, sons, wife, honour, will do virtuous deeds, will have learning and entertainment, will ponder over the scriptures and will get much wealth and honours from the King.

In the Dasa periods of a planet in Deenavastha, the native will have fall in his position, will face opposition from his own men, will earn his living through base means, will be dishonoured by the people and be distressed by diseases.

In the Dasa periods of a planet who is in Dukhitavastha, the native will face miseries of various kinds, will go in to foreign lands, be bereft of relatives, will have fear from thieves, fire , and the King.

In the Dasa periods of a planet who is in the Vikalavastha, the native will have mental restlessness, deaths of friends and will have to be troubled by wife, sons, thieves and due to vehicles.

In the Dasa periods of a planet who is in the Khalavastha, the native will have quarrels, separation from his father destruction of

wealth and usurpation of lands by his enemies and will be disgraced by his own men.

In the Dasa periods of a planet who is in the Kopavastha, the native will tend towards sinful deeds and there will be loss of learning, wealth, sons and his own and will get eye disease.

Notes:- There is the description of the various avasthas (states) of the planets. Maharisi Parasara has analysed the methods of knowing these avasthas and effects which they have on the life of the native. The effects of these avasthas are not of much importance. The important thing is that before considering the effects of a yoya (combination), conjunction or relation of planets there should be a proper consideration of these avasthas also. The effects are to be predicted along with the consideration of these avasthas: Thus, first of all we consider about the 5 avasthas: Baalavastha, Yuvavastha, Kumaravastha etc. Now, suppose some yoga Karaka planet makes relation with some other yoga karaka planet and is situated in an auspicious house, it is quite certain that it is an auspicious relation. Both planets are in their Yuvavastha. So they will certainly give good effects. But if they had been in the Vridhavastha, the native would have got the effects in negligible measure and the effects would have been nil if they had been in the Mritavastha. Then , if these planets are in the waking state, they will have the full effects of this state or avastha also. But the sleeping state or Susupti Avastha will not be beneficial to them.. The Mritavastha, the state in extremis, will keep the efffects as perfectly sound.

Another classification of states is based on other things. The states or Avasthas may be Deepta, Swastha, Pramudita, etc. Among these, the Deepta, Swastha, or Pramudita will be beneficial for these yoga karaka planets. The effects will be reduced in other Avasthas; Besides these there are six other states Lajjita etc. These states also need consideration. Among these, the most beneficial states are Garvita and Mudita Avasthas, And lastly, there are 12 other Avasthas, which are arrived at through calculation. The most important thing about these states is the cheshtas of them which are in their turn of 3 kinds. Drishti, Cheshta and Vicheshta. These cheshtas give us the degree or amount of the effects given by the

Avasthas. They tell us whether the effect of a given Avastha will be full, medium or very little. The consideration of these cheshtas makes, the task of the Astrologer easier. Therefore, the effects giving power of the planets should be considered in the context of these 12 Avasthas and also the cheshtas in them. These Avasthas give different effects in different planets. Thus the Netrapani Avastha of the Sun gives the native happiness, endows him with thinking power, physical strength, wealth, governmental favour while the same Avastha in the case of the Moon will completely destroy the native's health, make him interested in doing vicious and sinful deeds. Therefore the planets should also be considered along with the Avastha.

Some times Avasthas have to be considered in the context of signs and Houses. Besides these, the aspects of the planets, their conjunctions also need consideration while determining the effects of the yoga karaka planets.

Maharisi Parasara has explained in other chapters as to how the situations of the planets, their exaltation or debilitation, their vargas etc determine the various incidents, losses, gains, diseases death etc. The consideration of all these may also bring certainty in prediction. Thus in sloka 37 of Jayabhavaphaladhay Parasara says. "If Rahu is there in the 2nd House and Mars in the 7th one, the native's wife will die by snake bite on the day of his marriage or on the 3rd day from the day of marriage". And in sloka 23 of the present Chapter, Parasara says: "If there is in the 7th House, a Kshobhita or Trashita planet, the native's wife will die. Now this prediction can be made with certainty only if Mars in the 7th House is in his Kshobhita or Trashita Avastha and Rahu in the 2nd House is in the Bhojanavastha. The Sage has told the effect of Rahu in the Bhojanavastha to be depriving the native of the happiness of sons and wife. The effect of deprivation of wife and sons is caused by different planets in different Avasthas. Thus, the Sun causes it in his Nidravastha, Mercury in Bhojanavastha, Venus in Agamavastha, Saturn in Agamanavastha. Parasara has nowhere laid down that a particular planet in a particular house will cause the loss of the native's wife and sons. It is the Avasthas that are the factors in causing this loss.

If in the Horoscope of a would be bridegroom, in the 7th House there is Mars and in the 2nd Rahu, it should be seen before the marriage whether in the horoscope of the would be bride Ketu is not in the Netrapani Avastha. As in the Netrapani Avastha the native has fear from snakes. In this condition his wife will have fear from snakes and certainly die immediately after marriage .

On the other hand in the same combination(Mars in the 7th and Rahu in the 2nd House) if Mars be in his Kautukavastha or Muditavastha and Rahu be in the Nidravastha, the death on the day of marriage or three days after the day of marriage may not occur. Venus also will not allow this effect in his auspicious avastha because the effects of these planets have been said to be beneficial. Therefore, Avasthas should be considered while making predictions.

[TO BE CONCLUDED]